THE WORKES OF THE REVEREND AND FAITHFVLL SERVANT OF IESVS CHRIST

M. RICHARD GREENHAM, MINISTER AND PREACHER OF THE WORD of God, collected into one volume:

REVISED, CORRECTED, AND PVBLISHED, FOR THE FVRTHER BVILDING OF ALL SVCH AS LOVE the trueth, and desire to know the power of godlinesse:

By H. H.

THE THIRD EDITION.

ECCLES. 12.21.

The words of the wise are like goades, and like nailes fastened by the masters of the assemblies, which are giuen by one Pastor.



At London

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TO THE RIGHT HONORABLE AND VERTVOVS LADIES, THE LADIE MARGARET COVNTESSE OF CVMBERLAND, AND THE LADIE KATHERINE

Countesse Dowager of Huntington: *H. H.* wisheth the increase of all true honour and comforts in this life, and after death a crowne of glorie with Iesus Christ.

I *May seeme to passe the boundes of Christian modestie, so to presse into your presence (Right Honourable and vertuous Ladies) without due regard of your persons and places. But such is your wisdome, that you can, and your honourable affection, that you will heare with patience the meanest seruant of Iesus Christ. I come (Right Honourable) as in the name of the faithfull seruant of Christ,* M. R. Greenham, *a man well knowne vnto your Honours, and to those most religious patrons of all pietie and good learning, the right Honourable Earles of (blessed memorie) of* Huntington, Warwicke, *and of* Bedford, *which now sleepe in the Lord. Of them much was he reuerenced in his life time; of your Honours much lamented after death, for that you knowe the losse of such, to be no small wracke vnto the Church and people of God. Now so it is (right Honourable and vertuous Ladies) that pietie in this declining age waxeth daily very faint, and impietie doth much abound: and God hath not onely set before you those noble examples for imitation, but also hath enriched your hearts with his faith, feare and loue, (as it well appeares) to embrace his blessed truth, and to be as nursing-mothers to the holy religion of Christ. Now then this good seruant of the Lord, God gaue him (to recompence his want of naturall children) many sonnes and daughters begotten by the Gospell to the faith of Christ, and some* *orphanes he left after him, which being cherished and accepted with grace among men, shall truly resemble the fathers heart, which begat them, and stand vp for him, to speake and preach pietie, and the true faith of Christ to* * Or Posthumes.

posteritie.

posteritie. One of which after a yeeres trauell in the nurcing and education, coated and attired (in the best manner that I can) and now able to speake distinctly and comfortably the fathers minde and meaning to all the spirituall sonnes and daughters of God in our Church; here I doe in loue vnfained vnto him, and in dutie to yonr Honours, humbly present vnto your Honourable protection.

If the holy Ghost thought good, to commend his great and most diuine oracles (which haue a singular kinde of spirit, life, and power in them, known to all true beleeuers) to the Church and people of God, vnder the patronage (as it were) of honourable and vertuous Nobilitie, (for that Inferiours neglect euen the best things, which their Superiours seeme lesse to account of, and examples doe best preuaile with vnbeleeuers:) No maruell (right honorable Ladies) if the seruants of God desire the like fauour and patronage for their labours, euen of those whom the Lord hath set as bright shining starres among men.

Luk. 1. 3. 2. Ioh. 1.

Your Honours shall finde in this first portion of this worke a delectable and comfortable varietie of graue experienced counsels, which may serue as precious remedies (wisely applied) for many euils, and holy directions for the good gouernment of a Christian life, and most diuine rules grounded vpon Scriptures, and well approued by his long practise, seruing well to appease the rage, and to quench the scorching flame and fierie darts of the diuell, which so torment all poore distressed consciences in this life.

Such experience and good liking haue your Honours had of this man of God, of his godlines and grauitie, and of the manifold gifts of God in him, that I neede say no more, as any way doubting of your Honourable acceptation. I haue been bold thus to knit your Honours together in this one Epistle, because I am well assured the spirit of grace hath knit your hearts together, in his faith and feare: and for that you were so knit together in loue vnfained to this holy seruant of Christ: This worke then I commend vnto your Honours, and your Honours and it, to the good blessing and holy protection of the Almightie.

Your HH. to commaund:

HENRY HOLLAND.

THE PREFACE TO THE READER.

The lippes of the righteous feede many. The true diet of the ſoule is an art moſt rare, a very diuine facultie: It muſt be graunted, that the liuely voyce of the Prophets feedeth moſt effectually, ſearching euen the ſecret chambers of the ſoule, and working greateſt impreſſions in the heart. The holy bookes and monuments of the righteous are as ſtrong cheſts and ſtorehouſes, wherein God hath euer reſerued moſt precious foode for poſteritie: neither may we reiect the induſtrie of the Heathen: for they haue ſome foode meete for liberall men in matters naturall, and politike, ſeruing well (if due regard and choiſe be had) for our direction in things appertaining to this preſent life. All wiſe men are circumſpect what they feede vpon, to preſerue their bodies, and ought they not much more to be reſpectiue wherewith they feede their ſoules? Some regarde onely the lips of the righteous, and feede long before they be ſtrong men, or haue their wits exerciſed to diſcerne good and euill. Some attend onely the hand and bookes of the righteons, and theſe know little how ſoundly and truly the beleeuers minde and heart be fed by the breaking of the bread of life. Some regard neither: theſe men ſtarue their ſoules with ignorance, and are ſetled in Atheiſme and prophanenes. Some attend both, and haue well taſted of the good word of life, and goe on from ſtrength to ſtrength, vnto the meaſure of the age of the fulnes of Chriſt. Some yet there are which neither regard righteous men, nor righteous matter, but feede * indifferently vpon all bookes alike, to the great hazard of their owne ſoules: theſe men are vaine, and feede themſelues with vanitie. The diuell in elder ages in the blinde Papacie, fed blinde ſoules with fables, and idle Friers inuentions: now mens wits be refined, they can no more feede on ſuch drie ſtubble. He feedes daintie eares with choiſe of words, and vncleane hearts with the vnchaſte and wanton loue-ſongs of Italian Poetrie. Such foode breedes many vncleane beaſts in citie and countrie. Such men cannot loue the truth and holines, becauſe they are repleate with error and vncleanenes.

Prou. 10. 21.

Ephes. 4. 13.

* *Intemperantiæ genus eſt.* Seneca lib. 13. epiſt. 89. *Non diſcentes neceſſaria, quia ſuperuacua didicerunt.* Sene.

M. *Aſcham*, a man greatly to be commended for his learning and good affection to pietie, of this matter writes on this manner. Theſe inchanters of *Circes* (ſaith he) brought out of Italie, marre mens manners in England; much by example of life, but more by precepts of fond bookes, tranſlated out of Italian into Engliſh. Againe, tenne Sermons at Paules Croſſe doe not ſo much good for mouing men to true doctrine, as one of thoſe bookes doth harme with inticing to ill liuing. I ſay further, theſe bookes tend not ſo much to corrupt honeſt liuing, as they doe to ſubuert true Religion: More Papiſts be made by your merrie

In his Schoolmaſter.

„ merrie bookes of Italie, then by your earneſt bookes of Louaine. This complaint ought wiſe men to conſider well of, for that the world was neuer more full of Italian conceites, nor men more in danger for the long contempt of Gods trueth to be Italianated. The diet and cure of ſoules afflicted is a very great myſterie, wherein but few haue trauelled to reduce that matter into any good forme of art, or to giue vs any good method of practiſe. M. *Luther*, M. *Beza*, *Vrbanus Rhegius*, M. *Taſſin*, and others, haue very excellent formes of conſolation; and many godly brethren in our times haue miniſtred good helpe for the cure of ſoules afflicted: but wanting art and good experience, we conceiue the danger to be great, and often (as blind Empyrikes) cauſe it to be greater; for that we rather geſſe vncertainlie to applie good remedies, and ſpeeches vnto the ſicke, then know how to proceede by any certaine rule of art, and well grounded practiſe. If the naturall Phiſition might truly ſay, as touching his facultie, * *Vita breuis, &c.* much more aſſuredlie may the ſpirituall Phiſition prefixe ſuch an Aphoriſme to all this myſterie we haue in hand. For herein the godlie learned know it a matter farre more difficult to iudge what ſecret cauſes breede the hidden diſtemper of the ſoule: and here it is farre more dangerous to proceede onely by experience, without art and skill. And here we muſt as carefullie reſpect all occaſions and circumſtances of time, place and perſons: *For a word ſpoken in due time, is like an apple of golde with pictures of ſiluer*: ſo the contrarie, vnſeaſonable and impertinent ſpeeches be moſt dangerous.

* Ὁ βίος βραχύς, ἡ δὲ τέχνη μακρή, ὁ δὲ καιρὸς ὀξύς, ἡ πεῖρα σφαλερή, ἡ δὲ κρίσις χαλεπή. Δεῖ δὲ οὐ μόνον ἑαυτὸν παρέχειν τὰ δέοντα ποιοῦντα, ἀλλὰ καὶ τὸν νοσοῦντα, καὶ τοὺς παρόντας, καὶ τὰ ἔξωθεν. Hipp. lib. 1. Aphor. 1. Prou. 25 11. Cypr. tractat. 4. de Idolor. vanitate.

The patient here muſt doe his part, *prout fides patientis adiuuat*: and the aſſiſtants muſt be of like tender affection, and good meanes muſt informe and time conuenient and rightlie be applied. * It fares here with vs as with other men in humane ſciences, we knowe the afflictions of the mind to be very great and dangerous, but how great and perilous, all men cannot ſo well conceiue, much leſſe how with art and skill to proceede in the practiſe of this cure.

* *Magnum eſſe ſolem Philoſophus probabit, quantus ſit, Mathematicus, qui viſu quodam, & exercitatione procedit: ſed vt procedat, impetranda illi quædam principia ſunt.* Senec. lib. Epiſt. 13. Epiſt. 89.

This reuerend man of God M. GREENHAM, was a man in his life time of great hope, and could haue giuen beſt rules for this vnknowne facultie: for that the Lord by his good knowledge and experience, reſtored many from vnſpeakeable torments, and terrors of minde; of which ſome are aſleepe in Chriſt, and as yet liuing not a few. If the Lord had not ſo ſoone tranſlated him to reſt, he was no doubt as fit, and as willing as any in our age to effect this matter. Of his knowledge this way, all the godly learned that knew him, both can and will ſpeake, I doubt not. Of his good will herein to poſteritie, let his owne words teſtifie the good deſires of his heart: for by a ſpeciall occaſion he ſpeaketh of himſelfe on this manner. He hath had a long time a ſetled diſpoſition (as he truſteth) of God,

In his Apologie.

„ to ſtudie the caſes of conſcience, to ſuccour the perplexed in them: he hath been
„ ſo filled with compaſſion to the afflicted, (which God wrought in his heart) as if
„ he had been diſtreſſed with them: He hath ſeene the manifold bleſſings of God
„ vpon his trauell. Againe, that many godly learned friends would perſwade him

In the ſame booke.

„ to the aforeſaid ſtudie, by theſe and ſuch like arguments. Firſt, that hereby he
„ might traine vp ſome younger men to this end, and communicate his experience
„ with them. Secondly, that he might leaue vnto poſteritie a commentarie of ſuch
„ particular maladies, as through Gods bleſſing he hath cured, together with the
„ meanes vſed to that end: and becauſe precepts are wanting, rules of direction in
„ ſuch caſes (by a through ſearching, with a diligent and continuall obſeruation

and

and conference with others learned and experienced) might in this age, or in the age following, be brought to some forme of method and art, whereby the knowledge and experience of these things might be made common to many, not onely to the fruitfull curing, but also the healthfull preuenting of manifolde mischiefes. Thus farre his owne words.

Let these graue Counsels and fruitfull obseruations in this first part of his holy workes, (which I haue here published) testifie how mindfull and carefull he was for many yeeres, to giue herein a comfortable direction for posteritie.

I am the meanest and the weakest of many brethren to write of this reuerend mans life, and labours in the Church of God: yet had I rather be noted of some for want of skill, then of any for want of loue and affection to so louing a father. I haue knowne his life for many yeeres, and reioyce in heart to haue knowne it, for that most rare graces of Gods spirite did shine in him, all tempered as with faith vnfained vnto Christ, so with bowels of compassion and loue towards men. In his holy Ministerie, he was euer carefull to auoide all occasions of offence, desiring in all things to approue himselfe as the Minister of Christ; he much reioyced and praised God for the happie gouernment of our most gracious Queene ELIZABETH, and for this blessed calme and peace of Gods Church, and people vnder it; and spake often of it both publikelie and priuatelie, as he was occasioned, and stirred vp the hearts of all men what he could to pray, and to praise God with him for it continuallie: yea, this matter so affected him, that the day before his departure out of this life, his thoughts were much troubled, for that men were so vnthankfull for that strange and happie deliuerance of our most gracious Queene, from the dangerous conspiracies and practises of that time. He was the speciall instrument and hand of God to bring many, both godlie and learned, to the holy seruice of Christ, in his Ministerie, and to restraine, and to reduce not a few from schisme and error, striuing alwaies to retaine such in obedience of lawes, and preciouslie to esteeme and regarde the peace of the Church and people of God. D. Lopes.

When God had translated this *Elias* from vs, then I sought to finde him in his workes: for they doe liuelie expresse the picture of his minde and heart, and taste sweetelie of that pure fountaine of God, from whence they were deriued. While he liued, his lips often refreshed my soule: when he was gone, I lamented much that I had not in Christianitie made that vse of him, that a Heathen doth of a naturall wise man in humanitie. But now I praise God I haue found some good supplie of that which (through mine owne negligence) I wanted: for of his workes (which were then dispersed farre and neere, but now by Gods prouidence the greatest and best part are come into my hands) I can say for my content as much as *Cyprian* could say of his graue, auncient and learned *Tertullian*, both for speciall instruction and consolation. *Noctes Atticæ Gellius & Phauorinus.* *Damihi Magistrum.*

He was no sooner gone from vs, but some respecting gaine, and not regarding godlinesse, attempted forthwith to publish some fragments of his workes, to the griefe (that I say no more) of many louing friends, which haue long desired and expected the impression of all his workes. And here could I wish all the godlie learned were of * M. *Francis Iunius* iudgement, for he (to escape these hucksters handling) endeuours wiselie in his life time to preuent such a mischiefe. For this cause M. D. *Crooke*, (a reuerend man for his learning and labour in the Church well

*In his Epistle before his notes on the Reuelation.

well deſeruing of Gods people) for the great loue he bare him, and deſiring the good of many, peruſed and corrected ſome part of theſe works, intending to reuiew the whole. Now the Lord hath taken him alſo from vs, and giuen him reſt; I haue indeuoured what I could to looke ouer the reſt of all theſe workes; and here I offer and recommend this firſt part to the Church of God, in the beſt manner that I can, after ſome labour and wearines. I wanted not the helpe of diuers both godlie and learned friends, we haue conferred ſundrie copies together, and by good conference reuiſed and corrected all.

The Treatiſe of Counſels I found moſt diſtracted and corrupted. Of many hundreds I ſelected theſe few, and haue reduced them into this alphabeticall order, deſiring ſo to diſpoſe them, as that euerie counſell might be ſet vnder one ſpeciall head or argument, whereunto it ſeemed to haue moſt reference. As for example, all of affections I couched vnder that title AFFECTIONS, and all of afflictions, vnder that title, and ſo of the reſt. Of theſe Counſels I may auouch (Chriſtian Reader) that thou ſhalt finde more experienced knowledge, and more ſound refreſhing for thy ſoule in ſome one of them, then in ſome one whole Sermon, full of humane eloquence, and affectation of ſtile, which ſo many nice eares doe ſo much admire, and yet ſtill be learning and come but to a poore and meane taſte and knowledge of the trueth.

When this volume was finiſhed and paſt the preſſe, in reuiewing the whole, for the correction of ſome verball faults: I ſee and muſt confeſſe we haue offended by our negligence, not onely in the words, but alſo in the matter: yet ſo as I truſt the louing and Chriſtian readers, will accept our endeuour without offence. In the Counſels ye haue often this addition, *he thought this*, or *he ſaid that*: here I muſt requeſt thee (Chriſtian reader) not to iudge any ſuch ſpeeches to proceede from any pride or ſingularitie: for that ſuch obſeruations (as I ſuppoſe) were collected and taken by * others, and not ſet downe by himſelfe. If his owne hand had giuen theſe workes the laſt filing, they might haue (no doubt) a farre more excellent forme and beautie. But ſuch were his trauels in his life time in preaching and comforting the afflicted, that he could not poſſiblie leaue theſe workes as he deſired. In that one treatiſe of the Sabboth I found his own hand, with many * corrections, and yet not anſwering (I am well aſſured) his hearts deſire.

* M. Hopkins.

* Hee knewe right well the Poets wittie counſell: *Vos ô Pompilius ſanguis carmen reprehendite, quod non multa dies & multa litura coercuit, atque Perfectum decies non caſtigauit ad vnguem.*

TO

TO THE CHRISTIAN READER, CONCERNING THIS LAST EDITION OF all theſe workes.

THere are foure yeares paſt ſince I firſt purpoſed the collection and publiſhing of all theſe workes. Now thou haſt (good reader) an impreſsion of all (which hitherto I haue collected) in this forme thou ſeeſt, that ſo by Gods good prouidence they may the better be reſerued as a holy monument for poſteritie. Concerning which, be aduertiſed againe (good Chriſtian) that whereas ſome bookes ſerue well for the increaſe of knowledge in diuine myſteries, in the cauſes and meanes of ſaluation, yet thou muſt remember not to reſt herein: for many be rich in knowledge which be very poore, and barren in obedience, contented onely to looke on the end a farre off, and thinking that when like ſnayles they creepe in the way, they be too forward, and make too much haſte to follow Chriſt. And againe, whereas others labour much and to good purpoſe in bookes of controuerſies againſt all the profeſſed enemies of the Goſpell: this ſtudie alſo hath not the like fruite in all ſorts of people, for howſoeuer ſome profit much, this way the Church of God in the confutation of all the aduerſaries of the Goſpell: yet in very many, theſe bookes helpe little to godlines, but rather fill the heads and hearts of men with a ſpirit of contradiction and contention, as our common experience daily teacheth vs. This good ſeruant of Chriſt in all theſe workes, doth not onely teach and informe the minde in ſundry arguments handled in this volume, concerning truth and error, that ſo in iudgement we might receiue the one and reiect the other: but moſt principally reſpecteth in the whole, to edifie the heart and conſcience, being well aſſured, that this part hath moſt need in moſt Chriſtians of direction and conſolation: and as we be in this part affected, ſo be we in ſubſtance and veritie before God. For this cauſe he deſireth and laboureth moſt in all theſe workes, to ſtirre vp the heart, and to quicken affections to embrace true godlineſſe, that ſo being freed from ſin by the blood of Chriſt, and made the ſeruants of God, we might haue our fruit in holines, and the end eternall life. Heb.9.14. Rom.6.22. *In this laſt Impreſsion I haue carefully reuiſed and corrected in the whole worke, all the faults, which either by mine owne priuate reading, or by the helpe of other louing friends, I could obſerue in word or matter. Here I reſt after much wearines and ſome weakeneſſe, requeſting thy prayers (good Chriſtian Reader) that now all theſe holy works thus knit together, may ſerue to Gods glorie, and to the further building of the Church of God in our Land.*

Thine in the Lord Ieſus,
HENRY HOLLAND.

A SHORT VIEW OF ALL SVCH TREATISES AND MATTERS AS BE contained in all theſe workes.

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ΕΞ ΕΠΑΙΝΟΝ ΤΟΥ ΣΥΓΓΡΑΦΕΩΣ,
Ἀνδρὶ Δικαίῳ.

Ζῶ γε δικαίῳ σοὶ χάριτας σύ, μακάρτατε, κἄρυξ
πασιπόλλοις λαοῖσιν πλέθουσι θεοῦ ἐπέων.
Νῦν τε θανὼν πάλιν αὖ παιώνια πολλὰ γεγαυῖς,
σῆς ἀγίας ψυχῆς μνημόσυνα περλιπών,
Μοῦσα ζοὴν παρεχοῦσιν ἀλιγκιφανῆτας
φαύλοις τε ψυχαῖς, ἀθανάτοις βασίμας.
Τοὔνεκα κοὐτὸς ὕπερθεν ἀν' ἠρώων ζυγὸν ἵβαινε,
ἄξιος ἀμφιτίθειν μίτρην ἐτεογλάφῳ.

EPIGRAMMA IN OPERA PIISSIMI & doctiss. Theologi, M. *Ric. Greenham*, labore ac studio M. *Hollandi*, diuini verbi apud Londinates Ministri fidelissimi edita, post obitum Authoris, per *F. Hering.* D. Med.

MEntibus afflictis, grauis hæc afflictio cessit,
Grenamum è medio tolli, qui sæpe solebat
Egregius mentis Medicus, solatia mira
Dexteritate sacris viuus depromere chartis.
Sicq; pias animas vitiorum mole grauatas,
Implicitas Satanæ laqueis, miserecq; agitatas
Infernis furys, exemit faucibus Orci.
Antidotos quippe hic varias, ac pharmaca norat
Culica, & antiqui technasq;, doloſq; colubri
Hinc trisles mœrent mentes, geminantq; querelas,
Quod mala permaneant Medico pereunte: sed ecce
Hollandus pius, & πολύπλαγξ respicit illas,
Grenamumq; loqui rursus post fumera fecit:
Alloquio & dictos solito mulcere labores.
Gaudete attonitæ mentes lamentaq; crebris
Suspiriys, altisq; remista relinquite, vester
Grenamus præsto est vobis, pretiosaq; secum
Balsama in Elysys portat nascentia campis.
Floruit in terris olim Grenamus, in alto
Nunc floret cœlo, terraq; virescere rursus
Incipit Hollandi studio, curaq; sagaci.
Scilicet hæc veræ merces pietatis vt ipsam
Conculcet mortem, satanam, ruptisq; Gehennæ
Aeternum viuat vinclis, post fata superstes.

IN OBITVM ET OPVS
Richardi Greenhami.

NOn erat hic celebri Greenhamus stemmate natus,
Astl pietate sua nobilitatus erat.
Huius ego laudes si forsan fingere credar,
Vita fiet testis, testis & istud opus.
Vita fiet testis, cuius radiante nitore,
Vtilitas populo, gloria nacta Deo.
Testis & istud opus mira pietate refertum,
Quod digito monstrat Relligionis iter.

A. R.

HAec peruersa nocet multis persuasio, quorum
Se Dominum Mundus mentis in arce locat:
Exclamant, præter Monachorum de grege Porcos,
Denotos nullos: tam bene ficta placent.
Hoc vitium longæ iam consuetudinis vsus
Comprobat, & magnum non videt esse scelus.
Verum cui pietas vera & sincera probatur,
Quam falso iactant gutture falsa videt.
Vana superstitio est, stultis deuotio dicta;
Quam Monachi exercent, fæx mala, vasa cohors.
Blasphemi Fratres hypocritica vota sequuntur,
Quoq; vocat ventris cœca libido ruunt.
Fas & iura negant, homines & numina fallunt,
Nec Iouis imperium nec Phlegethonta timent.
Sed tu qui Domino Christo Duce, bella capessis,
Qui Sataneæ imperio subdere colla negas:
Accipe degendæ quæ norma sit optima vitæ,
Quisquis es antiquæ Relligionis amans.
Et morum & fidei præscripta exempla docebit
Te liber hic: sacrum volue reuolue librum.
Omnia te poterunt meliorem reddere, si vis
Omnia non animo deficiente sequi.
Præbe iterum cupidas monitis sapientibus aures,
Non nimis hâc fieri doctus in arte potes.
Protulit hæc quondam GREENHAMI sedula Musa:
HOLLANDI nobis prouida cura dedit.
Vt pia doctrinæ concordia iunxerat ambos;
Sic nos amborum cura laborq; iuuant.
Transyt è viuis GREENHAMVS, sydera scandit,
Vt caperet fidei præmia iusta suæ.
HOLLANDVS viuit, pietatis amore labores
Herculeos perfert. Fax velut alma lucet.
Dy te perpetuent HOLLANDE! & Numina lætum
Reddant! sint vitæ stamina longa tuæ.

GABRIEL POVELVS
Ordouices Britannus.

ANOTHER IN ENGLISH IN COMMENDATION OF M. *Greenham*, and his godly and learned workes, set forth by M. *Holland*, Preacher of Gods word.

GReene yet I am (may GREENHAM say) and greene shall flourish still:
Though World, Sicknes, Death, and the Graue, on me haue wrought their will,
The Apostate world, me wore with griefe, and troubles manifold,
Whilst that I sought with all my strength, her pillers to vphold.
Then Sicknes came Deaths Sergeant grim, my carkais crazd t'arrest,
And Death at's heeles with gaping graue receiu'd me for their guest.
But great Emmanuell mark'd, and smilde, to see them take this toyle
To roote, and race out GREENHAM quite: and gaue them all the foyle.
My soule he plants in Paradise, there greene to flourish aye,
And charg'd the graue my body safe, to keepe till the last day.
And least Death should suppose on earth, h'had blotted out my name:
He stirs vp HOLLANDS louing minde, for to renue the same.
So that as oyntments precious, my workes on earth doe smell,
Refreshing poore distressed soules, whom Satan seekes to quell.
Loe here the fruit of godly zeale, and zealous pietie,
In GREENHAM who triumphs against all Satans tyrannie.
In spight of World, Sicknes, Death, Graue, and all the powers of Hell,
Wish godly Men, aliue and dead, it alwaies shall goe well.

F. Hering.

AN EPIGRAMME TO THE READER.

THe thirstie soule, that fainteth in the way;
Or hunger-bit for heauenly foode doth long:
The wearied Hart, that panteth all the way,
Oppreit with feares, and home-bred griefes among;
The blinded eye, that hunts the shining ray,
Or minde enthralde, through Satans wily wrong:
Let hither fare for comfort in their neede;
For smothered flames a greater fire will breede.

Here siluer streames shall quench thy boyling heate,
And hony dewes thy hungrie stomacke fill;
Here sweete Repose with Comfort shall intreate,
The wounded breast to cure with busie skill,
Hence fetch thy ransome howsoeuer great,
A mine of treasures are in this faire hill;
From whose bie top thy scaled eyes may see
A glorious light that shall enlighten thee.

The streames are blood, the dewe is bread from heauen,
The rest and Comfort are celestiall ioyes;
The ransome from the crosse was freely giuen,
The light is faith, which darknes all destroyes.
Thrice happie man that guides his steps so euen,
As his pure light no gloomie darke annoyes.
His ransom'd soule eternall ioyes shall win,
When timely death shall blessed life begin.

H. C.

ON THE DEATH AND WORKS OF MASTER GREENHAM.

SOme skilfull Caruer helpe me to endorse
The blessed stone that hideth GREENHAMS *corse,*
Make me a tree whose branches withered beene,
And yet the leaues and fruit are euer greene.
The more the flocke dyes let them flourish more,
And grow more kindly greene then earst before.
Set Time and Enuie gazing at the roote,
Cursing their bootlesse hand, and sliding foote.
Let all the Graces sit them in the shade,
And pull those leaues whose beautie cannot fade.
GREENHAM, *if this cannot thy worth descriue,*
That thou once dead, thy workes are still aliue,
Would I might say thy selfe could neuer die,
But emulate thy works eternitie.

VPON HIS SABBOTH.

WHiles GREENHAM *writeth of the Sabboths rest,*
His soule inioyes that which his pen expresst:
His worke inioyes not what it selfe doth say,
For it shall neuer finde one resting day.
A thousand hands shall tosse each page and line,
Which shall be scanned by a thousand eyne.
That Sabboths rest, or this Sabboths vnrest,
Hard is to say whether is the happiest.

I. Hall.

GRAVE COVNSELS, AND GODLIE OBSERVATIONS:

SERVING GENERALLIE TO DIRECT ALL MEN IN THE WAIES OF TRVE godlineſſe, but principally applied to inſtruct and comfort all afflicted conſciences.

Affections.

HE vſed this triall of his affections, as of anger, griefe, ioy, or ſuch like, in this manner: If by them he was made leſſe fit to pray, more vnable to doe the good he ſhould, leſſe carefully to auoide ſinne; then he thought his affection carnall and euill, and not of God: but when his anger, loue, griefe, and other affections prouoked him more to pray, and made him fitter to doe good, then he thought his affections to be ſent from God as a bleſſing vnto him. *Triall of affections.*

2 God ſheweth vs often in our affections, what we may doe in our outward actions.

3 Some labour more for knowledge, leſſe for affection: ſome more for affection, leſſe for knowledge: ſome buſie themſelues in Church-diſcipline, and are ſlender ſighted in their priuie corruptions: ſome be diligent to eſpie things in others abroad, and negligent to trie themſelues at home: but it is good to match both together. *How to labour for knowledge and affection.*

4 Rare good things are pleaſant, but by vſe are leſſe eſteemed: and rare euill things are fearefull, but by vſe become leſſe grieuous. This comes to paſſe, becauſe we rather bring with vs naturall affections, of ioy, and ſorrow, and feare, than ſpirituall meditations, which are onely of the true ioy and ſorrow. *Naturall affections.*

5 We muſt euer learne to ſuſpect our owne opinion and affection, when the caſe any thing concerneth vs. *When to ſuſpect affection.*

6 He ſaid, that when for ſome cauſes naturall affection deceiued him: yet the ordinance of God cauſed him to doe duties. *See more title of iudgement, ſect. 1.*

7 He thought it not good at table to be extraordinarie either in ioy or ſorrow, vnleſſe it were for ſome ſpeciall cauſe: but rather it were conuenient, priuatly to a godly friend or before the Lord to powre out our hearts, and after the example of *Joſeph* to make our affections knowne as little in companie as may be.

Afflictions.

1 HE thought all afflictions, to be puttings of him to God from ſlothfulnes. *Slothfulnes.*

2 It is a moſt certaine thing in Gods children, that the more their afflictions growe, the more their faith groweth: the more Sathan ſtriueth to draw them from God, the more they drawe neere to God: although indeede in feeling they cannot ſee ſo much. *Feeling.*

3 Many can ſpeake faire things in the eares of God, ſo long as they be in affliction: but afterwards they will ſpeake euill things in the eares of heauen and earth.

4 He ſaid to one complaining of ſudden gripes and nips in the body, of ſudden feares in the minde, that we ſhould make our vſe of them: and though it were hard to ſearch the particular cauſe of them, it was both eaſie and ſure to attribute it to our fayling in religion, in not doing ſome good which God required at our hands: or if wee did it, becauſe we were too ceremoniall, and reſted in the thing wrought. If we haue failed in not doing, it may be the Lord calleth vs to ſome thing to be done. Againe, by theſe ſudden feares and griefes, the Lord will ſometime prepare a way to come vnto vs, not much vnlike to a Prince, who before his comming hath a peale of gunnes as a warning peece, and then wee are to meete the Lord with prayer: for now is the time, now is the fit oportunitie of praying, becauſe the Lord will ſhortly paſſe by vs, and therefore wee muſt ſtirre vp our ſelues. And hauing prayed, it is good to make an holy purſuit after him, as laying a godly claime to the promiſes of God, not in particular, but in generall: for who knoweth but the Lord, what is good in particular for our ſaluation. Here he ſhewed by his owne example, to commend the vſe of prayer, how he being once feared with deceiuable and grieuous viſions, he called to minde (being alone in the darke night) the vnbeleefe of the Diſciples on the Seas, where our Sauiour Chriſt was aſleepe: then he asked his owne ſoule whether he had prayed or no, or whether in prayer, he made not ſome haſte out of it, as being deſirous to be rid of it. Then conſidering that, he gaue himſelfe to God, who was the Lord of the night as well as of the day, of darknes, as well as of the light, he prayed againe, and to the praiſe ſlept more quietly, then after he did ſo ſtriue in faithfull prayer.

Of ſudden gripes and nips in the bodie, and feares in the minde.

Prayer.

5 In afflictions wee muſt ſearch the cauſe: firſt by aſcending to God, then by deſcending into our ſelues. Firſt, wee muſt aſcend to God pleading guiltie, crauing mercie, and not ſtand quarrelling with the malice of men, or hatred of the diuell againſt vs: for as it were no good wiſedome for a man, condemned to dye, to make any long ſuite to the Iaylor, or to the executioner, (for they be but vnder officers and can do nothing) but he muſt labour to the Iudge, who can either reprieue or releaſe him: ſo it is no good policie to ſtand about Satan in our temptations, who doth all by conſtraint and reſtraint vnder the Lord: but we muſt goe to the principall, that is God, in whoſe hands are both the enterance, the continuance, and the iſſues of our ſufferings. Secondly, wee muſt ſearch our ſelues, how farre either reaſon is vnreformed, or affections vnrenewed: knowing that the diuell himſelfe can neuer hurt vs, vntill we haue hurt our ſelues: and looke in what meaſure our reaſon is corrupt, or our affections diſordered, in that meaſure are we weake, and eaſier to be ouerthrowne of men, or of Satan: and in what meaſure our reaſon is ſound, and our affections ſincere, in that meaſure we remaine inuincible. Before, and in all we muſt pray that the ſpirit may be giuen vs, that we neither adde nor detract, that we goe not too farre, nor come too ſhort.

In afflictions to deſcend into our ſelues and to aſcend to God.

Deut. 30. 1. 2. 3. 4.

Simile.

The diuell can not hurt vs, till we haue hurt our ſelues.

6 If God beſtow good gifts on a man, it were good to feele ſome croſſe to ſeale and ſeaſon them in vs. If God giue vs foode and raiment, it were good to be exerciſed with ſome croſſe.

The croſſe doth ſeale and ſeaſon Gods graces in vs.

7 He that will haue comfort in his triall and trauels, muſt haue a good conſcience, a ſound cauſe, and muſt be ſure that he hath vſed and doth vſe ſound, diſcreete, and louing meanes.

8 We muſt not like fooles ſtumble at the croſſe, but profit by the grace offered to vs in it, by repenting our former ſtate paſt, and by giuing thankes for our ſtate preſent, and fearing our ſtate to come.

9 It is a great corruption in men, to be more grieued when the croſſe priuatly toucheth themſelues, than when publikely it concerneth the whole Church and common-wealth.

10 Being in great paines and croſſes which he ſuffered, he ſayd, Bleſſed be God that I ſuffer no more: for the Lord that in mercie laieth this affliction vpon me, might iuſtly puniſh me in my ſoule and bodie, and caſt me into hell, and as ſoone haue taken away the life of my ſoule and bodie, as this thing.

11 To one complaining that his afflictions were extraordinarie, he anſwered: It is not ſo, for your afflictions are farre inferiour to your ſinnes: and therefore howſoeuer it ſeemeth to you to be an extraordinarie affliction, yet with God it is but ordinarie, or leſſe than

Extraordinarie affliction in appearance.

than ordinarie. Beſides, this is a dangerous temptation: for it will bring you to this conceit, that you ſhall reaſon thus in your ſelfe, that an extraordinarie croſſe muſt haue an extraordinarie comfort, and therefore you muſt looke for ſome wonderfull and ſtrange conſolation, whereby Satan will moue you to contemne, or at leaſt not ſo to regard ordinarie conſolations, which haue helped others, and may helpe you, and by this meanes breede in you ſuch vnthankfulnes, that before you are aware, an extraordinarie affliction ſhall be ſent indeede.

12 He that will ſuffer great things in perſecution, muſt ſuffer ſmall things in peace, and they that will ſuffer of Papiſts, muſt ſuffer of Proteſtants.

Anger.

1 THis is a good triall, whether our anger be ſpirituall or carnall; if our anger hinders not ſome other holy action, but ſtirres vs vp to good workes; if it hinder vs not to pray with libertie of minde; if it interrupt not our meditations; if wee doe not omit the doing of any dutie to the partie offending vs; if we can deale with others without peeuiſhnes, then our anger is ſpirituall, and will comfort our conſciences.

2 He was euer moſt grieued with anger, yet in loue, with them whom he tendred moſt in the Lord, and who had giuen him moſt credit, by ſubmitting themſelues wholy to his miniſterie.

Angels.

1 TO one, asking how the Angels of God watch ouer vs, he anſwered: we are rather to pray for the experience of their miniſterie vnto vs, than either to deſcribe it, or preſcribe it. This is ſure, if we be Gods children and walke in his waies, the Angels of God doe watch ouer vs, and yet all ſee it not, and when they ſee it, it is by the effect of their miniſterie: for though their miniſterie be certaine, yet the manifeſtatiõ of it is extraordinary. Pſal. 91. Heb. 1.

Atheiſme.

1 A Certaine man being a Papiſt, though not ſo grounded as hee deſired to be, tooke view of the life of Papiſts, if it were as glorious in truth as they pretended, which when he found not, he turned himſelfe to the Proteſtants, and looking into their conuerſation, he found himſelf not contented, vntil in the end he met with Familiſts, in whom he ſo ſtaied himſelfe, that he grew into familiaritie with their doctrine. The firſt principle that they taught him, was, that there was no God: This boyld much in him, ſo that he began to adde concluſions to his precept on this ſort: If there be a God, he is not ſo iuſt & mercifull as they ſay: if there be no God, there is neither heauen, nor hell; or if there be any, the ioyes are not ſo eternall, nor the paines ſo continuall, as ſome haue taught: Why then doe I ſell my certaine pleaſures in this world, for vncertaine pleaſures in the world to come? This diueliſh illuſion ſo farre preuailed, that hee ſtole an horſe, for which he was apprehended, impriſoned, arraigned, and condemned: but, by the prouidence of God, he conferring with a godly Miniſter, confeſſed himſelfe an Atheiſt, whereupon ſute was made and graunted for his reprieuing vntill the next aſſiſe, in hope of his conuerſion, in which time, he would willingly graunt all generall truthes taught him, with liking of his teachers, but could not by any thing be brought from his Atheiſme. The aſſiſe following drew neere, he is to be executed, the place is aſſigned, the perſon needes muſt be executed, who when hee ſhould be turned from the ladder, cried ſo directly, for Chriſts ſake ſtay my life: whereupon hee ſpake theſe or the like words: Well, let the world ſay what they will, doubtleſſe there is a God, and the ſame God is iuſt for euer to his enemies, and euerlaſtingly keepeth his mercies with his children, now turne me ouer: and ſo he made an end of his ſpeech, and of his dayes. *A Papiſt become a Familiſt, and ſo an Atheiſt, and his end.*

2 He feared rather Atheiſme than Papiſme in the Realme: for many hauing eſcaped out of the gulfe of ſuperſtition, are now too farre plunged and ſwallowed vp of prophaneneſſe, thinking either that there is no God, or elſe that he is not ſo fearefull and mercifull, as his threatnings and promiſes commend him to be.

Calling.

The mist king of our ordinary callings how daungerous.

1 A Certaine man afflicted in minde, began, through the temptation of Sathan, to mislike his calling, and chaunged it, afterward he thought this calling and that calling to be vnlawfull, and so was almost brought to mislike all. He felt on a time a great paine in his legge, and being desirous to goe from his bed to his table for a booke, he could not, his legge remaining sore: Then remembring that it was sayd in the Scripture, If thy foote offend thee, cut it off; he straight way laying his leg on a blocke, and taking a hatchet in his hand, stroake off his legge, not feeling paine, the veynes being so torne, he could not but bleede to death, howbeit he dyed very penitently: so dangerous a policie, and so perilous a temptation is it, to leaue our callings as things vnlawfull.

Meditations in labour.

2 A godly Gentlewoman sayd, that euen in her ordinarie labour, she tasted oft, of as heauenly meditations, as if all things ordinarie layd aside she had giuen her whole minde to attend vpon the spirit of God, in quietnes of studie. She also said, that we are like children, who neede not once to be bid to aske things necessarie, but twice to be thankfull for mercies receiued.

Mariage.

3 As in mariage, though the parties met in the flesh, without any sanctified meanes, to assure themselues to be ioyned of the Lord: yet if God afterward giue them grace to liue holily in their meeting, hee sheweth that not onely their corrupt meeting is pardoned, but that now their meeting is blessed: so if entring into a calling for want of gifts and affections, we haue no assurance at the first of a warrantable calling: yet if God afterwards furnish vs with able gifts, and sanctifie vs with pure mindes, hee doth not onely shew vs that our former sinne is pardoned, but also that he is well pleased with our calling whereunto he hath so blessed vs.

Entring into a calling without gifts to discharge it.

4 No trouble should hinder vs in our calling, vnlesse it be in a case of meere vngodlines: for if for euery trouble, or for many troubles, a man may forsake his calling, he should be out of all, for euery calling hath both lets and troubles.

5 To one that asked his aduice, whether he might auoide the doing of a thing whereunto he was called, because he felt corruption in himselfe, he said: In auoyding societie you shall couer, but not cure your infirmities, and though you depart from men, yet you cannot goe out of your selfe.

Chaunge of places.

6 Vnto one that was willing to chaunge his seate for the corruption of the place where hee dwelt, he sayd: Whersoeuer hee purposed to liue as a Christian, the crosse would follow him, because that Christ would follow him, and because on the earth are some good men, and some euill: but when we come to heauen, all would be good, and therefore there shall be no trouble.

7 He sayd he neuer looked for a better estate than that wherein he was, but often prepared himselfe for a worse.

8 Whensoeuer we are out of our place and calling, Sathan hath a fit occasion of temptation.

Care.

Immoderate or distracting cares. Matth. 6.

1 WHere there is an immoderate care of outward things, there commonly is little care of inward good things: for if one haue inward good things, they so content the persons that haue them, that they labour not much for outward things: if they want them and desire them, the carefull seeking of them bringeth a godly neglect of outward things, 1. Cor. 7. 30, 31.

Censures.

1 IT is a marueilous thing that many will make more of a small infirmitie in another, although that they see that the whole course of their life is truly to please God, than they make of grosse sins in themselues, notwithstanding they take no course at all in their life to please God.

Conference.

Conference.

1 BEing deſirous to ſpeake to the profit of others, he ſaid, that he obſerued ſuch a ſilence in men, as none could well breake into it, and often ſuch a libertie of ſpeech, as none can take hold of to turne it to good, he obſerued the cauſe of ſuch ſilence, to be ſome great griefe, or ſome deepe meditation occupying the minde, or ſome deadnes of ſpirit, or ſome worldly ſhame, or ſome deſire to ſpeake, and the Lord ſtaying the ſpeech, or the careleſnes in them that ſhould heare it, in that they doe not deſire it: The remedie againſt this is either in humilitie to aske ſome queſtion, or to ſpeake ſomewhat, and not to giue place to ſuch deadnes. *A dead ſilence in meetings.*

2 In the moſt abrupt and diſordered ſpeeches of men, he thought God diſpoſed them for his profit, and though preſently reaſon could prompt no reaſon, why they ſhould ſpeak ſo, yet long after it would: for hee was much affected with the fact of *Ioſias*, who would not be moued with the ſpeech of wicked *Pharaoh*, but entring battell was ſlaine: whereupon he would ſay, that no man was ſo good, but the Lord would ſometime let him fall into ſome euill, for his further humbling; and no man ſo euill, but the Lord did conuey goodnes into him at ſometimes, to make his condemnation the greater. *Ioſias.*

Conſcience afflicted.

1 A Certaine man ſome yeers afflicted in conſcience, ſaid, his continuall agonies were as great as the paines of a man readie to dye, and that hee felt ſo ſmall comfort in Gods countenance, that he would willingly haue ſuffered his bodie to haue lined in burning fire vntil the appearing of Chriſt, ſo he might then be aſſured of Gods fauour towards him, yea his greateſt comfort was this, that though he ſhould be in hell, yet he hoped therin of Gods fauour to haue his torments mittigated with them that ſuffer leaſt. In all which troubles notwithſtanding no world of reward, no terror of tyrannie, could cauſe him willingly to doe the leaſt thing diſpleaſing to God, whom when the Lord releaſed, he would comfort himſelfe in Chriſt, ſaying, that the diuell would take the aduantage of his ſorrow, to make him vnthankfull in good things. *The godly afflicted conſciences feare to diſpleaſe God.*

2 We are either as a prince or as a peaſant, either moſt mightie aboue all princes, or moſt vile among the ſonnes of men. If all the Monarches in the world withſtood vs, our owne conſcience comforting vs, wee ruled aboue all. If the vileſt vaſſall in the world riſe againſt vs, our owne heart condemning vs, we ſeeme to be moſt miſerable of all. *A good conſcience how profitable.* Prou. 15. 15.

3 He ſayd, howſoeuer men might deale with outward matters, yet when griefes and fancies grew in the minde and grieued it, nothing could ſurely cure them, but onely the word of God.

4 Hauing to deale with diuers humbled conſciences, he would miſlike them that would not abide to tarrie the Lords leiſure, but they muſt needes be helped at once, euen by and by, as ſoone as they heard him ſpeake, or elſe they would then thinke farre worſe of him than euer before, notwithſtanding the good report had, and the good opinion conceiued of him: for beſides that, he that beleeueth maketh not haſte. This is a comming rather as it were to a Magitian (who, by an incantation of words, makes ſillie ſoules looke for health) than to the miniſter of God, whoſe words being moſt Angelicall comfort not vntill, and ſo much as it pleaſeth the Lord to giue a bleſſing vnto them, which ſometime he doth denie, becauſe we come to them with too great an opinion of them: as though they were wiſe men, not vnto ſuch as vſing their meanes, yet doe looke and ſtay for our comfort wholie from God himſelfe. *The true miniſters of Chriſt neuer cure nor comfort the ſicke haſtely, as wizards doe.*

5 Being asked how in the examining of our conſcience for ſinne, we ſhould finde out the ſpeciall ſinne, he ſayd, that could not ſo well be done: for who doth vnderſtand the errors of his life? but by oft examining of our ſelues, by acquainting of our ſelues with our owne eſtate, by earneſt prayer that God would reueale vs the ſinne, by oft hearing and reading the word, by marking the moſt checkes of our conſciences, and reproches of our enemies, we might be led to the neereſt ſight of them. *To finde out our ſpecial ſins.* 1. 2. 3. 4. 5. 6.

6 Vnto one afflicted in minde hee gaue this comfort: firſt, if you haue knowledge, be

thankfull for it, and deſire the Lord to giue you faith: if you haue faith, which vndoubtedly you may haue, though not rightly diſcerning your ſelfe, you preſently perceiue it not: you muſt waite on the Lord for feeling of it: for many times he exerciſeth faith with temptatiõs, before he ſends feeling: And though it may be you ſhal tarrie the Lords leiſure long, yet ſurely he will giue it you in time: In the meane time aſſure your ſelfe, that the greateſt faith is when there is leaſt feeling. It is eaſie for euery one in glorious feelings, and ioyes vnſpeakable to beleeue: but when a man feeling no ſenſible comfort in the Lord, can notwithſtanding beleeue on the Lord, and by faith waite on him; this mans faith is moſt great.

Faith without feeling.

7 After ſome effectuall working of Gods ſpirit in vs, moſt commonly (in many) not long after comes deadnes and dulnes: againſt this euill we muſt firſt ſearch the cauſe, whether it be for ſome euill thing done, or for ſome good thing not done, for leauing ſome meane of ſaluation vnuſed: whether for ſome ſinne ſeene, but not repented of, or ſome ſin repented of, but not ſoundly, or for vnthankfulnes. Secondly, vſe the remedie, pleaſe not your ſelfe in it, but rouſe vp your ſelfe as from a ſlumber, which willingly you would ſhake off from you: call to minde the ſpeciall and greateſt mercie of God, vſe the meanes. Thirdly, in the meanes offer thy ſelfe vnto God, wayting humbly, and patiently for the time of deliuerance, neither eſteeming too much, or too little of the affliction.

Deadnes of minde.

8 When one was troubled in minde, hee gaue him this comfortable note: That although it came to paſſe, that after ſome traueile in the new birth, Gods graces were not ſo ſweete, and our ſinnes not ſo ſowre and grieuous vnto vs, as they were at our firſt entrance into regeneration, but wee are now weaker in leſſe aſſaults, hauing afore been ſtronger in greater temptations: wee are not to deſpayre, but to conſider from whence this gracious progreſſe did come, namely of God, and not of our ſelues, who ſhewed himſelfe more fauourable in the beginning, both becauſe he would not diſcourage vs newly comming vnto him, and for that we forſaking our ſelues, with a godly ſuſpecting of our weaknes in the leaſt temptations, did flie vnto Gods helpe by prayer: who in wiſedome can hide himſelfe vnder a clowde, partly for that hee will looke to ſee ſome triall of ſtrength at our hands, comming to ſome age in new birth; partly for that now wee leſſe forſake or ſuſpect our ſelues, no not in greater temptations, and ſo preſumptuouſly truſting to our ſtrength, and ſtaying our ſelues with our owne ſtaffe, we doe not call to God for helpe; and not calling, doe not obtaine; and not obtaining helpe, we take the foyle in the conflict, that the Lord may make knowne vnto vs, that notwithſtanding our proceeding in Chriſtianitie, we are ſtill but men, and God alone is God.

How it comes to paſſe, that Gods graces are more ſweete vnto vs at our firſt entrance into regeneration, than after.

9 He ſayd to one troubled in minde, for a ſecret and ſmall ſinne, I do not ſo much feare this ſinne in you, as the policie of Sathan by it, either in that he will not ſticke to ſhew you the leſſe ſinnes, and hide from you the greater; or elſe by the quick ſight of your ſecret and ſmall ſinnes, to caſt vpon you an open and groſſe ſinne of vainglorie and priuie pride.

A conſcience touched for ſmall ſinnes.

10 Afflicted conſciences muſt not diſpute too much againſt themſelues, for their owne actions, for that being diſpleaſed with their owne perſons, they cannot be pleaſed with their owne doings.

11 He told in loue, this obſeruation and experience, when any came with a troubled conſcience for ſinne, wiſely to diſcerne whether they be meanely grieued with a generall ſight of their ſinne, or whether they be extreamely throwne downe, with the burthen of particular ſinnes; if ſo they be, then it is good at the firſt to ſhew that no ſinne is ſo great, but in Chriſt it is pardonable, and that there is mercie with God that he might be feared: ſo on the other ſide ſhewing the mercie to come from God, but ſo as they are nothing fit to receiue mercie, vnleſſe they feele their particular and pricking ſinnes. But if their ſorrow be more confeſſed in generall things, then it is good to humble them more and more, to giue them a terror of Gods iuſtice for particular ſinnes: for experience doth teach, that this is the beſt way to obtaine ſound comfort, both to ſee our ſinne, and to be humbled to ſee our ſinne, becauſe often, men will more readily acknowledge greater ſinne they haue been in, than that leſſe ſinne they preſently lie in to bee humbled, that being throughly throwne downe, wee may directly ſeeke Chriſt, and keepe no ſtay, vntill wee haue found

How to proceed in comforting the afflicted.

comfort

comfort in him, who then is moſt readie to free vs from our ſinne, and to comfort vs with his ſpirit, when we are moſt caſt downe with our ſinnes, and moſt feare them.

12 If the health of body be ſuch a thing, as is rather with comfort inioyed, than in words to be expreſſed, how great is the peace of conſcience and ioy in the holy Ghoſt, which may be taſted, but cannot be vttered? *Our ioy in the holy Ghoſt vve cannot expreſſe.* Rom. 14. 17.

13 There are ſome which haue peace neither with God, nor with themſelues, as deſperate heretikes: ſome haue peace with themſelues, but not with God, as ſecure ſinners: ſome haue peace both with God and with themſelues, as repentant Chriſtians. *A threefolde peace.*

14 We muſt learne to pitie them that are caſt downe in griefe of ſpirit, though they be alſo pettiſh; for it is an eaſie matter when one ſeemeth much to be quiet with God, to be in peace with men, who often hinder our quietnes with God. Againe, wee little know how great their deſire is to feele peace, which when they cannot feele, preſently they are made impatient: and yet ſee this was in *Dauid* the man of God, who found in himſelfe this diuerſitie of affections, which we ſo much wonder at, and ſpeake of in the children of God in our daies, he diuides himſelfe as it were into two parts, Pſal. 43. 5. he thought himſelfe ſometime very ſtrong in God, againe at another time ſo caſt downe, that hee could on no ſide lay hold on any comfort in the world: yet more then that, he was tumultuous and fretting within himſelfe; and therefore learne this, thou that art vnmercifull, to ſtay thy impatiencie, behold this thou that art afflicted, to ſtay thy griefe, and ſay not, oh, *Dauid* indeede was humbled, but I finde another qualitie in my ſelfe; beſides, I am pettiſh, I am vncomfortable and vnquiet with them, with whom I liue; for *Dauid* was both impatient and pettiſh. Here alſo learne of *Dauid* for thy minde to waite on God, for faith deliuereth both from griefe and anger, and cauſeth comfortable waiting, and not to make too much haſte, but to poſſeſſe our ſoules in patience, vntill God performe his promiſes vnto vs. *To beare with impatiencie of the ſicke.*

15 It is an vſuall temptation to afflicted conſciences, to perſwade them, after ſome free deliuerance, that they are not to looke to be deliuered againe, becauſe as the Lord hath been very liberall, ſo wee muſt not wearie and make tedious his bountifull dealings with vs: but wee muſt know that the gifts of God are without repentance, and the Lord hath manifold deliuerances in ſtore, which is as impoſſible by vſe and often receiuing to waſte, as it is the Lord himſelfe ſhould be deceiued: he will ſurely make an end of his own work in vs, and that for his owne glorie, which as he hath appoynted to be endleſſe in our deliuerance, ſo the meanes thereunto are alſo endleſſe: and therefore yet and againe, wee are to learne againſt our vnbeleefe the vnmeaſurable treaſure of Gods goodnes in our ſaluation, yea when wee ſeeme as it were to be in a whirlepit, and to be carried with a violent griefe and gulfe of troubles, wee know not whither, and are conſtrained oft to diue and plunge downe (the waters of affliction running ouer our head) yet the Lord will recouer vs, and ſet our feete in ſtedie places if we be caſt downe, ſo wee can but ſcraule vp againe: if we be reſiſted of Sathan, ſo we can but kicke againſt him, if we can but open our lips and accuſe his malice before the Lord, there is ſound hope of comfort to be found of him. *A ſweete conſolation for weake conſciences after their often fals.*

Couering infirmities.

1 GOds children couer many infirmities in others vnder one good gift: the vngodly burie many good gifts in others vnder one infirmitie.

Confeſſion of ſinnes.

1 HE ſaid vnto one troubled in minde, that he ſhould not much be troubled in light things, but that rather in griefes we ſhould make knowne our hearts vnto God, than deuoure them priuately: for if in carnall ſorrowes we finde ſome eaſe when we make things knowne to our faithfull and louing friends, as to our parents, or to our brethren, much more are wee to thinke it an eaſe to our ſpirituall griefes, if wee powre foorth our griefes into the boſome of the Lord, who is moſt faithfull to conceale, moſt louing to take pitie, and moſt able to helpe vs in all our griefes whatſoeuer.

2 He obſerued that men would make knowne many ſinnes and infirmities, and yet retaine one which is the moſt ſecret, and oftentimes the moſt chiefe; as *Moſes* had many

Not to hide any one of our sinnes.

reasons of his tergiuersation, and yet there was one secret reason, and that the greatest, which he would not vtter: then he obserued the great mercie of the Lord, that though he might haue been displeased, especially after so long promises for his refusall, yet hee rather pardoneth this one infirmitie of feare, (seeking to cure it, respecting stil his manifold good things beside) than forgetting his manifold good things would presse him with this one want: and therefore after many reasons, the Lord vouchsafeth to handle very gently his priuie sore, and to salue it on this manner: Nay *Moses*, there is one thing that thou feareſt most, and that is thine euill entertainment with *Pharaoh*, and the reuenging of his blood whom thou sheddest: but let not this stay thee, for they are all dead. This answere seemed to take away the greatest argument of tergiuersation, though it was least knowne: for presently vpon this comfort hee takes his calling in hand, wherein also hee noted, that how fearefull soeuer man is in respect of himselfe, yet when God enableth, and incourageth him, we see he shall be inuincible, as *Moses* against *Pharaoh* himselfe.

Concupiscence.

1 ONe asking his aduice how he might best auoide concupiscence, he said to him, that
1.2. a continuall examination of our selues by the law; a reuerent and daily medita-
3.4. tion of the word; a painfull walking in our honest calling; a holy shaming of our selues,
5. and fearing of our selues before our friends; a continuall temperance in diet, sleepe, and
6. apparell; a carefull watching ouer our eyes, and other parts of our bodies; a zealous iea-
7. lousie to auoide all occasions of person, time and place, which might nourish concupis-
8. cence; a godly frequenting of persons, times, and places, which may breed in vs true mor-
9. tification; together with an humbling of our selues with the shame of our sinnes past,
10. with the griefe of sinnes present, and with feare of sinnes to come: lastly, a carefull vsing
11. of fasting, prayer, and watching, when neede required, (for hee still excepted continuall
Fasting. fasting:) these are the meanes to mortifie concupiscence, which being wisely, and in some
conuenient time vsed with moderate exercise of the bodie; if they doe not preuaile, it is
Mariage. like that God doth call a man to the holie vse of mariage: howbeit, it is to be obserued,
that in watching wee are not to prefixe certaine set times, this day, or that day, but then to
vse it when God calleth vs vnto it by fit occasion, without the which, the often vse of these
exercises will breede a want of reuerence of them.

Cause good.

1 THere is no greater enemie to a good cause, than he that by euill meanes doth both handle and maintaine it.

2 He said that mē must profit by this, if hauing had good causes in hand, they haue had ill successe: because herein it pleaseth God often to denie that vnto vs iustly, which men denie vnto vs vniustly, either for that hee correcteth the same sinne wherein they liue, or else that they vsed not prayer, and trusted too much in the meanes, and not in God.

Of naturall Corruption.

1 HE obserued this experience in himselfe, that when hee would not doe a thing that was good, then his owne reason and the diuell would easily teach him an excuse: *Lord forgiue vs this corruption.*

2 He thought by nature all men be Papists, heretickes, adulterers, &c. vntill God renued them, so that if all heresies, Papistrie, impietie, were ceast among all men, yet if a man be left of God, he hath in himselfe sufficient matter and spawne to breede, reuiue, and to renue all kinds of sinne.

Despaire.

1 HE obserued this policie in Sathan, that to make men despaire, hee would make them argue thus: I haue no faith in this and that particular. And contrarily, to traine men to presumption, hee would make men argue thus: I haue a generall

nerall hope and faith, and therefore I doubt not but my faith is ſound in euery particular: both which are hurtfull.

2 When we diſtruſt Gods promiſes, let vs ſet before vs the example of his mercie done to others, that wee may be the more aſſured to obtaine faith: and when wee begin to preſume, let vs ſet before vs the examples of Gods iudgements, that wee may pray for humilitie. *Examples.*

3 Many deſpaire of helpe, becauſe of their owne vnworthines, as though there were no hope of Gods mercie, vnleſſe we bring in our gift, and pawne in our hands to him: but this were to diſcredit the Lords mercies, and to bring in credit our merits, and rather to binde the Lord vnto vs, than vs vnto him: but if our ſinnes be great, our redemption is greater; though our merits be beggerly, Gods mercie is a rich mercie: if our caſe be not deſperate, and wee paſt hope of recouerie, our redemption ſhould not be ſo plentifull: but when all ſeemes to goe one way, when heauen and earth, the Sunne, the Moone, and the Starres goe againſt vs, then to ranſome vs, and to make a perfect reſtitution, is to draw ſomething out of nothing; euen as in ſicknes, to haue either little danger, or in great danger, deliuerance by preſent meanes is nothing: but in extreame perill, when phiſicke can doe nothing, and nothing maketh for vs but the graue, then to be reſcued from the graue, and to recouer our life from the pit is redemption. *God is moſt free in his mercie, therefore let no thought of vnworthines keepe thee from him.*

Death.

1 AS we muſt thinke of life as being content to dye, ſo we muſt thinke of death as being content to liue: And they are as well to bee liked of, that meaſurably feare death, as they who ioy ſo much at it; becauſe they that moderatly feare death, haue this in them more than the other (which is alſo allowable by grace and nature) that they tremble at Gods iudgements. *A meaſurable feare of death commendable.*

2 He ſaid, he neuer durſt deſire to die, howſoeuer his continuall croſſes did affoord him ſmall deſire to liue: therefore he feared and forewarned men of theſe kinde of wiſhes, becauſe often the Lord heareth a man in iudgement, though in ſome mercie, and when hee wiſheth this or that affliction, hee layeth it on him, ſo that after he cannot doe that good to others, which to his owne comfort he might haue done. *Wiſhes of death euill.*

3 To one that ſaid ſhe feared death, hee ſaid: As I would haue you to thinke of life, as being content to die, ſo thinke of death as you would alſo be content to liue: and as for the feare of death, I like as well of them that meaſurably feare it, as of them who ſo ioy at it, though I hope and like well of them alſo. Howbeit I ſee not this in thoſe, which is in them, and which is a thing both allowed by grace and nature, that is, that they tremble at Gods iudgements; you will ſay, that notwithſtanding you ſee not why you ſhould not feare death, ſeeing you finde no comfort in life: to which I anſwere, that your life hath not been without comforts, howſoeuer things gone are ſoone forgotten, though your comforts were not in the full meaſure hoped for, and it may be that plentifull meaſure ſhall be giuen you in death. But what if you ſhould die in this diſcomfort? for my part (as I my ſelfe looke for no great things in my death) I would not thinke more hardly of you, neither would I wiſh any to iudge otherwiſe of Gods childe in that eſtate of death: for wee ſhall not be iudged according to that particular inſtance of death, but according to our generall courſe of life, not according to our deede in that preſent, but according to the deſire of our hearts euer before: and therefore we are not to miſtruſt Gods mercie in death, be we neuer ſo vncomfortable, if ſo be it hath been before ſealed in our vocation and ſanctification. *Maſter Greenhams death.* *Not to iudge of any man according to his ſtate in death.*

Deſire.

1 HE ſaid, God looketh to the deſires, not to the deedes of his children: and if we purpoſe to doe good, howſoeuer wee finde ignorance, what, where, and when to doe good, God will direct vs in occaſion, place and time, and in mercie will pardon our weaknes, though we faile in the circumſtances.

Diſpraiſe.

Dispraise.

1 WHen any told a thing that sounded to the dispraise of a man, he (as not credulous in such matters) would make shew to the carnall plaintife, that he was as one not hearing, and would fence off the matter a long time by causing him to repeate often his matter.

Diet.

1 BEcause no particular rule can be set downe how to amend excesse and defect in diet, this were the best rule generally to obserue, so to feed, as that we may be made thereby more fit either to speake or heare the praises of God with more cheerefulnes and reuerence.

Dreames.

1 A Naturall dreame, which commeth of naturall causes, easily slippeth away: but if our dreames dwell longer vpon vs, and leaue some greater impression in vs, they may be thought to proceede either from God, or from the diuell. And by these it is good to profit, if they be fauourable, by thinking such a thing we might haue, if we were not vnprepared for it: if it be contrarie, by thinking and forecasting, and fearing such an euill, if the Lord be not mercifull; because God doth often correct some sinne past which we regarded not, or foreshewes some sinne to come which we were not afraid of: and an euill dreame doth shew some euill in the heart, either in some sinne alreadie committed, or in some sinne which may be shortly committed: if the dreame be terrible, it is good to auoid all the occasions of that euill, and to giue our selues to prayer, and not to giue too great credit to dreames, least they weaken faith. The best is to be neither too remisse, nor too wise in them, but to labour to profit by them, because the Lord by leauing such long impressions in vs, doth as it were call vpon our consciences not to passe them ouer without some vse.

How to profit by dreames.
1. A naturall dreame.
2. A good dreame.
3. An euill dreame.
4. A terrible dreame.

Vncleane dreames.

2 Being asked how one might auoide the sinne of vncleane dreames in the night, hee said, first it were good to auoide all obiects and wandring thoughts in the day, and securitie of praying against it at night. If these meanes did not preuaile, we must then think that God calleth vs to some more earnest repentance for this or some other sinne before committed: specially we are to beware of companie, such specially as may stir vs vp vnto euill; either labouring not to come into their companie, or hauing iust occasion, to doe it with feare & with prayer: and doing this, not to tarrie longer than godly occasion is offered.

See more title of Humilitie sect. 2.

Distraction of minde.

1 BEing asked, why a man after sundrie and laborious reading in his calling, being desirous by meditation to applie the things read vnto himselfe, was so much interrupted, and violently, suddenly, and vnwillingly drawne into other conceits: he said, it was either want of preparing and sanctifying our hearts by prayer before wee set vpon so holie an exercise, and therefore the Lord correcteth the pride of our wits and presumption of our hearts, in being bold to worke vpon holy matters in our owne strength: or else for that we resting vpon a generall purpose of thinking some good thing, or at least not to thinke any euill, did not fasten our minde constantly or continually vpon some particular obiect: but raunging vp and downe, as hauing some part of our affections, studies, and meditations voide for some other matters, did not wholy and seriously set on the thing propounded to our selues. The truth hereof may appeare hereby, for that which the heart is throughly set vpon, it is so attentiue to, that it can be present to no other thing at that instant, especially if they be hindrances to the thing taken in hand.

How we be hindred in godly meditations.

Dulnes.

1 HE said, after his great ioyes conceiued of some effectuall working of God in himselfe, he most commonly not long after fell into deadnes and dulnes, and thereby

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was humbled: ſo that vntill that he was prepared with ſome new grace from God, hee was vnfit to receiue any new mercie at the hands of God.

2 Deadnes of the ſpirit, is the graue of many heauenly graces.

Doctrine.

1 BEcauſe in reading of examples wee reſtraine duties to certaine perſons, and wring our owne necke out of the yoke, or elſe we chiefly tye the mercies of God to them, and thinke they appertaine not to vs; it is good to learne certaine rules whereby we may know when the vſe of the doctrine is generall, and when particular, which is ſet downe in ſingular examples. Three rules are to be obſerued: firſt, if we reade of any thing in particular, we are to ſearch whether in ſome other place in the Scripture, the ſame thing is not ſet downe generally, that is, whether that which is commended, or diſcommended in ſome proper perſon, be not commaunded or forbidden to all: if it be, then the vſe of that is generall, not particular; but if it be a particular precept inioyned to ſome one, and no warrant found in the word of that to be done of another; then it is a thing perſonall, proper to ſome, not generall appertaining to all. The ſecond rule is, that whereſoeuer there is a generall equitie of a thing, there is a general practiſe to be had, howſoeuer we ſee it ſet downe but in particular. The third is, whereſoeuer by the ſcope of the place there appeares a generall drift, either by ſome thing going before or comming after, though the preſent place ſeemeth to be particular, yet there is a generall vſe of the doctrine to be gathered out of it.

Rules concerning doctrine drawne from examples in Scripture.

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Exerciſes of religion.

1 THe wicked that dare not boldly profeſſe iniquitie, redeeme times ſecretly to commit it: ſo though wee haue not the ſtrength to profeſſe religion publikely, yet let vs redeeme times ſecretly to frequent the exerciſes of godlines.

2 As it is but a ſmall pleaſure, ſo long as wee are in the garden, to be delighted with the ſmell of hearbes, vnleſſe we gather of euery kinde ſome to carrie with vs, that ſo wee may haue the benefit of the garden, though wee be farre from it. And as it is but a ſmall comfort to be rauiſhed with ſweete odors, ſo long as we are in the Apothecaries ſhop, and afterward to want them: ſo it is but a flattering ioy, nay rather a ſtarting ioy, no longer to be affected with the word and religion than wee are in the Church: therefore wee muſt gather here and there, that may worke on our affections when wee be farre from the place where they grew.

Simile.

Of ſtarting ioyes and affections to the word which ſome haue while they are in the Church.

3 We muſt vſe all exerciſes of reading, hearing, conferring, praying, ſinging and meditating: but we muſt not tye the working of Gods ſpirit to any one particular.

Experience of our corruption.

1 WE ſhall neuer be brought hungerly to ſeeke after Chriſt, vntill wee come by the laſt precept, to ſee and feele our naturall corruption, whereof we muſt not only haue knowledge, but experience alſo, as S. *Paul* had, Rom. 7. Now whereas the Papiſts ſay, that this corruption is a ſinne in the vnregenerate, but not in the regenerate; we ſay it is a ſinne in both. I ſay, a bare knowledge hereof is not ſufficient: for euen the knowledge of our corruption, is not without the corruption of a priuie pride.

See before of corruption in C.

Faith.

1 IT is harder to beleeue in the abundance of worldly meanes, than it is in the want of all meanes: for the meanes are as it were, vailes ſet betwixt God and vs, they ſtay our ſight in them that it cannot pearce to God.

2 As the arme being ſoundly knit to the bodie, receiueth pith and ſtrength from the bodie to reſiſt all euill, and to draw all good things vnto it, and being but out of ioynt, and the ſinewes which did knit it to the bodie being looſed, it hath no ſuch force to performe duties: ſo our faith being the meanes ſpiritually to ioyne vs vnto the Lord, wee

Simile.

receiue

Faith sound how needfull. 1. Ioh. 5. 4.

receiue strength so long as it is sound, both to resist euill and accomplish good: but if it decay, and fall as it were out of ioynt, then wee cannot draw that full strength from the Lord, for our defence and strength which we were wont.

The spirit comes by the word, Gal. 3. 2. yet is he the first cause of our faith and loue to the word. Simile.

3 When one asked him, whether we first receiued the spirit or the word to the working of faith, he said, we first receiue the spirit; howbeit to feele our faith we must necessarily receiue the word. And although ỹ smoke, in respect of vs, do first shew that there is fire hidden vnder the ashes, yet there was fire before the smoke came: so though the word first make knowne vnto vs our faith, yet sure it is that the spirit of God was giuen vs before, which wrought this mightily by the word.

4 As he that had but a dimme sight to behold the Serpent in the wildernes was healed, as well as he that saw perfectly: so he that hath but a weake faith in the sonne of God, shall neuer haue his saluation denyed, Zach. 12. 10.

Familie.

1 SO often as we be asked of the welfare of our people, wife, or family, we ought to take it as an occasion whereby God stirreth vs vp to pray for them, to giue thankes for them, and to examine our owne heart what meanes both in presence, and absence, we haue vsed for their good.

2 Care in superiours and feare in inferiours, cause a godly gouernment both priuate and publike, in familie, Church, and Common-wealth.

Feeling.

1 THough a man haue knowledge, yet hee may want faith; though he haue faith, yet because many euils come betweene, feeling immediatly doth not alwaies follow, nor after feeling ioy, nor after ioy practise.

2 We can doe but little good to any bodie, except we haue a feeling pitie and compassion of them.

How to distinguish betweene Gods spirit and his graces in vs. Simile.

3 If any be afflicted in minde for want of feeling, he must distinguish between Gods spirit and his graces in vs: *for his spirit may liue in vs when his graces are dead in vs*, Psalm. 51. For as by some extreame sicknes life may be within one, yet it cannot be felt of the sicke bodie: so in some great temptation, the holy Ghost may be in vs, and yet we not feele nor finde his presence. Howbeit, as by breathing neuer so short we discerne life: so by the actions of the spirit, be it neuer so little, we may iudge of the life of God in vs.

4 Such as for want of feeling bee loth to pray, must learne, not to tarrie to pray till they finde feeling, but offer themselues vp into the hands of Iesus Christ, and so humbling themselues before him, pray on, and continue in prayer of faith, though not of feeling.

In any case take heede ye draw not carnall ioyes into the place of spirituall ioyes.

5 Though wee feele not the spirituall ioy which wee should feele, yet let vs not be too much cast downe; so that our conscience tell vs, that we are readie to withdraw somewhat from our outward pleasures, for want of this inward pleasure; and that wee haue not preuented or smothered out these spirituall ioyes, but are grieued that we haue them not, and waite for the time to feele them: for of all things we must beware that wee draw not into their stead carnall ioyes, and so driue as it were into exile the working of Gods spirit in vs by them.

6 A certaine man complaining that hee was comfortlesse for want of feeling, receiueth this answere: Oh brother bee of good comfort, wee hold Christ by faith, and not by feeling.

Fruits of faith.

1 ONe being curteously saluted and worthily commended of a gentlewoman, who said, she heard a very good report of him: he answered her, the like haue I heard of you: but God make our after fruits of his spirit more effectuall than the former, or else we shall not answere the glorie of God and good opinion of his Saints conceiued of vs.

2 There are two workings of Gods spirit in vs: the one inferiour, which bringeth but certaine

certaine fruit of the ſpirit, without any ſpeciall fruits of grace: the other ſuperiour and more certaine, when the ſpirit worketh an infallible ſanctification: the firſt may totally be darkened and fully quenched: the other hath but a particular eclipſe, and in meaſure may be dimmed, as it was in *Dauid*, Pſalm. 51. but this is not finally quenched. As God made man ſo that he might fall, though afterwards he had mercie vpon him: ſo he regenerateth vs ſo, that we may fall, though afterwards he may rayſe vs vp againe, and will. And it is fearefull enough, that there may be ſuch particular decayes of grace in vs, as to feele leſſe comfort in the word, leſſe feare of ſinne, leſſe care of well doing, leſſe zeale in praying, leſſe fruites in the meanes: ſo that all our actions are turned to be bitter, which were ſweeter vnto vs, then any worldly increaſe vnto the worldly man, or honey can be to them that loue it. *Two workes of Gods ſpirit.*

These are euident tokens of the ſanctifying ſpirit, to loue good, becauſe it is good; and to hate ſinne, becauſe it is ſinne: the more wee grow in gifts, the more to hunger, the more to complaine of our vnworthineſſe: the more being humbled in our ſelues, the more meekely to iudge of others: when wee are moſt quiet with all things, then to thinke our ſelues leaſt quiet, and then moſt to feare our ſelues: ſo to feele the graces of God in vs, as yet our ſenſe and feeling of ſinne is not leſſened, and to feare and quake at the firſt degrees and motions of ſinne; not leaſt they fully quench, but leaſt they coole the heate of the ſpirit in vs, here let vs not forget to feare: for if it be ſo, that thou being the childe of God, canſt not finally fall, yet how will this grieue thee, if thy ſinne breake out to the diſhonour of ſo louing a redeemer? or though he keepe thy ſinne from flaming out, yet when thou ſhalt feele ſuch a burthen in thy ſelfe, that thou thinkeſt the world cannot iudge of thy decayes, yet thou feeleſt leſſe comfort in the word, leſſe feare of ſinne, leſſe care of weldoing, leſſe care of praying, leſſe fruit in the meanes, ſo as all thy actions are turned to be bitter, which ſometime were more ſweet to thee, then any worldly increaſe could be to the earthly man, or honey to them that loue it. *Euident tokens of true ſanctification.*

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Falling into ſinne.

1 IF any doubt concerning this queſtion, (whether the childe of God might fall often into one and the ſame ſinne) theſe cautions and diſtinctions are to be obſerued. Firſt, whether the partie be generally called, or ſpecially touched: if he be but generally called, as all common Chriſtians profeſſing the Goſpell, it were an eaſie matter to ſlippe on that manner. Secondly, if the partie be effectually called, it is to be inquired, whether hee be but a babe in Chriſt or no, or whether he be come to ſome good growth in Chriſt: for that if he be but a nouice, he may twice fall ſo. Thirdly we muſt obſerue, if he be now growne to ſome good age in Chriſt, whether the ſinne committed be a thing knowne vnto him or if he know it not to be a ſinne, he may doubtles ſlip into it. *Cautions concerning a relapſe.*

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2 When we conſider, how *Noah*, *Moſes*, and others fell in their latter dayes, and how the moſt excellent men haue fallen, wee muſt earneſtly pray, rather that the Lord would take vs out of the worlde, then that our life ſhould bring any offence to the Church, or ſlander to the Goſpell.

Feare.

1 BE euer afraid of leauing good vndone, leaſt the Lord ſuffer you to fall into the contrarie euill.

2 He thought when he had no feare nor griefe, he could not profit.

3 Beware of immoderate feares, which rather hinder the certaintie of faith, then beate downe the ſecuritie of the fleſh, and which be the readieſt meanes to pull Gods wrath vpon vs, in that they be the fruites of vnbeleefe, and ſuch as would tye the grace of God promiſed, to the preſent danger and deliuerance out of the ſame. The meane and middle path is, that we ſhould feare and forethinke of euils to come, not as thinking that of neceſſitie they muſt fall vpon vs, as though God could not or would not deliuer vs from them, but as they, who being guiltie in this one, deſire to ſubmit themſelues to the hand of God, and acknowledge themſelues heires of Gods iuſtice or wrath in this or that euill: yet ſo as wee meete with the Lords mercie, who is both able and willing euen then moſt of all to aſſiſt *Immoderate feares.*

To submit our selues to Gods hand, acknowledging he may iustly confound vs, yet desiring to meete with his mercies in Christ Jesus.

and deliuer vs, when we most feare, and through this godly feare are reuerently humbled vnder the hand of his Maiestie. For if naturall parents know then to mittigate the stripes of their correction to their children, when they see in them a milde and meeke submission of themselues, vnder the hand of their authoritie, and yet so fearing them as Gouernours, but vpholding with mercie as fathers: if they haue that wisedome, by so much to make their hand in correction the heauier, by how much the child to be beaten is the stubburner; we must then thinke this mercifull wisedome and consideration to be much more in the Lord, from whose brightnesse the parents haue receiued these sparkes.

To cherish the feare of God in men.

4 He said, that to winne any or to continue any in the feare of God, he would giue no such things which he loued not, but such things as he loued most deerely, that they might know it to be a gift of loue and not of fashion.

Feastings.

1 IN our meetings and feastings, wee are to looke to our selues; if good speeches be vsed, we must be thankefull; if euill, sorrowfull; if things not meerely euil, not greatly to torment our selues.

Friendship.

Noscitur ex comite qui non cognoscitur ex se. Psalm. 1.

1 THis aduise he gaue, that it was good to discerne of them whom we much receiue into our company, least we lose the credite of the Church conceiued of vs. For although many seeme and shew themselues to be well disposed, yet because there be so many corruptions in our nature, it is heauenly wisedome to discerne of men: wherefore it is good for vs to consider with what soundnesse of iudgement, and power of true knowledge they do speake: first looke what sight they haue of inward corruptions. This humilitie teacheth true wisedome, and the sight hereof would make truely knowne Christ and him crucified. For many who haue a little confused knowledge will much be talking, but for want of this knowledge they are not so sound. Secondly, wee must see how ready they are by their soundnesse of knowledge, and feeling of inward corruptions, to do good to others with cheerefulnesse, and to speake of the infirmities of others with compassion and griefe: for many for want of this sanctified knowledge, will rather bitterly and openly declaime against the infirmities of others, then either wisely admonish them, or brotherly pitie them.

Rules to discerne such as we receiue into our societie.

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A true token of loue.

2 He said, the best way to haue comfort in any of our friends, was to pray for them, and that he neuer had more ioy in any, then from them whom he most prayed for, and in them most when he prayed the oftner and vehementer for them present or absent: for this is a true token of true loue, to pray for them whom we loue.

3 Though he was most seuere to his friends and kindred, so long as they were not reconciled to God: yet once being wearied with one, hee shut vp the matter with this sentence; It is wonderfull, that diuers hearing the same word of God spoken, one should beleeue, and another should not beleeue: but I am rather to thanke God that I beleeue, then to search out a reason why another doth not beleeue; and as I am to be thankefull for my selfe, so am I to be pitifull vnto others.

4 Like as naturall men do well by naturall wisedome: so wee ought much more to be stirred vp to do well by spirituall wisedome. And therefore it is commended for speciall wisedome in our Sauiour Christ, Iohn 2. that he did not commit himselfe vnto all men, because he knew what was in their hearts: so it is a speciall token of wisedome in vs, on the contrary not to commit our selues vnto all men, because wee know not what is in their hearts.

5 He reioyced to see his friends, but he was humbled, in that hee rested so much in that ioy, that he forgate to do them good to their saluation, or to receiue good from them to his saluation, which he thought he should do.

6 He said, that if he had once seene any effectuall worke of Gods spirit in any man, he could neuer but hope well of him: If graces decaide first hee was grieued, and then his loue decreased in him.

Grace of God.

1 HEe feeling on a time the grace of God aſſiſting him in a thing which of himſelfe he deſpayred of, ſayd: Oh how eaſie are the wayes of man, whileſt the Lord doth gouerne him, and how is he beſet as with a hedge of thornes, when the Lord doth not aſſiſt him.

2 As we are carefull to vſe the meanes of our ſaluation, ſo muſt wee wholly referre the bleſſing of the meanes, to the grace of God: neither as ſome do, thinke that wee can obtaine or continue the graces of God in vs without vſing the meanes, (for that is but a dreame of fantaſticall ſpirits) neither as the manner of ſome is, ſo to truſt to the meanes, as neglecting to pray for the grace of God in them: which is but a prepoſterous zeale of ſuch as are not rightly inſtructed in the way of their ſaluation. *Perſeuerance in the vſe of the meanes.*

3 It is a profitable note to obſerue, when extraordinarie gifts of God be for our good, and when for our hurt. If our extraordinarie bleſſings driue vs more carefully to ſeeke to the ordinary meanes, then it is of Gods mercie: but if they ſlacken our care in the ordinarie meanes, & puffing vs vp with a ſpirituall pride, cauſe vs to reſt in thē, then they are for our further condemnation: as if God bleſſe vs marueilouſly without prayer in any thing, if we are driuen more to prayer by it, this is it of God: if it cauſe vs to leaue prayer, it is perilous. *Extraordinary gifts.*

4 There is nothing ſo precious as Gods grace, which chaungeth the face of heauen and earth: and nothing ſo vile as ſinne, which openeth hell, and ſtaineth the earth, and ſhutteth vp heauen.

5 As of all gifts, the gift of Gods ſpirit is the deareſt, ſo the loſſe of it is moſt daungerous: for beſides that, wee know how few taſte of it, and with what paine they that haue gotten it keepe it, and with what hard brunts they that loſe the graces of it recouer them againe, we may coniecture the greatneſſe of the loſſe, by our experience in other thinges: they that haue beene in reputation for their riches, and are become bankrouts, are grieued and aſhamed; how much more then ſhould their griefe be, who by the riches of Gods graces haue beene comfortable to themſelues, and honourable among others; and now by the decay of thoſe gifts, haue loſt both the ſweete ioy and peace in themſelues, and their credite with God, and in the conſcience of the godly? *The decay of Gods graces how dangerous.* *Simile.*

6 Some reioyce ſo much in the hearing of good things preached, that they forget to be humbled for their wantes: againe, others alwayes looking on their wantes, walke not thankefully for Gods graces receiued: The meane way is the beſt, ſo to reioyce in the grace of God that we be humbled for our wants, and ſo to mourne for our wants, that we prayſe God for his graces.

Godlineſſe.

1 HIs loue euer grew to a man, as he knew the man to grow in godlines, & his loue decaied, as the graces of God decaied: firſt he was grieued, & thē his loue was ſlacked.

2 As it argueth great height and willingnes to ſinne, when men fearing to ſinne in the day, redeeme, and ſteale time to ſinne in the night: ſo it ſheweth a great height and willingneſſe to godlineſſe, when men being not ſufficiently contented to do good in the day, ſtretch their wel-doing euen to the night alſo: wherein they ſhew themſelues to be free from vayne glory, that none ſeeing them, yet they do good for the loue of God, and not for outward things.

Good workes.

1 A Man may truely iudge himſelfe to be truely willing to doe any good, when hee ſtriues all that he can, to do it, although he can not do it as he ſhould.

Griefe for ſinne.

1 WE cannot heartily be grieued for that ſinne in another, whereof wee haue not made great conſcience in our ſelues.

2 The things that are euill, and grieue vs, ſo far as we ſee them with griefe, hurt vs not.

Three rules to trie our ſorrow for the ſinnes of other men.

3 Seeing a woman lamenting for the ſinnes of the people, he ſayd vnto her, (not purpoſing to cauſe her to ceaſe from ſo good an action, but admoniſhing her to looke to her affections) you ſhall well trie your heart, ſaid hee, if this ſorrow for ſinne be firſt bred for your owne ſinnes, and from your ſelfe proceede to the ſinnes of others. Againe, the meaſure of your mourning muſt be agreeable, and proportionable to the ſinne. Laſtly, your griefe muſt ſo be for the perſon, as you may be moued rather to pitie and pray for him, then to hate and deſpiſe him.

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4 That is true ſorrow and griefe for ſinne, which neither can by outward pleaſures be ſtollen away, nor by continuance of time be taken from vs, but onely in Chriſt.

5 Becauſe great, naturall and worldly ſorrow and ioy, will cauſe a man to breake his ſleepe at midnight, he would trie himſelfe whether ſorrow for ſinne, or ioy in ſaluation had cauſed him to do the like.

Triall of our ioyes.

6 His greateſt ſorrow was, when he ſpake of ſome good thing, that was not in himſelfe, and the greateſt ioy he had was in the contrary.

Two extremities of ioy and ſorrow.

7 As by nature wee are long and hard to be brought to be grieued for ſinne: ſo being once downe, we are hard to get vp, and to riſe out of our griefe againe. For two extremities attend vpon vs; the one to be grieued and feared too little; the other, to be grieued and feared too much: the one makes vs ſecure, and the other dead and dull. To meete with theſe two, it is good in time of ioy to thinke what iudgements haue befallen vs heretofore, what may befall vs hereafter. In time of humbling we are to conſider what mercies we haue receiued, and what mercies are ſtored vp, and tarrie for vs againe: and ſurely, no one thing makes griefe more to waſte vs, than the forgetfulnes of Gods mercies paſt, and doubtfulnes of Gods mercies to come: and nothing doth more ſtrengthen our new temptations, than the forgetfulnes of Gods iudgements paſt, and the careleſneſſe of them that are to come. Though mercies ſucceed mercies, yet the ſea of Gods mercies is neuer drawne drie, if wee claime hold of them by our faith and former experience.

Hardnes of heart.

1 THe cauſe why mens hearts are hardened now adaies, may bee this in part, becauſe they ſee as great gifts of learning, tongues, and ciuill life in Papiſts, and heretikes, as in Gods true ſeruants. Euen as the cauſe of *Pharaohs* obſtinacie was this, that being willing to be deceiued hee would not obey the Lord, becauſe other Sorcerers in Ægypt could doe (as he thought) as great matters as *Moſes* and *Aaron*.

2 To one that complained of hardnes of heart, he ſaid: You muſt waite for comfort, and know, that you can now no more iudge of your ſelfe, than a man ſleeping can iudge of things which hee did waking: or a man wandring in the darke can diſcerne of bright colours: for as the one may while he waketh doe excellent things, and yet now neither he himſelfe knoweth of them, nor any other can eſpie them in him: and the other may be among flowers, & for want of light, can haue no vſe of his eyes, nor pleaſure in the obiects: ſo you haue done great good things whileſt God gaue you a waking heart to put them in practiſe, and the light of his ſpirit to diſcerne his graces in you, though now you haue neither the ſight nor ſenſe of them: And this is the thing which deceiueth and diſquieteth many: they looke for that diſcerning of themſelues (when in them Gods graces were more oppreſſed) which they had when Gods ſpirit wrought in the ſweeteſt and fulleſt meaſure in them: and becauſe there is ſome intermiſſion of the worke of new birth, they thinke it is a flat omiſſion in them of the ſpirit of God. But as it is a token of a minde too preſumptuous and infatuated, in time of dead ſecuritie, to perſwade our ſelues ſtill of that ſafetie, for hauing thoſe graces which ſometime wee had: ſo it is a ſigne of a minde abiect, and too much deſpayring, to thinke that becauſe that wee haue not euen preſent feeling of thoſe ioyes, glorious and vnſpeakeable which we haue had; therefore we neuer had them heretofore, or that we ſhall neuer haue them againe hereafter.

Simile.

3 Admoniſhing

3 Admoniſhing one to preuent hardnes of heart in his childe, by godly and diſcreete correction: hee ſayd, that becauſe children incline often to the ſinnes of their fathers, parents correcting, ſhould in wiſedome firſt conſider, if it were not a ſinne before in themſelues (which they gaue them as it were) which now they are about to correct, and finding it ſo, that they ſhould be humbled in themſelues; and being humbled, proceede to correction, in prayer, in the feare of God, in wiſedome, in loue, and deſire of their conuerſion, and in that meaſure as correcting their owne ſinnes, after a ſort in their owne children. For men begetting children without regeneration, giue a naturall propagation of their ſinnes, without ſome ſpeciall bleſſing of God: and none in regeneration begetteth any with ſuch gifts of nature, but vnleſſe they become new borne, they haue no good thing in them.

Hereſie.

1 MEn be more grieued for murther and adulterie, than for ſuperſtition and hereſie; becauſe theſe bee *peccata rationis*, the other *affectionis & actionis*: the one goeth with a priuie pride vnder colour of deuotion, the other are euer apparant, and are accompanied with outward ſhame and confuſion.

2 As the Goſpell firſt began by ſimple fiſher-men to be preached, but afterward being receiued in loue, grew to the other more learneder ſort: ſo, for not receiuing the word in loue, but hauing our eares tickling to new doctrine, hereſies and ſects (beginning now amongſt vs but in the ſimpler ſort, and ignorant men of the countrie) are like to inuade the beſt learned. And God purpoſing to puniſh the coldnes of our age, can as well now ſend an hereticall ſpirit, not onely into the common people, but into 400. learned preachers, as he did in times paſt ſend a lying ſpirit into the mouthes of 400. prophets.

3 Euen as polygamie was not very hurtfull to the Church, ſo long as it was within *Lamech* his houſe, and when it preſt into *Abrahams* familie, got great ſtrength and preuailed much. So ill opinions are then leſſe hurtfull, whileſt they are amongſt the wicked and ignorant: but when they get fauour amongſt the learned and godly, they begin to be moſt dangerous.

Heart.

1 THe heart is Gods owne part, and that which muſt goe to the Lord. Now as nothing might be imployed to common vſes, which was ſacrificed by the prieſts vnder the law: ſo the heart which is the Lords, muſt not bee applied to any other vſe than to his ſeruice.

Haſte how it argueth vnbeleefe: and of watching and waiting.

1 NOthing more bewrayes vnbeleefe, than not to ſtay the Lords leiſure: as contrariwiſe, watching and wayting on the Lord ſhewes faith: for thoſe haſtie and vnquiet ſpirits, when they ſee not ſpeedie redreſſe according to their expectation, they either murmure in impatiencie, or they will eaſe their griefe by ſeeking vndirect meanes. And ſure as nothing in proſperitie is a greater token of Gods fauour than to feare our ſelues: ſo in aduerſitie this is a pleaſant pledge of our patience, when wee can waite and attend on the Lord, for the time and the manner and the meaſure of our deliuerance. There be ſome principall properties of true waiting. The firſt is, *to waite in our ſelues*: for many will not outwardly murmure, and yet inwardly they boyle and fret in themſelues: and many will abſtaine from outward impatiencie, which looke to the inward eſtate of their hearts but a little. But it is good for vs to begin here: for if there be a quietnes of the heart, there can not be any great diſquietnes in the tongue, or in the hand. The ſecond propertie is, *to waite on the word*. Many will ſay they waite on God, and yet they are marueilous impatient, if ye charge them with impatiencie: but weigh their waiting by the word, and it will not abide the triall, it will not goe for good. Looke what faith we haue to waite on God, vnleſſe it be taught out of the word (which is as true as God himſelfe) it is not ſound. Some will be content to waite on God, but it is not to haue their obedience and faith in the word, but to obtaine ſome thing the ſooner which they deſire. This is no true waiting, but to waite

1 *Properties of conſtant waiting on God.*

2

3 rather for our owne profit, than for Gods glorie. The third propertie is, *to continue in it*. Euery man by nature can waite for a while, ſo hee may know a certaine and definitiue time of his waiting: but to offer our obedience in waiting, and not know for how long or how little wee ſhall waite, this is the fainting of the ſoule: for if it were determined to vs how many daies, or moneths, or houres we ſhould waite, the hope of the profit drawing neere, and of a terme drawing out, would ſuſtaine vs: but to leaue all moments, and conditions to the Lord, and to bee in a continuall ſeruice and expectation, this is hard for fleſh and blood. We muſt learne to amend this fault, by cõſidering how iuſtly the Lord may ſuſpend his anſwere, and helping of vs, for that our ſins are not ſufficiently bewailed, or our faith
4 is not ſufficiently purified, or his graces not ſufficiently wrought in vs. The fourth and laſt propertie is, *to continue waiting with a kinde of vehemencie*, keeping vs from faultring or fainting in our hope, though it be long ere our ſute be anſwered, or our danger be helped. To be vehement a while, or leſſe importunate long, is little worth: but to haue our affections hot, and for a good thing, and not to ſlake the heate in long continuance of time, and not to be made remiſſe or dead in the ſute of our deſires, though no appearance of our deliuerance appeare, is hard indeede. And here to meete with an obiection, we ſay vehemencie argueth faith, and vehemencie bewraieth want of faith. Faith when no deferring of our deſire doth breake the power of our zeale: want of faith when without all hope, wee are greedie and rauenous to haue our requeſt, or elſe we caſt all off.

Humilitie.

1 MAny deceiue themſelues with a bare opinion of humilitie: therefore this may be a true triall of humilitie, if we willingly ſuffer our ſelues to be taught of our inferiours: and if we can patiently abide our ſelues to be admoniſhed of our faults.

2 Heathen men were humbled by their dreames, wee are not humbled by the word: they that will not profit by Gods iudgements in others, ſhall feele them themſelues. Wee haue no claime to Gods mercie offered in the Goſpell, vntill we be humbled by his threatnings in the law.

3 Wee muſt be like children in three things chiefly: firſt, like little babes. Secondly,
1 like innocents. Thirdly, like them that are growing from childhood. Firſt, babes are ne-
How the faithfull muſt be like little children. 2. uer quiet, except the pap be in their mouth; or elſe hauing late been at it, they are well fed: ſo ought we ſtill to deſire to lie at the foode of our ſoules, and to finde vnquietnes in
1.Pet.2.1. our ſoules, if we be long from it. Secondly, weaned children, though they are not without naturall corruption; yet this corruption doth rather ſhew it ſelfe by imitation, than by action: and if they doe any euill, it is rather violent than permanent. Thus ſhould we be, not making an occupation of ſinne, but preoccupated of ſinne; not forecaſting patternes of ſinne, but bending our mindes how we may not ſinne; we are violently drawne there-
3. vnto by another, rather than voluntarily commit it our ſelues. Thirdly, they that grow out of childhood, doe things beſeeming manhood rather than childiſhnes: ſo, though babiſh things both in life and doctrine become vs being babes, yet hauing paſt our childhood, the Lord lookes for more manly ripenes both in knowledge and in holines of life,
Simile. though our perfect age be not conſummated before the reſurrection. As little children, whether in teachablenes to good, or reformablenes from ſinne, are either wonne by a faire word, or allured by a trifling benefit, or awed by a checke, or feared by a frowning looke, or ſtilled by ſeeing another beaten before them, or elſe quieted by the rod: ſo if we be children, either the promiſes of God muſt affect vs, or the mercies of God muſt allure vs, or his threatnings in his word muſt awe vs, or his angrie countenance muſt feare vs, or his correcting of others muſt humble vs; or elſe the corrections of God vpon our ſelues, muſt pull vs downe: but as thoſe children are of moſt liberall and ingenious nature, who are rather allured with faire words, than driuen to dutie with the rod; ſo they are moſt gracious, which are moſt broken with the conſcience of their vnkindnes, more prouoked by the promiſes of God, than by all the curſes, thundrings and threatnings of the law: but they that are affected with neither, degenerate as yet from the affections of children.

Hypocriſie.

Hypocriſie.

1 HE obſerued ſome who outwardly liued an honeſt and ciuill life, yet lying hypocritically in ſome ſin, were conſtrained in death, or before, to vtter it to their ſhame. Which kinde of iudgements are moſt neceſſarie, that God might ſhew himſelfe to be God, and his threatnings to be true, that the wicked might leſſe reioyce in their exceeding impietie, and that Gods children might be raiſed from their ſecuritie.

Iudgement.

1 IN our moſt earneſt matters we muſt be zealous ouer our owne heart, and then eſpecially examine and call to account our affections: becauſe that in ſuch a caſe there is either ſome ſpeciall worke of God, or elſe it is ſome notable worke of the fleſh, or of Satan. And whereas it is a common pedagogie of the ſoule, that in all things wee had neede to aske the gouernment of God by his word and ſpirit, for that a man knoweth what he is, but not what he ſhall be, in this or that action. When we cannot gage the depth of our heart, we muſt impute it to want of prayer, and the not trauailing with our heart how to doe the things in wiſedome. *Affections.*

2 Though all exerciſes of pure religion purely vſed, doe both ſtrengthen iudgement and whet vp affections, yet reading, hearing and conferring, doe moſt ſtrengthen iudgement, and in part whet on affections. But praying, ſinging, and meditation doe moſt chiefly whet vp affection, but in part ſtrengthen iudgement and vnderſtanding. *What exerciſes ſtrengthen iudgement, and what ſtirre vp affection.*

3 Being deſired to giue his iudgement of a weightie matter, he anſwered: Sir, neither am I able to ſpeake, nor you to heare: for that wee haue not prayed, indeede I may talke, and you anſwere as naturall men; but wee are not now prepared to conferre as the children of God.

4 He fatherly exhorted men to labour for increaſe of iudgement: firſt by reaſon, then by example: by reaſon thus, without ſoundnes of iudgement, it is a more difficult trauailing for the childe of God with his owne heart to any fruit. Againe, not being ſtaied in iudgement, one ſhall be troubled to commit and afraide to doe many things, which indeed he might lawfully and comfortably doe if he had knowledge. Thirdly, we ſhall not without good knowledge ſatisfie our godly deſire in perſwading or diſſwading any, for that we cannot doe ſo aſſuredly, ſubſtantially and effectually as wee ought and would doe. By example he exhorted men to conſider of the Prophet *Dauid* in his Pſalme 119. he prayeth for knowledge, hauing no one thing oftner than this, *Teach me O Lord thy ſtatutes, &c.* *Reaſons to labour for increaſe of iudgement.* 1. 2. 3.

Sound ioy.

1 THe more one taſteth of heauenly things, the leſſe is his ioy in earthly things: the more one feeleth earthly thinges pleaſant, the leſſe ioy can hee haue in heauenly. Coloſſ. 3.1. Phil. 3.20.

2 We muſt in reading the iudgements of God obſerue this rule: If any man will trie concluſions againſt Gods concluſions, he ſhall proue nothing in the end but himſelfe to be a foole. And if he faile in his triall, by how much the more he might be admoniſhed, by ſo much the more hee ſhall be without excuſe. There are many that feare (Pſal. 14.5.) where no feare is: but there are more which reioyce where no cauſe of ioy is.

3 Some ioy euery man muſt haue either carnall or ſpirituall: and therefore when *Cain* had loſt his title and intereſt in heauen, hee made himſelfe a ſeate on earth: and when hee had loſt the harmonie of a good conſcience, his nephew *Tubal* was faine to inuent Organs, that he might haue ſome muſicke and ſolace in outward things. And 2. King. 11. when the people could not haue their delights, *Salomon* cauſeth Apes, Peacockes, and ſuch like, to be brought from Ophire for them. Men will haue ioy, if they cannot haue the more ſolemne melodie by arte, they will haue the common inſtruments of the countrie. But the reaſon is becauſe the ſoule is mouldring, and the heart is parching drie. But let theſe ſandie mouldring earthly hearts conſider, that there is no ſecure nor true ioy, which either time may

looſe, or death diſmay, or the iudgements of God make afraide. It is no ſound ioy that either will leaue vs, ere we ſhall be glad to leaue it as an vnprofitable poſſeſſion.

Jeſts. 4 Many had rather part from all fauour of God, than looſe the grace of ſome wittie ſpeech which they haue deuiſed: but curſed be that meriment which reſpecteth not either dutie to God, or loue to our neighbour.

Knowledge.

A generall knowledge. 1 THere are many who haue a general knowledge of the truth, but when it comes to particular practiſe, they are hindred with profits, pleaſures, and ſelfeloue.

2 They whoſe knowledge is in ſwelling words, and painted eloquence of humane wiſedome, being but a doctrine of the letter, in their death they are as if they knew nothing of Chriſt crucified: and whereof comes it, that there is ſo much preaching, and ſo little learning? but becauſe men preach and delight to heare plauſible nouelties, to pleaſe the eare rather than the ſimple power of the word to pearce the heart: they take the bone, and refuſe the marrow: they are content with the ſhell, but want the kernell: and not only the law killeth, but alſo the Goſpell: that is, the letter of the Goſpell being miniſtred without the ſpirit. Aske the wounded conſcience, what comfort it is to heare that Chriſt dyed for our ſinnes: nay aske if this gall not as much as the law it ſelfe, ſo long as it is rather conceiued by reaſon, than receiued by faith.

Simile.

How the Goſpell may be ſaid to kill.

3 He ſayd, how after he knew God, hee deſired by prayer two things principally: the one, that he might loue the Saints: the other, that hee might willingly and profitably behold the iudgements of God on others: which as God in mercie had graunted him, ſo hee confeſſed this fruite thereof, that vnleſſe he had ſeene ſuch iudgements, he ſhould haue fallen into many troubles, which now through Gods grace hee had eſcaped, by ſeeing and hearing the cauſes of theſe miſeries in others. For when hee ſaw how God dealt with others, he ſearched his owne heart, whether hee had been or was ſuch a man: he perſwaded himſelfe he might be ſuch a one hereafter, and therefore he repented before Gods iudgements came on him: if euer he had done the like, by praier and good meanes he was made more carefull for falling into it hereafter.

Loue of the creatures.

1 THe loue of the creatures hindreth vs in good things, but the vſe of them furthereth vs therein. Gods children looke to the ſpirituall vſe of thoſe things, which the worldlings vſe carnally.

Deſire of outward things. 2 Sometime good outward gifts hurt the beholders, when they hurt not the poſſeſſers: as we may ſee in the beautie of *Sara* and *Joſeph*: which thing ought to humble vs in the deſire of outward things, and to make vs thankfull for a mediocritie.

3 Then wee haue a ſure teſtimonie of our loue to good things, and of our hatred to euill, when no puniſhment nor reward can either driue vs from good, or draw vs vnto euill.

Madnes.

1 A Great cauſe of madnes is impatiencie of minde, or elſe the ſudden wrath of God vpon a man for doing ſome thing againſt his conſcience.

Matrimonie.

1 ONe may know whether his wife be brought vnto him of the Lord by theſe notes.

Notes of an holy mariage. 1 Firſt, if there be any agreeing or proportionable liking each of other, and that in the gifts of the minde, concerning their generall calling, as zeale, faith, godlines; and alſo concerning their particular calling. Secondly, if they being thus conſonant doe vſe good

2 meanes, as the word, prayer, and conſent of parents in their contracts, and then the good order

order of the Church in their meetings, & if they vſe no charmes, nor vnhoneſt or vnlawful meanes. Thirdly, that their hearts be ſincerely affected to Gods holy ordinance, ſo that firſt they reſpect this end, to haue a helper to Gods kingdome, when each of them hath ſaid in their ſoules, I will ſeeke out one in whom I may ſee mine owne image of faith, loue, holines, &c. that will helpe me to Gods kingdome. Againe, when they doe not marrie for riches, beautie, or ſuch like outward things: but haue a deſire mutually to doe the duties which they owe one vnto another. Beſides, they muſt haue a deſire to haſten the kingdome of Chriſt, by fulfilling ſo much as in them lieth the number of the elect: and vſing it as a remedie againſt incontinencie. And ſo we ſee condemned here all marrying of yong men with old women, when there can be no hope of procreation. 3. 4. 5. 6.

2 Vnto a gentlewoman that was afraide that her good will was ſuſpected to her huſband, being farre from her, in that he receiued not the letters ſhe ſent him, he ſaid: If your conſcience did excuſe you, he could not condemne you, and God will make knowne your heart vnto him: if your owne heart condemne you, then can he not excuſe you, no not although he thought very well of you. *If our owne hart condemne vs, no man can acquite vs.*

3 As a louing husband will not take away his loue from his wife for ſome particular wants, ſo long as ſhe keepeth her loue wholy and truly vnto him: ſo the Lord will not caſt off his louing kindnes to vs for ſpeciall wants, or frailtie in particular commandements, ſo long as we generally labour to pleaſe him. *Simile.*

4 When one asked him concerning marriage, whether it were good to marrie; ſeeing ſometimes when concupiſcence pricked him, hee was moued to it, and ſome other time when he felt no ſuch thing, he thought he might abſtaine from it. He anſwered, many come haſtily into that calling, not vſing the meanes of trying their eſtate throughly before; as namely, whether they by prayer, faſting, and auoyding all occaſions of concupiſcence, haue the gift of chaſtitie or no? Many vſe ſome of the meanes, and not all: many vſe all the meanes, but a ſmall time: therefore it is good to vſe firſt the meanes, not part of them, but all of them: not for a while, but long. If ſo be that all theſe things will not preuaile, attend vpon the Lords ordinance, and waite when the Lord ſhall giue iuſt occaſion of vſing that eſtate, to his glorie and our comfort.

5 He thought it to be a good ceremonie for the father to giue his daughter in mariage before the congregation, if ſhe either be a virgin or a yong widow, to ſhew that ſhe made not her owne match, but that ſhe made it by her fathers conſent. And being asked how it ſhould be if the father were dead, he ſaid, then he would not haue the mother to doe it, in the congregation, but thought it good for the father in his teſtament, wiſely to appoynt ſome vicegerent to doe his dutie. If any man doe this rather at the appoyntment of the yong parties, than at the appoyntment of the parents, it is an abuſe. Now that there muſt be in all lawfull contracts the conſent of parents, he ſaid: firſt, children are a part of mens goods, as in *Iob.* 1. it appeareth in that Satan hauing commiſſion to ſet on the goods of *Iob*, did ſeaſe on the children of *Iob*. Secondly, if in the law a damſell might not performe her vow vnto the Lord, her father miſliking it: then much leſſe, as it is probable, may a damſell performe promiſe of mariage to a man, her father miſliking it. *The father to giue the daughter in mariage.* *Conſent of parents.*

6 He ſaid, he could not away with ſuch as would marrie too ſoone after they had buried their wiues, but that it were better for abſtaining a time, to ſhew themſelues humbled vnderneath the hand of God in that croſſe: and to teſtifie that it was no light loue vnto the parties whom they loued in the Lord. For beſides that, it is almoſt vnnaturall, to get another bodie in bed, before the former be rotten in the graue: it is a thing of euill report impugning common honeſtie, in that it may offer offence vnto the friends of the parties departed, and giue occaſion to thinke that their loue was but light, being ſo ſoone forgotten; as alſo for that it may giue occaſion of ielouſie to the parties to be married and to their friends, in that they may feare that their loue will be as light and little to them, as it was to the other before. And although any ſet time for diuers circumſtances cannot bee preſcribed, yet vſually a yeere were but ſufficient for this purpoſe of abſtinence. *Second mariages not to be haſtened.*

Meditation.

Meditation.

1 MEditation is the very life and strength of reading, hearing, prayer and Sacraments, without which they are made weake and vnprofitable vnto vs.

What meditation is.

2 Meditation is that exercise of the minde, whereby wee calling to our remembrance that which wee know, doe further debate of it, and applie it to our selues, that wee might haue some vse of it in our practise.

3 In meditation two parts of the soule are occupied:
- 1. The memorie. — Remembring some thing heard or read.
- 2. The vnderstanding. — Gathering some other thing vpon that which is remembred, as namely, in finding out the: Causes. Fruites. Properties.

4 The worke wrought in the affections is this, that they are framed either to loue or hatred, hope or feare, ioy or sorrow, according to the diuersitie of the thing which the reasonable part hath seriously considered of. For example, a man then meditateth on the word, when he so remembreth it and museth on it, that he goeth from poynt to poynt, applying generally some things vnto himselfe, and wisely examining how the case stands betwixt the Lord and him in those things, whereby he seeing what is like to follow vpon it, hath his heart stirred vp to put some thing in practise.

Godly meditation painfull.

5 In hearing of the word with others, and reading of it by our selues, we think we haue to deale but with men, because those are but outward things, many men will carrie themselues cheerefully: but there is nothing more tedious vnto vs, (without Gods speciall assistance) than by meditation to call our selues to account before Gods iudgement seate for that which we haue heard, and to deale with our hearts in good earnest for the doing or not doing of the things we haue learned: and without hypocrisie to lay our hearts naked before God, accusing our selues when we come short of any thing, praying also for grace therein, confessing our sinnes that we haue been rebuked of, and crauing forgiuenes: acknowledging his mercie where wee haue receiued any thing, and begging for the continuance of it: and so to depart away either more humbled in our selues, to auoide sinne more carefully, or comforted in the Lord to goe on forward in weldoing more cheerefully.

6 A great companie of men, and euen many professors, haue an euill opinion of meditation, because (hauing purposed to passe their time in mirth) they feare if they should deale thus streightly with themselues, least it would make them melancholike and heauie: vpon which occasion, they will not so much as abide to be alone, nay in the companie of graue and sober men: and to keepe them from this, some of great place are content to maintaine Iesters, &c. But if we will consider the profits which come to those who vse meditation, and the hurts which fall on them who vse it not, we shall be easily perswaded to embrace it.

Commodities of meditation, and hurts of the want thereof.

Psal. 119. I am wiser than my teachers.

1 IF we meditate of those generall rules which we haue heard out of the word, wee shall many times see more cleerely into the trueth of it, than he that preacheth, or at least more than hee expressed vnto vs. For by the spirit of God wee shall be taught to applie it more particularly to our selues, than hee did or could doe, because wee are most priuie to our owne estate.

2 Those that much meditate, become thereby the godliest men, and most profitable to themselues and others: because meditation so increaseth knowledge in vs, as that it especially breedeth good affections, and quickeneth them most, being begun in vs, and by our affections we are carried to practise goodnesse in our selues. Contrariwise, they which vse not meditation, cannot attaine to that knowledge, which otherwise they might haue. For

we

we ſee that a ſcholler of a moſt excellent wit, cannot attaine to great learning, if he meditate not of the things read vnto him: how much leſſe can wee which are dull and blinde, concerning ſpirituall things?

3 Furthermore, the knowledge which one gets, whileſt it ſwimmes in the braine, and is not ſetled in the affections by meditation, is but a vaniſhing knowledge. For if perſecution befall vs, or if heretikes trie vs with ſubtill arguments, or if Satan tempt vs, wee ſhall be ſhaken from our former knowledge. But contrariwiſe, a ſetled perſwaſion of the heart, is hardly or not at all ouercome.

4 Thoſe who omit meditation, haue their knowledge for the moſt part grounded vpon other mens ſayings and writings, and they bring themſelues into this bondage, to beleeue all to be true that their writer ſaith, becauſe they haue not examined it. *Horat.* In verba iurare magiſtri.

5 Want of meditation deſtroyeth the memorie, and cauſeth men to truſt altogether to their bookes: ſo as if they haue time ſufficient and ſtore of bookes, they are able to ſpeake with great admiration of the hearers, and yet of the ſame matters can ſcarſe ſpeake to a priuate man tolerably to his edification and comfort, becauſe hee hath but ſpoken it out of the booke, and not laboured to make it his owne by meditation, that thereby hee might finde out how to applie it to his owne vſe, and the benefit of others. Want of meditation takes away the vſe of knowledge. *Meditation helpes memorie.*

Rules for meditation.

1 FIrſt, let the word be the obiect, and beware of mingling it with mens deuices, Pſal. 1. 2. 26. 119. 99. Secondly, heare, reade, and conferre much with reuerence and diligence, elſe our meditation may be erronious, Pſal. 119. 99. The Prophet was wiſer than his teachers: therefore he had inſtructions and conference before his meditation. *Ioſhuah*, and *Timothie* were commanded to reade before, and then to meditate.

2 Meditate but of one thing at once, and at one time, according to the prouerbe: *Hoc age.*

3 Though he who is come to ſtrength of meditation, can make his vſe of all places and companies: yet euen theſe, and much more other, not growne to ſuch ripenes, muſt bee carefull to chuſe time and place, and to ſequeſter themſelues from all lets, that might carrie them away, when they will giue themſelues to earneſt meditation, as *Iob* did, who whileſt his ſonnes were banquetting, kept himſelfe apart. And they are to vſe faſting, that they may bring themſelues into the preſence of God, and ſee into the depth of their owne corruptions.

4 In meditating of a poynt, we muſt firſt trauaile with our iudgement and affections, before we come to make vſe of it in our hearts.

5 We muſt know that there will neuer be ſound nor abiding fruite of meditation, vntill our heart be ſound and ſincere, and dehorting others from ſinne, looke that wee our ſelues hate it.

6 Before and in all we muſt pray that the ſpirit may be giuen vs, that we neither adde nor detract, that we goe not too farre, nor come not too ſhort.

7 Wee muſt euer be mindfull to be thankfull vnto God, when hee bleſſeth vs in our meditation; elſe we ſhall be buffeted in our next meditation.

8 Being often troubled ſuddenly in his deepeſt meditations with diſtractions of mind, he tried whether they were of God or not, in this manner: If they did either bring ſome euill thing paſt into his minde to humble him, or ſome good thing to comfort him and make him thankfull; or if they did inſtruct him in any thing to come, leauing an admonition in him to be circumſpect, then hee tooke them to be of God: but if they drew his minde from the things preſent, to roue and wander after other matters, hee preſently ſuſpected it, and fell to prayer, to be eſtabliſhed in his preſent calling, from whence his owne corruptions and Satan went about to leade him.

9 He had often in his publike miniſterie and priuate conference, a ſudden failing in memorie, ſo as by no meanes he could recouer himſelfe in thoſe things hee purpoſed to ſpeake: in which caſe he vſed this remedie, preſently to groane in his heart, and to humble his *How to helpe our ſudden failing of memorie in preaching the word.*

his ſoule vnderneath the holy hand of God, not buſilie to ſtand troubling and toſſing his memorie, becauſe he knew and had often proued, that this was the beſt way to turne away this euill.

10 To reade and not to meditate, is vnfruitfull: to meditate and not to reade, is dangerous for errors: to reade and meditate without prayer, is hurtfull.

11 The cauſe why our meditations and prayers are no ſtronger in the night, is becauſe we ioyne not with meditation the examination of our hearts vpon our beds: which if we did in ſome truth, it would keepe vs from drowſines, and want of reuerence in our prayers; as well as worldly men are kept waking, by thinking on worldly matters. Here we are taught by *Dauids* example, when we want the more ſolemne and beſt meanes, to make a ſupplie by often and ſincere vſing of ſuch priuate meanes as we can.

Miniſtrie, Miniſters.

1 WE muſt neuer be ſo moued at the reproches of enemies, as at the not profiting of friends: that is, ſuch as be, or ought to be the ioy, crowne, and glorie of our miniſterie, for whom we haue prayed, and with whom wee haue trauailed for their ſaluation. For as theſe men alone giue all the credite to our miniſterie in weldoing, ſo they doe farre more diſcredit it by euill doing, then all others, at whoſe hands we looke for no ſuch things. And for this cauſe we may not be ſo moued to ſee the common ſort of people offend, becauſe what marueile is it if they faile in duties, when others which are continually taught, do ſo often ſlip and fall?

2 Miniſters ſhould moſt frequent thoſe places, where God hath made their Miniſterie moſt fruitfull: they ſhould herein be like the couetous man, that where they haue once found the ſweetneſſe of gayning of ſoules, thither they ſhould be moſt deſirous to reſort.

The haſte of young men to the Miniſterie.

3 He feared much the prepoſterous zeale and haſtie running of young men into the Miniſterie; becauſe as iudgement, ſo alſo ſtaydneſſe, and moderation, vſe, experience, grauitie in ordering affections, and the hauing ſome maſterie ouer corruption, was needfull in him that ſhould teach others. And he obſerued the extreame in our age, to be contrarie to that in the firſt age, wherein men being but ſlenderly brought vp, it was very long ere they were vſed in the Church: but now education being bettered, they are too ſoone imployed. Too haſtie a triall muſt not be made of mens giftes to their hurt that vſe them, and that haue the vſe of them.

4 If we aske, whether a man may not lawfully deſire to be in the Miniſterie, or no? I anſwere, that in the Miniſterie are two things; a worke and a worſhip; a dutie and a dignitie. The worke and dutie to the glorie of God, and the good of his Church, a man may deſire: The worſhip or dignitie, to ſerue our couetous minde, is not to be deſired. It is good before we come to the complet function of the Miniſterie, there ſhould be ſome training vp by degrees in the ſchooles of the Prophets. Act. 20. We reade of the training vp of certaine Diſciples at Corinth and at Antioch: *Paul* was firſt a Diſciple, then an Apoſtle: *Ioſhua* vnder *Moſes*, *Samuel* vnder *Ely*, *Eliſha* vnder *Eliah*, *Salomon* vnder *Nathan*, *Baruch* vnder *Ieremie*, *Timothie* vnder *Paul*, were trained vp. And ſure it is good, firſt, to be of the children of the Prophets; then a Prophet, then a Paſtor. Firſt, Chriſt calleth ſome to be domeſticall Diſciples, Luke 6. after he ſendeth them forth, Luke 10. and then they preach moſt fully, when after his aſſenſion they had receiued the holy Ghoſt. Now if this order were in the Prophets times, why ſhould it not be much more in ours? In the common-weale there is a training vp of the gentrie, before they be inſtalled into Magiſtracie. In the Court, no man at the firſt is admitted to the higheſt titles and functions, but according to their giftes and practiſe. In naturall things, we will not commit our bodies to euery Phiſition, and profeſſor, but make inquirie after him who hath had the longeſt experience. Then it is good, firſt with *Ioſhua*, *Samuel*, *Eliſha*, *Salomon*, *Baruch*, and *Timothy* to be humbled; then with *Moſes*, *Hely*, *Elia*, *Nathan* and *Paul* to be honored. For what age requireth this more, then our headie olde age of the world? Wherein young men are ſomewhat forward, and young men haue younger iudgements, younger affections, vnſeaſoned ſpeeches, and vnſeaſoned ſpeeches bring retractions, and retractions to their diſcredit.

Mirth.

Mirth.

1 WHen a Gentlewoman asked him if he were not ſometimes merrie. Yes, ſaith he, we are often merrie, and ſometimes we are afraid of our mirth.

Mercie.

1 THe way to ſee the length, depth, bredth and height of Gods mercies, is firſt with ſhame and ſorrow to ſee the length, &c. of our owne ſinnes.

Memorie.

1 THe beſt arte of Memorie, is, to be humbled at Gods threatnings, and comforted at his promiſes: for ſure it is, that exceeding griefes or exceeding ioyes, leaue great impreſſions in vs.

2 The beſt arte of Logicke is to reaſon *E conuerſo*, out of that ſaying of *Paul*; *There is no temptation hath ouertaken you, but it hath ouertaken others.* And to ſay thus, There hath no temptation ouertaken others, but the ſame may ouertake vs. This will teach vs to ſpeake charitably and profitably of other mens infirmities. *Temptation.*

Markes of the children of God.

1 THere be ſome notable markes to knowe whether our iourney be to heauen or to hell: Firſt, if a man be ſo cloſe that he will not open his way whither he purpoſeth to goe, yet you ſhall ſpie out his intent, by obſeruing which way his carriage is ſent: if our carriage goe after the fleſh, to the fleſh we ſhall come: if after the ſpirit, to the ſpirit we ſhall come. Secondly, if a man conceale his voyage, yet you ſhall diſcerne him by his inquirie this way or that way: if we aske which is the way to Canaan, and where the way lieth in the wilderneſſe, it is an argument he is going to the promiſed land. Thirdly, albeit he would keepe his iourney neuer ſo priuie; yet he is bewrayed, if when in hearing a man ſpeake againſt his countrey, and diſpraiſe his Prince and people, his blood beginneth to riſe, he findeth himſelfe grieued, and ſtandeth in defence of his countrey. So, if when men diſgrace Gods word, ſpeake euill of his Miniſters, or reproch his Saints, we finde our ſelues moued, and not able to containe our ſelues from reprehenſion: that is a token we are trauailing towards heauen.

Occaſions of euill.

1 GOdly men are not in daunger of groſſe wicked women: wherefore we muſt haue a greater carefulnes of our ſelues, when we are in companie of ſuch as profeſſe godlineſſe. And ſo in all euils beware of ſecret and colourable occaſions of euill, wherein ſome make a ſhewe of good, being guiltie of great offences.

Obedience.

1 TO an vniuſt commaundement, we may yeelde iuſt obedience.

Patience.

1 PAtience then poſſeſſeth the ſoule, whenſoeuer all our outward wants are ſupplied by patience. *Triall of our patience.*

2 There are many who haue ſet a preſſe on their hearts, and purpoſed to exempt themſelues from all griefe: others eate vp their hearts with griefe, as the fleſh of the bodie is eaten vp with a corroſiue, and ſo make themſelues dull ſtones, rather then feeling members: the meane is not to be too quiet, as without all griefe; nor to be vnquiet too much, as being without a God. *Some eate vp their hearts vvith griefe.*

Pitie.

1 THey are not to be pitied in their griefe, which sorrow not with some griefe for their sinnes.

Pouertie.

Cause of outward wants. 1 WE often want outward things, because we esteeme no more of inward graces.

Murmuring. 2 It is the policie of Satan, to lay before vs the great benefites which we want, to cause vs to murmur for them, and to disgrace the present benefits which we haue, least we should be thankfull. We must not desire to come out of the fire of affliction, vntill the Lord thereby haue purified vs as fine golde for his owne vse: but still thinke that the continuing of the crosse, is the continuing of scouring away some corruption.

Contentation. 3 The Lord oftentimes giueth his children no other riches, but his promise made vnto them, which they must wholy depend vpon, vntill the Lord seeing them readie for the thing in the testament bequeathed vnto them, shall in wisdome giue them their legacies.

4 The Lord will haue vs to begin with good things, though our beginnings be small: the diuell contrarie. In euill things God would haue vs feare the very first beginnings: the diuell contrarie.

Preaching.

1 IT is to be feared, that by reason of our long peace and ease, mens teaching will become glassie, bright and brittle: for that preaching is alreadie growne to colde and so humane, that the simple preaching of Christ doth greatly decay: & that the great peace and quietnes which men haue in themselues, shall destroy the power of godlines out of them.

The simple preaching of Christ. 2. Cor. 4. 5, 6, 7

2 If we preach things whereof we are not fully perswaded, or if we be perswaded of them, yet if they are not found according to truth, they will trouble our consciences afterwards.

3 He obserued that many would receiue the word of God publikely preached with reuerence, and being priuatlie spoken, they made no such account of it: wherein men shewed themselues not to respect the preacher of God and his word, but some other thing. And that some men (which was a foule sinne, and worthie publike reprehension) would heare a man willinglie in the Church, and gainesay his doctrine at home. Wherein they bewrayed, rather that they heard for solemnitie of place, more then for any deuotion.

4 In denouncing the iudgements of God, either priuatlie to one, or publikely to more, the Ministers of Christ still ought earnestlie and inwardly to be moued to pray, that that euill which the Lord foreshewed them by the word to fall on such sinners, might be turned away: so farre must they be from speaking in wrath.

Preachers must be farre from wrath. 1. Tim. 2. 22.

5 Some Preachers doe much inueigh against the bodie, crying out that it is the enemie of the soule: when notwithstanding we are rather to nourish the bodie as the friend of the soule, for the exercise of repentance, and mortification, and sanctification: and on the contrarie, the soule is the enemie to the bodie in vsing it to sinne, for that there is neuer any corrupt action in the bodie, but there hath been first a corrupt motion and sinfull affection in the soule.

The corrupt actions of the body proceed from the corrupt affections of the soule.

6 He was alwaies desirous to be in the place of publike reading, praying and preaching, euen of conscience to Gods ordinance, were the Preachers neuer so meane. For if he spake of iudgement, he either increased (as he sayd) or confirmed his knowledge. If the speaker had great wants, euen these wants did humble him, and made him to meditate inwardly of that truth, whereof the Preacher failed: insomuch that sometimes hearing the wants, and then meditating of the truth, he could as well be enabled to preach againe of that text, as if he had read some Commentarie.

Prayer.

1 WE cannot be drie in the graces of God, so long as we resort to Christ by feruent prayer.

2 If

2 If you will aske any bleſſing at Gods hands, begin with crauing his fauour: Pſal. 4. If you would auoid any croſſe, begin firſt with repenting & crauing pardon for thy ſin. Pſal. 32

3 He in all things would aske counſell of God by his word and prayer, thinking he could neuer well do good to others, vnles he had alſo firſt done well to his owne ſoule. And he obſerued, that taking in hand things more ſuddenly, he either was croſſed in the doing of them, or if he had any preſent fruite, yet he ſaw it was not an abiding and remaining fruite.

4 It is good to vſe euery night as ſoone as we awake, ſome exerciſe of prayer or meditation, and to preuent the morning and euening watch in thinking on the word. *Prayer in the night.*

5 He compounded with himſelfe three times a day to pray for thoſe things which he preached, vſing alſo daily three portions of Pſalm. 119. *Prayer in the day.*

6 They pray not altogether of faſhion, who ſee their infirmitie in praying, and are grieued for it: and they that in deede doe pray only of faſhion, doe not ſee it: and this imperfection doth not ſo much diſpleaſe the Lord, as the griefe in vs for our imperfection doth pleaſe him. And though it come to paſſe that God doe croſſe a vehement prayer, and doth graunt our prayer when we pray coldly, it is not either to make vs to ſurceaſe from zeale, or to ſlip to coldnes in prayer, (for that is the way either to hereſie or prophanenes) but to teach vs that wee muſt not on the one ſide truſt too much to the meanes, as though wee would tie God to our praying, and to encourage vs on the other ſide to vſe prayer, when ſeeing the Lord hath heard vs praying faintly, hee will ſurely heare vs when wee pray feruently. *To ſee our infirmities and wants in prayer, and to be grieued for them.*

7 Sometimes in a good action, vſing good meanes with an vpright heart to a lawfull end, if our prayers be vnfruitfull and our labours want ſucceſſe: then let vs remember, that in all theſe there were ſecret imperfections, and that the Lords deferring is, that wee being better prepared by humilitie to be thankefull, hee may graunt our requeſts in richer manner and meaſure.

8 When one ſayd to him after long conference and prayer: Sir I haue troubled you: Oh my brother, not ſo, ſayd he, I neuer felt ill by well doing, and if I may pleaſure you, it is as ioyfull to me as any thing can be: for, for this cauſe I liue.

Praiſe.

1 VNto one that with many words diſabled himſelfe, he ſaid meekely: O why do you ſo much ſeeke your owne prayſe? for it bewrayeth a priuie corruption of nature, that by too open diſpraiſe, deſireth to ſtirre vp his owne prayſe and commendations.

Parents.

1 SEeing a godly man hauing his ſonne in his armes, whom he loued tenderly, he ſaid to him: Sir, there is the matter of your reioycing, God make it the matter of your thankeſgiuing. *Immoderate loue of parents.*

2 The Lord hath corrected the immoderate loue of parents towards their children, ſpecially when it was grounded on nature, more then on the gifts of God; as we may ſee in *Abraham*, who ſo loued *Iſhmael*; in *Iſaac*, who ſo loued *Eſau*; and in *Dauid*, who ſo loued *Abſolon*.

Proſperitie and peace.

1 MEn ought to vſe all good meanes in the time of peace, and before troubles come: and yet, though (becauſe outward things are as a vaile to hide Gods face from vs) we cannot vnderſtand good things ſo eaſily in proſperitie; or if wee vnderſtand, wee hardly haue the feeling of them: we muſt therefore ſtill vſe the meanes in hope of that fruit and comfort that commeth in time of trouble, vnto which time God often reſerues our greateſt feeling, becauſe it is the moſt needfull time of helpe. *Feeling vnder the Croſſe.* 2. Cor. 12. 9.

2 And if it be ſo that in our proſperitie we haue not ſo vſed the meanes, yet are we not therefore in aduerſitie vtterly to diſpaire of comfort, becauſe the word was giuen for mans helpe, who needeth meanes, not to helpe God, who can comfort without meanes: neither are wee to bee out of heart, though our conſcience tell vs that wee haue vſed the *Meanes.*

meanes in ſome weaknes: for the Lord pardoneth our infirmities, and crowneth our ſinceritie in them.

h 3 Browne bread and the peace of the Goſpell is good cheere.

4 He ſayd ſurely that long proſperitie will breede either hereſie, or ſecuritie, or ſome great aduerſitie: and that howſoeuer men did little feare theſe plentifull dayes, yet when proſperitie is full and come to a repletion, there muſt needs follow ſome rupture, and the abundance of wealth muſt needes haue an vlcer to breake out in one place or other.

Rebuking or reprouing of ſinne.

Rules for admonition.

1 BEeing asked how a man might reprehend, he anſwered: firſt, looke that you haue a ground out of the word for reprouing: then looke if it ſtand with your calling to reproue: afterward conſider if ſome other man might doe it more profitably than you: then looke before whom you reproue, leaſt you hinder the credit of the partie with his friends, and increaſe his diſcredit with his foes. And againe, if by all occaſions of calling, perſon, time, and place, the Lord hath put you in this place to rebuke ſin; conſider you muſt put on you the perſon of the offender, that as you ſpare not his ſin, becauſe of the zeale of Gods glorie, ſo you preſſe it not too farre, becauſe of compaſſion to a brother: then looke that with theſe, your heart be right in zeale and loue, and ſo call for Gods aſſiſtance, before you ſpeake, his grace in ſpeaking, and for his bleſſing after your ſpeaking, if any thing be left out that might haue been profitable: pleaſe not your ſelfe in it, but be humbled for it, though ſome infirmities be in you: yet ſhall they not do ſo much hurt, as Gods ordinance ſhall doe good.

A louing admonition.

2 We muſt rather winne men with a louing admonition, than gore them with a ſharpe reprehenſion, that we may more eaſily worke vpon them afterward.

3 If we thinke we may ſpeake, we will ſpeake too ſoone: if we thinke we may keepe ſilence, wee will hold our peace too long: when wee much loue the perſons to whom wee ſpeake, we ſlacke our zeale in rebuking of ſinne: if we be zealous againſt ſinne, we ſlacke our loue to the perſon.

4 We may rebuke publikely a publike offence of a priuate man on this manner: My brethren, ſuch a ſinne hath paſſed from this place, the guiltes need not to be offended, the perſon guiltie is to repent of it.

What to conſider in reprouing both little and great ſins.

5 His manner was both in eſpying and reprouing of ſinne, he would not alwaies more ſharply reproue the greater ſinne, nor more earneſtly reprehend the leſſer ſinne: but meaſuring the accidents and the circumſtances of the ſinne, with the qualitie and degree of the ſinne it ſelfe, he did ſee that ſome appurtenances with the ſin, did aggrauate or extenuate it: ſo as a greater ſinne, with ſome circumſtances he thought leſſe to be reproueable, and ſome leſſer ſinne with ſome accidents, to bee more condemnable: euen as wee ſee that the Lord did ſtrike with death the man that with a high hand did but gather ſtickes on the Sabboth, and yet puniſhed not others ſo grieuouſly, who of infirmitie did more deeply prophane the Sabboth.

How vnwilling we be to accept an admonition.

Motiues to practiſe admonition.

6 By admonition we may winne and ſaue ſoules, and for want of due admonition wee loſe and deſtroy ſoules. When wee are admoniſhed, we either denie the thing, or elſe wee quarrell with the affection of the ſpeaker, and finde many faults: for we had much rather haue our conſciences priuily touched, than our names openly diſhonoured: yet when we haue chafed with our owne ſhadowe, and diſputed with our owne reaſon, it will come to paſſe that we ſhall ſpeake reuerently of him behinde his backe, whom wee much gainſaid in words before his face: neither for all this vnpatient bearing of an admonition, muſt we leaue of, or marueile too much at the little ſucceſſe of this dutie: for either wee ſinned in the manner of doing, or in the want of wiſedome; or wee would too much haue gloried in our ſelues, if wee had done good, or too much grieued with our ſelues if wee had not done good; or wee did conuince iudgement generally, or not obſerue the applying of things to their circumſtances particularly: or wee doe all without loue or without prayer, and ſo though wee plant and ſow, God denieth the firſt and the latter raine to bleſſe our labours.

Againe,

Againe, we are to comfort our ſelues vnder hope of time to come: for experience proueth, that ſome at the firſt receiuing of an admonition moſt hardly, haue after moſt profited by it: and others receiuing an admonition very gently, haue loſt the fruites of it afterward very negligently. For many curteous natures are as waxe, ſooner able to receiue the impreſſion of an admonition, but leſſe able to retaine it. Againe, a more heroicall nature, is as waxe not ſo ſoone admitting the print, as ſurely keeping the print being made. Many notwithſtanding had rather ſleepe in the whole skinne of their ſenſeleſnes of ſinne, and therefore giue entertainment vnto flatterers, whom for a while they loue, but afterward moſt grieuouſly hate: for when a flatterer comming to haue ſome bootie is denied, he will reaſon on this manner: Sir, I did you this good, and therefore I deſerue this pleaſure. Nay rather he ſhould ſay; I haue not done good but euill: and therefore it is the mercie of God that I loſe the wages of my ſinne. For let vs learne this as a rule of our life, *neuer to truſt him that will conceale a ſinne in vs*; nor againe to miſtruſt him too much that will not willingly be admoniſhed at the firſt. For as a furious or frenzie braine, can by no meanes away with him that ſhall lay any hands vpon him, though it were for his profit: ſo, ſo long as we be in impatiencie, we ſhall ſuffer no man to ſpeake vnto vs, though it be for our profit: but after ſome lightning our mind being eaſed, we marueile at our ſecure impatiencie, and are ready to ſhew our ſelues thankfull vnto him that would haue a care to draw vs out of ſuch a ſin.

Simile.

Neuer truſt him that will conceale a ſin in vs.

Simile.

Regeneration.

1 AS good natures doe not helpe of neceſſitie to regeneration: ſo euill natures cannot hinder Gods purpoſe in calling, if the meanes with his mercie and bleſſing be purely and painfully vſed.

Good and euill natures.

Repentance.

1 SAthan vnder the colour of repentance, bringeth many into an extreame ſadnes, and ſtricknes in vſing the creatures of God. Againe, vnder pretence of Chriſtian libertie, and deliuering of men from extreame griefes, he allureth them to an immoderate and an vnſanctified mirth, and intemperate vſe of the creatures of God: ſo blinding iudgement, he afterward corrupteth affection.

Extreame ſadnes.

2 One complaining vnto him for the not feeling of his corruption, which did ſometime imbolden him to ſinne, and to adde one ſinne to another, as to ſhuffle a little ſinne vnder the repentance of a great ſinne, and to deferre the ſorrowing of one ſinne, vntill the more generall accompting time, when we ſhould ſorrow for more and many ſinnes, his temptation touching him on this manner: Why feareſt thou to commit this one ſinne and this little ſinne, which is as pardonable by repentance as the former ſinnes, which are more in number and greater than this, ſeeing thou maiſt repent for this ſinne when thou repenteſt for them all? Hee made this anſwere: In ſuch a temptation, becauſe Sathan is very neere, wee are to tremble vnder the hand of God, to feare our ſelues, to ſtriue in prayer, and to mourne for the temptation: whereby Sathan would cauſe vs after not to diſpute with it, but ſuſpecting our ſelues to be rather readie to adde ſinne to ſinne, than to repent of any ſinne, howſoeuer Sathan would blinde vs with a kind of repenting, we muſt ſtay vpon the power and helpe of God.

To deferre ſorrowing for ſome one ſinne vnto the more generall accompting time, how dangerous.

Reproches.

1 HE ſaid, although hee was ſubiect to many and grieuous reproches, yet two things did euer comfort him: the one, that his heart was well, and not euill affected to any man: ſecondly, that going alone, hee could humble himſelfe and pray to God, that the authors of ſuch reproches might be pardoned.

Riches.

1 SOmetimes good outward gifts hurt the beholders, when they hurt not the poſſeſſors, as we may ſee in the beautie of *Sara* and *Ioſeph*: which thing ought to humble vs in the deſire of outward things, and to make vs thankfull for a mediocritie.

A mediocritie ſee title loue of the creatures, ſect. 1.

A triall of the rich mans faith.

2 It is a iuſt iudgement that earthly riches doe deceiue our hearts, when heauenly riches doe not delight vs; that the outward things ſhould carrie vs away, when heauenly things cannot ſo much preuaile with vs. Well, howſoeuer gold or ſiluer goe here on earth for the greateſt riches before men: godlines is the greateſt riches before God and Angels in heauen.

Sacraments.

1 AS *Iſaacs* intent being to bleſſe *Eſau*, hindred not the will of God in bleſſing of *Iacob*: ſo the corrupt intent of the miniſter doth not hinder the bleſſing of God in the Sacraments, being his owne ordinance.

2 After one had asked his aduice for ſitting, or kneeling at the Lords table, he ſayd: As for ſuch things, let vs labour what wee may to doe as much as we can for the peace of the Church.

Securitie.

1 SEcuritie is a forerunner of ſome groſſe ſinne, or of ſome great croſſe.

2 We muſt ouercome our vnwillingnes and ſluggiſhnes betimes in good things: and preuent delayes at the firſt; becauſe it is certaine the longer we delay, the worſe. *Delayes.*

Triall of our dulnes.

3 There is a great corruption in our natures, which makes vs moſt dull when we haue moſt meanes. This ariſeth either becauſe when we haue the publike meanes more plentifully, wee vſe the priuate more ſparingly: or becauſe wee doe not ſo much eſteeme of the meanes, ordinarily adminiſtred, as wee doe when they are leſſe familiar vnto vs: or if the Lord ſeeing vs too immoderatly deſire the place where we are, denieth vs the benefits and fruites of the place to correct our deſire: or for that wee promiſed to our ſelues too large a hope of freedome from many euils, by the meanes of the word, therefore it pleaſeth the Lord to proue vnto vs, that they are nothing vnto vs without the bleſſing of his holy ſpirit. Or this may ariſe from the temptation of Sathan, who becauſe hee would make vs diſcontent with our preſent eſtate and calling, and to hunt after new; therefore hee ſheweth vs all the inconueniences of the place preſent, and hides all the profits; and ſhewes vs all the profits of the place where wee haue been, or ſhall be, and hides all the inconueniences. *Change of place and calling.*

Or becauſe when wee were the beſt in a whole towne, and ſaw nothing in others but corruption, we pleaſed our ſelues, and prouoked our ſelues more to good things; and being among many good men, we make not ſo much of our goodnes, and grow ſomething ſecure, and truſt too much in the goodneſſe of the place and perſons. Or in that we like of our ſelues well when wee are teaching and inſtructing others, and are more impatient of ſilence in our ſelues, and to be inſtructed of others. Or becauſe wee would ſtill be getting praiſe by bringing out, but wee are loth to ſtore vp treaſures both new and old for time to come, when as yet there is a time of both. Or wee more ſee this, becauſe the laſt complaint ſeemeth the greateſt, though indeede we haue ſuffered as euill; euen as a man thinketh his ſicknes preſent to be ſorer than any ſicknes paſt. The onely remedie againſt this dulnes is, continually by prayer, and vſing the meanes to ſtriue againſt it.

Singing.

1 HE wiſhed all men that would ſing, that in ſinging they euer ſing with affection and feeling, or elſe haue a mourning in their heart that they cannot do ſo. Coloſſ. 3.17. Epheſ. 5.

Sinne.

1 IF we goe on ſtill in ſinne, God will goe on ſtill in iudgement: but if our hearts relent from ſinne, God will releaſe his ſentence of puniſhment.

Cauſe of ſinne within vs, occaſions without vs.

2 To a Courtier complaining of the occaſions of euill, he ſayd: Though you haue occaſions of ſinne offered, yet the cauſe of ſinne is ſtill in your ſelfe.

3 Becauſe God worketh the ſenſe of ſinne by degrees in his children, hee ſuſpected them, who at euery ſinne named, would ſhew themſelues forthwith troubled.

4 Sinne

4 Sinne is ſuch a canker that it ſpreadeth ſecretly, and there is ſuch a chaine of ſinnes, that he that yeeldeth to one, draweth on another; grant a little one, and a great one will follow: wherefore as it is good wiſedome not onely to auoide the plague, but to eſchew euery little ragge that may ſeeme to carrie the plague: ſo it is heauenly wiſedome not onely to auoide groſſe ſinnes, but all ſuch ſhewes of ſinnes, as may draw on the other. And as we count it policie, not to goe as neere the riuers banke as we can, leſt ſuddenly or at vnawares we ſhould ſlip in: ſo it is ſpirituall policie not to goe too neere ſinne, leaſt we be ouertaken of it before we be aware of it.

Sinnes be linked and chayned one in another. Heb. 3. 12, 13. *Simile.*

5 It is our corruption to be ſcrupulous in ſinne in the beginning: but when we are entred in a little, we run ouer head and eares.

6 This is a ſure experience, whether the ſinne which hath often aſſailed vs ſhall get dominion ouer vs or not: if the oftner we are tempted, the more we are grieued, the more we ſtriue againſt it, the more we labour for the contrary vertue, we ſhall ſhortly be conquerors ouer it. But if the firſt comming of ſinne wrought ſome griefe in vs, and the often comming of it makes our griefe the leſſe, and cauſeth vs to ceaſe to vſe the meanes of withſtanding it, and to be careleſſe in the contrarie vertue, then it were to be feared that that ſinne in time ſhould preuaile againſt vs, and that we ſhould get no victorie ouer it.

The triall of our ſtate againſt any one ſpeciall ſinne often aſſailing vs.

7 Though it is hard to finde out our ſpeciall ſinnes, yet by often and diligent examining of our ſelues, by earneſt prayer that God would reueale vnto vs our ſinnes, by often hearing and reading the word, by marking the moſt checkes of our conſciences and reproches of our enemies, we might be led to the neereſt ſight thereof.

To know our ſpeciall ſinne.

8 If Gods children are readie to ſlip in a moment; how much more daungerous is the eſtate of the wicked, who are willing to fall continually? It is wonderfull to ſee a poore ſinner readie to ſound and fall dead almoſt at euery ſinne which a man would thinke to be nothing to feare him, or driue him to this feare; and yet when aduerſities, ſtrange iudgements, perſecutions and death doe come, to be exceeding patient, comfortable, couragious and valiant. And againe, it is ſtrange to ſee others, who marueile that men will ſuffer themſelues to be feared with ſinnes, and aske what men meane to ſtand trembling at the word of God: yet let ſicknes come, or if the hand of God be vpon them, or let death come towards them, they quake at the name of ſicknes, death or hell; and either they proue very ſenſeles and blockiſh, or elſe they be in a moſt deſperate eſtate: yea if God begin to reckon with them, euery countenance of a godly man, euery chirping of a bird, and drawing neere of the leaſt and weakeſt creature towards them, euery ſhaking of a leafe, mouing of a ſhadow, euery noyſe of the ayre appaleth their courage, and maketh them moſt fearefull cowards. They feare moſt when Gods iudgements are executed, which feare leaſt when they are threatned: and they feare leaſt when Gods iudgements are accompliſhed, which tremble moſt when wrath is denounced. Wherfore if we long for courage, and lothe cowardiſe, againſt the euill day, let vs labour for a good conſcience, which breedeth true boldnes, and flie from ſinne, which bringeth a ſpirit of feare vpon vs, as daily experience may teach vs. It is better to feare the euill to come, when onely feare, and not euill is vpon vs, then to feare then, when beſides the feare, the affliction it ſelfe is come, which ſo ſorely beſetteth vs, that we haue no libertie or leaue to breathe for any comfort, or to hope for any deliuerance.

How ſinne feares the godly, more then externall croſſes.

How the godly and godleſſe differ in their ioyes and feares.

Note.

9 They that will haue a true faith in Chriſt, muſt beleeue in him, that he is our wiſedome, righteouſnes, ſanctification, and redemption. Are then thy cogitations confounded? Seeſt thou no knowledge, not ſo much as a literall knowledge of Chriſt, but all is doubtfulnes, all is dulnes, all is deadnes in thee, as though thou neuer kneweſt, heardeſt, readeſt, or learnedſt any thing? Now know and beleeue, that whatſoeuer knowledge, experienced power of vnderſtanding, was in Ieſus Chriſt, the ſame is made thine; he is thine annoynting, that will teach thee all. Haſt thou knowledge, and yet thy life not brought agreeable or proportionable to thy knowledge? Thou art troubled with thy ſinnes, thou feeleſt no goodneſſe, thou thinkeſt thy ſelfe as an euill tree voide of all good fruite: now remember that as Chriſt being no ſinner was made of God a ſinner, and puniſhed of God as a ſinner for thee: thou hauing no righteouſnes, art made through Chriſt righteous, and ſhalt be

True remedies againſt deadnes and dulnes.

Chriſt is our righteouſnes.

rewarded of God as righteous through him. It may be God hath enlightened thee with heauenly vnderſtanding, he hath hitherto ſtrengthened thy deſire in giuing thee to walke vprightly; but now thou art afraid thou ſhalt not perſeuer, becauſe of thy corruptions: thou trembleſt to remember how many excelling thee in gifts and graces haue fallen away, and that all is but hypocriſie, thine owne heart thou thinkeſt will one day beguile thee: now call to minde that Chriſt is made vnto thee holines, not as a new *Moſes* to follow, but as a Meſſias to beleeue in, as the author and finiſher of thy holines; ſo that to preſeuere ſeemeth impoſſible to thee, yet with him it is poſſible: yea and more eaſie to continue thee in holines being begun, then to conuert *Zacheus*, *Matthew*, and *Mary Magdalen*, or to reconcile the Lambe and the Lyon, and others which he hath ſurely done. There is one thing yet troubles thee; thou haſt many things promiſed thee, and thou thinkeſt they are not performed; thou lookeſt for peace of the minde, and behold a wound of the ſpirit; thou art the heire of the whole earth, and yet pinched with pouertie; thou art Lord of libertie, and yet lieſt in priſon: it is ſo, and yet in all this ſee Chriſt is thy redemption, not ſuffering thee to be ouercome with any of theſe in this life, and freeing thee wholly from them in the life to come. Admit thou weꝛt cruelly perſecuted, cannot he that made the fire not to burne at all the three children in the furnace, make the fire ſo eaſily conſume thee, as thou ſhalt comfortablie beare it? Will not he that made the Lyons being hungrie, not once to open their mouthes on *Daniel*, cruſh thee ſo greedily that thou ſhalt willingly ſuſtaine it? Now the meanes are the word, prayer, and Sacraments: the word crucifieth them new in thy heart; prayer giueth thee a feeling of thy faith; the Sacraments confirme both thy faith and feeling.

Chriſt is our holyneſſe.

Chriſt is our redemption.

Note.

Spirituall pride.

10 We muſt not be proud in our gifts, for God hath in iudgement giuen iudgement to many ſimple ones to ſpie vs out. If we confeſſe to God, we muſt frankly and freely bring our ſelues into the preſence of God, and lay our hearts naked and bare before him: we muſt not as harlots wipe our mouthes and ſay we haue offended, and yet fall into ſinne againe: but with remorſe of conſcience acknowledge them, and with feare and reuerence leaue them.

How hard it is to confeſſe our ſinnes to God.

11 Many thinke it to be eaſier to confeſſe their ſinnes to God, then to acknowledge them vnto men: but it ſeemeth to be contrary: for he that refuſeth to confeſſe his ſinne before man, in whom is but a drop of indignation againſt ſinne, which is fearefull in the Lord, will not willingly open them and ſtrip them naked before the maieſtie of God. And he that can frankly ſtand as a penitent before God and his Angels, he will not ſticke to confeſſe his ſinne before the face of men. Behold our father *Adam* whileſt there was no man to feare him, the Lord commeth at the firſt to him by pricke of conſcience, he hideth himſelfe with figtree leaues: to this pricke of conſcience the Lord ſendeth a voyce or a noyſe that is heard. Now not content with a few leaues, he goeth into the thicket of wood: at the length the Lord to draw him out of his hypocriſie, bringeth him into the plaine, and vrgeth him with ſubſtantiall queſtions: he not able to hide himſelfe any longer, hideth his ſinne, and ſhifteth it off to *Eua*. Why doth the holy Ghoſt thus orderly and particularly ſet downe this matter, but to ſhew that though we haue a pride of ſinne by nature in part to confeſſe ſinnes, yet nakedly to vncaſe thy ſinnes before God, is a hard thing to fleſh and blood, the diuell lying by prompting vs, that in ſo doing we ſhall bring our ſelues to diſpayre, we ſhall runne out of our wits, we ſhall kill our ſelues, and neuer liue merrie day againe? In that notable Pſalme of inſtruction, 32. we are taught, that then there is hope our ſinnes are forgiuen, when God empting our hearts of all guile, we can be content freely to giue God the glorie, and to ſhame our ſelues before men. We ſee when his great affliction could not bring him to confeſſe his ſinne, yet no comfort came to him, vntill by Gods grace he grew to this iſſue, that he reckoned vp the whole catalog of his great ſinnes: ſo hard a thing it is to confeſſe our ſinnes before God. It is our great corruption, being admoniſhed or charged of ſinne, we either denie it to be a ſinne, or we denie our ſelues to haue ſinned in that ſinne, or we quarrell and wrangle about the nature of ſinne, or elſe we countenance our ſelues by Scriptures, as the Familiſts doe couer many iniquities, by making plaine places allegories; or if we confeſſe, it is in great hypocriſie; or if we confeſſe in ſome trueth,

Sundry euaſions of ſinners.

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trueth, yet we goe not out of the ſinne: ſo as now a theefe on the gallowes readie to fall in the graue and into hell both at once, will ſay it is ſufficient to confeſſe my ſins vnto God, though I doe not ſo vnto men. Well, there is no greater token of grace, than when for the glorie of God or good of the brethren, wee can be content to diſcouer and lay open our ſelues. If none of theſe excuſes ſerue, then we can ſay, why this is a common thing, I am not alone; or elſe ſuch a one prouoked me to doe thus, or elſe I had not done it; or elſe we are very fraile; or was there euer any that ſinned not? Thus we are euen as daintie as gentlewomen, who hauing a ſore which they are loth to haue eſpied, will couer it till it be incurable: ſo wee hauing ſome ſinnes are loth to open them, vntill they grow almoſt vnrecouerable. 7 8 9.10.

12 Euery man is afraide of this, leaſt his ſinne ſhould breake out, yet euery one vſeth the way of breaking out. Nothing more ſtayeth ſinne, than to make it knowne in time. Nothing draweth it ſooner forth, than too long to conceale it. It may be ſome will confeſſe ſome ſinnes, yea many ſins; and yet hide the mother ſinne, whoſe life if we continue, howſoeuer we may murther ſome of her broode, yet ſhe will hatch new ſinnes againe. *Diſcouer and confeſſe the mother ſinne.*

13 When thou art afraide thou ſhalt goe out of thy wit, becauſe thou feareſt ſinne; when thou canſt diſpute and preach more fearefully againſt thy ſelfe, than al the preachers in the world: remember how Chriſt Ieſus hauing no holines by the fleſh, by being of his owne mother (to the teſtification whereof it pleaſed him to be borne of ſuch a one whoſe progenitors were notable ſinners, to keepe company with ſuch as were the moſt miſerable wretches, to call to the greateſt dignitie in the Church, the prophaneſt tole-gatherers, perſecutors and worldlings) hath giuen thee an holines vnperfect, and would not haue thee looke for any great things in thy ſelfe, ſeeing he himſelfe got no gaine thereby at all. It may be the multitude of thy ſinnes trouble thee: but conſider *Mary Magdalen* had ſeuen ſpirits, and yet of all women was made moſt deuout, and after Chriſt his reſurrection receiued greateſt dignitie to ſee him firſt. It may be the great continuance of thy ſinne troubles thee: remember how Chriſt called *Matthew*, who long time had weltered in worldlines. It may be the greatnes of thy ſinnes feare thee: conſider how the greateſt perſecutor of the Church was made of all other the moſt glorious preacher of the Goſpell. It may be thy ſinnes drawne from thy countrie grieue thee: the Cretians were good Chriſtians, and the filthie Corinthians moſt faithfull profeſſors. It may be thine hereditarie ſinnes by nature moue thee to deſpayre: conſider hee that can ſo farre ouerrule nature, that the wolfe ſhall dwell with the lambe, the leopard lye with the kid, Eſai. 11. 5, 6. he can alſo chaunge that courſe of nature in thee, by a ſupernaturall grace. And yet I would haue thee to beware, ſo truſting to Chriſt his righteouſnes, as thou forget not he is alſo thine holines: and ſo to labour for thine holines in him, that thou forget not he is thy righteouſnes: and ſo to labour for both, as if thou beeſt righteous, thou muſt alſo be holie: and being neuer ſo holie, yet to ſeeke for thy whole righteouſnes in Chriſt. 1 *Conſolations againſt diuers kinds of griefes for ſinne.* 2 3 4 5 6

14 Many feebled and exerciſed mindes are oft caſt downe without hope of helpe, becauſe of their owne vnworthines, as though there were no comfort to be obtained of God, vnleſſe we bring of our owne fruites to preſent him withall: but this were to diſcredit the Lords mercies, and to bring in credit our merits, and rather to binde the Lord to vs, than vs to him. But what meaneth this? There is with the Lord plentifull redemption, and therfore Iſrael neede not to feare to finde mercie; if our ſins be great, our redemption is greater; though our merits be beggerly, Gods mercie is a rich mercie. If our perill be not come euen to a deſperate caſe, and that we be as it were vtterly loſt, and paſt hope of recouerie, there is no praiſe of redemption. Here then is the power and profit of our redemption, that when all ſinnes goe ouer our heads, and heauen and earth, the Sunne and Moone and the Starres come as it were in iudgement againſt vs, yet a cleere and full raunſome ſhall be giuen into our hands, wherewith to purchaſe our redemption, and ſo to procure our perfect deliuerance beyond all expectation, and ſo as it were to fetch ſomething out of nothing. We ſee for example, in ſicknes to haue either little daunger, or in great daunger to haue deliuerance by preſent meanes, is nothing: but in extremitie and perill, when phiſicke can doe no good, and make nothing for vs to keepe vs from the graue, then aboue and *Againſt the feare of our owne vnworthines.*

and beyond all this to be reſcued there fro, and to recouer our life from the pits brinke, is a worke highly deſeruing: ſo though God driue vs to ordinarie meanes, this is not to withdraw our redemption in vſing the meanes, but to traine vp our faith, that after he may make knowne that he hath an helpe beyond all helpes, and much redemption. And this is needfull for vs to learne: for if the meanes be many, we reſt in them: but if they be few, and faint, the meditation of this redemption will be moſt comfortable.

Sinne is wounded by prayer, and temptation by reſiſtance.

15 It is an experiment of Gods children, that by prayer ſinnes receiue their deadlie wound, and a temptation by reſiſtance: yea, we ſhall finde it both ſooner to depart, and to recompence the preſent and little paine, with an after and longer pleaſure: and contrariwiſe the not reſiſting thereof, cauſeth it the further to feede in vs, and the ſmall preſent pleaſing of our ſelues, is payed with a long bitter griefe of conſcience afterward.

16 If we will truly learne how to auoide ſinnes, let vs remember oft what puniſhment we haue felt for ſinne. If we will be kept from vnthankfulneſſe, we muſt oft call to minde the things that the Lord hath done for his glorie, and our ſoules health in vs.

Sicke and ſickneſſe.

Rules for the ſicke.

1 This I take to be a fit preſcription to all parties afflicted: firſt, to labour to haue peace of conſcience, and ioy of the holy Ghoſt, through the aſſurance of their ſinnes pardoned in Ieſus Chriſt: then to be carefull to vſe the meanes which may nouriſh their inward peace and ioy: thirdly, they muſt reioyce and recreate themſelues in wiſedome and weldoing with the Saints of God, and holy company: and laſtly, they muſt refreſh themſelues with kitchen phiſicke, and a thankfull vſing of the creatures of God.

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2 It is not good to vſe that for diet, which is preſcribed for phiſicke: for that will not worke in the extraordinarie neede of the bodie, which is vſed as ordinarie in the ſtate and time of health.

Publike prayers for the ſicke.

3 He marked two things commonly neglected: He ſawe that men being in danger of death, would be prayed for in the Church, but they would not haue the Church giue thankes for their recouerie. Againe, he ſaw that women would giue thankes after their deliuerance, which is a Chriſtian dutie well beſeeming them, but they would not before aske the prayers of the Church. And ſeeing it is ſo rare a bleſſing to haue the fruite of the wombe, ſeeing ſometime the mother, ſometime the children, ſometimes both died, and that the gift of both is a worke paſſing the Sunne, the Moone and the Starres, it were nothing ſuperfluous or burdenous in ſuch caſes to pray and to be thankefull.

How the Lord corrects the pride of our proſperitie.

4 It is the wiſedome of God ioyned with mercie for the good of his children (if they forget to ſpie out, and to be humbled for their inward corruptions) either to let them fall into ſome ſinne, to puniſh their pride, and ſway of their owne wit, or els (which is his more mercifull chaſtiſement) to breake them with ſome croſſe, vntill their heartes be bruiſed. Hereof it commeth that the Lord is conſtrained to correct our haughtines, and coole our courage by ſome kinde of affliction, becauſe we are readie to breake out in time of proſperitie. Wherefore to cut off the occaſions of ſin, which Satan would find out in our proud fleſh, after long time of health, the Lord ſendeth ſome ſicknes, or ſome weakenes vpon vs to cut ſhort our hornes, wherewith by reaſon of long wealth, we ſhould like bulles of Baſon puſh at the godly; the Lord ſendeth fire, theeues, and oppreſſions to let vs blood in our riches, leaſt we ſhould be too ranke, and grow into a ſurfet. The beſt way in the middeſt of our proſperitie is, to labour to thinke wiſely and lowly of our ſelues: and to walke fearefully, as being now moſt ielous ouer this our corrupt nature, which leaſt feareth when Gods graces are greateſt: euen in abundance, health, credit, & authority to carry as humble and meeke an heart and faithfull a ſpirit, as wee would or ought to haue, euen when wee come out of affliction. For this of all the plagues is the greateſt, to be pricked, and not to feele; to be ſtriken, and not to be humbled for it: and it is no great commendations to be made better by affliction: but this is the praiſe of godlineſſe, to grow on more in proſperitie, then not to forſake our firſt loue, then to enter into a lowly conceite of our ſelues: for as it is a ſigne of a more liberall and ingenious nature, to learne more by lenitie, then by ſeueritie; or if he ſlip, to recouer himſelfe as carefully at the ſight of another corrected

A good heart ſoone humbled.

before

before him, as if he were beaten himſelfe. For it is a token of a mind more reformed to haue a bruſed minde rather with the taſte of Gods mercies, then with the terror of his iuſtice; or if he ſee but an inckling of Gods diſpleaſure breeding, as much to ſtrike his heart, as if the heauie hands of a fearefull ſcourge were vpon him. And here we muſt beware that we loſe not the fruite of the leaſt croſſe: for if we breake not our hearts with a little affliction, we ſhall afterwards become blockiſh in greater. Wherefore ſeeing it is a token of a melting heart to bleede at the leaſt blow; and it is a ſigne of a ſenceles minde, not to be touched vntill the ſworde hath taſted deepely of our bloud: let vs pray for the firſt grace of Gods children, not to neede to be corrected; or for the ſecond, to be the better by the leaſt correction; or at the leaſt, that the Lord let vs not goe ſo farre, as neither proſperitie nor aduerſitie can doe vs good.

Satans practiſes.

1 SAtan is readie euer to make vs moſt vnwilling to that, wherein the Lord will moſt vſe vs to the greateſt good of his Church.

2 We muſt pray that the Lord giue not that meaſure of leaue to the diuell that we giue out to ſinne: but that he would rather make Satan a ſurgeon to ſhew vs our ſinnes, then a ſergeant to arreſt vs to perpetuall impriſonment for our ſinnes.

3 Satan hath two wayes to buffet vs: firſt, he moueth to diſpaire, ſhewing vs how ſuch men did abide trouble, but they were rare men, of rare faith, of rare feeling, of rare patience; God hath not called vs to that meaſure of grace; we are vnworthie by reaſon of our ſinnes, to hope for the like faith or fruites of faith. His other temptation ſauours of pride, when he will make vs equall in dignitie with the higheſt of Gods Saints, but vnequall in dutie with them: then he will perſwade that God is as good, and as ſtrong to vs, as he hath been to others: but he keepes vs from vſing thoſe wayes and meanes, whereby others haue and we ought to haue this goodneſſe and power of God conueyed into vs. Wherefore as we muſt not diſtruſt God that we ſhall obtaine the like mercie with others, if we vſe the like meanes: ſo we muſt not be ſo bolde, as to dreame that euer we ſhall haue the like fauour with them, vnles we labour for the like faith with them, the like faith I ſay though not in quantitie, yet in qualitie. *Sathan buffeteth vs two wayes.* 1 2

4 Vnto one that ſaid he was poſſeſt of a diuell: he anſwered, as hoping that he was the childe of God, and rather deluded then afflicted. True it is, that as much as lieth in you, you haue giuen ouer your ſelfe vnto the diuell: but it is not in your power to giue ouer your ſelfe vnto him, neither is it in his iuriſdiction to poſſeſſe you. *Poſſeſſion.*

Superſtition.

1 MAny hauing eſcaped out of the gulfe of ſuperſtition, are too deepe plunged in prophanenes.

Strange corrections.

1 VNto a very godly man whoſe onely ſonne was drowned, and therefore came vnto him in great anguiſh of minde, and asked whether ſuch ſtrange corrections were not alwayes tokens of ſtrange ſinnes. He anſwered, That albeit God did ſeuerely correct ſinne in it, yet it was not neceſſarie that God ſhould chiefly reſpect the puniſhment of ſinne in this thing; as might appeare in the like dealing with *Iob* and other of his children: Eccl. 9. *Such things happen alike to the good, &c.* Howbeit (ſaid he) God might correct your ſecuritie herein (which either brings ſome ſinne or croſſe) or God might correct your immoderate loue of him; or your vnthankfulnes for what meaſure he was reformed, or your not praying for him: or the Lord might take away this conſolation, and withdraw wholly your minde from the world, and more throughly ſanctifie you to himſelfe. Or he might preuent ſome worldlineſſe which you might haue fallen into, or ſome ſinne which your ſonne might haue fallen into, which would haue been a ſorer trouble then his death: and therefore you muſt ſtay your ſelfe on the loue of God in all. *Cauſes of great afflictions.* 1 2 3 4 5 6 7 8

Salnation.

Saluation.

The golden chaine of our free election.

1 THat man is bleſt whom God hath from all beginnings choſen to eternall life. To whom God hath giuen his Chriſt as a perfect redeemer. In whom he hath ſealed the aſſurance of all thoſe things by his holy ſpirit; to whom he hath giuen his word; in whom the word and ſpirit haue begot faith; by whoſe power faith hath begotten ioyes in heauenly things; in whom ioy hath wrought a ſincere heart to pleaſe God; in whom ſinceritie is accompanied with loue vnfained to the Lord and his Saints; loue ioyned with a care to obey the commandements; this care breeding a reuerent feare to pleaſe God; in whom this godly feare rebuketh ſinne; the rebuking of ſinne worketh a mourning ſpirit; in whom a mourning ſpirit begetteth true meekenes, this meekenes of minde cauſing vs to hunger after Chriſt. So as feeling his owne miſerie, he is taught to ſhew mercie vnto others, and ſo ſheweth mercie as it is with the bowels of compaſſion; whoſe heart God ſo gouerning, that all outward benefits turne to his bleſſing, as ſeales of the fauour of God; vnto whom all croſſes being ſanctified in Chriſt, turne to his good: who finally in this faith and fruites of faith, meekely and patiently poſſeſſing his ſoule, waiteth and looketh aſſuredly for the glorious kingdome of God after this life. This is the golden chaine of vndoubted bleſſednes, whoſe linckes are ſo faſtned the one in the other, that whereſoeuer any of them be wanting, there is a breach and weakenes made in the whole.

To make ſpeede to good things.

1 AS it is a fearefull thing to haſten to doe euill, and to linger to an euill thing is an holy lingring: ſo it is a bleſſed thing to haſten to godlineſſe, and to make ſpeede to a good thing, is a haſtines very godly, Pſal. 42. Pſal. 95. *Eliſha* muſt not ſalute any bodie in the way: the Apoſtles muſt not commune with any in their iourney, and why? They muſt make haſte to doe the will of God. It is profitable to make haſte to heauen; but it is no wiſedome to make haſte to hell: and yet to doe well, we finde a Lyon in the ſtreetes; but to doe euill, nothing can ſtay vs. He that will come to heauen muſt make haſte: for the kingdome of God muſt be taken violently: he muſt be like thoſe wiſe virgins not lingering to get oyle, nor delaying to furniſh themſelues with the graces of God againſt the comming of Chriſt.

Sleepe.

1 BEcauſe great naturall and worldly ſorrow and ioy will cauſe a man to breake his ſleepe at midnight, he would try himſelfe whether ſorrow for ſinne, and ioy in ſaluation had cauſed him to doe the like.

Sermons.

Sermon-ſicke.

1 MAny men may be ſaid to be Sermon-ſicke, as there are ſome ſaid to be ſea-ſicke: for as they that are ſea-ſicke, for the time of their ſeafaring, ſo long as they be on the water are of a feeble ſtomacke, faint hearted, euen readie to dye: and yet arriuing on the land, being gotten out of the ſhippe, and hauing pauſed ſome little time, doe begin to forget their late troubles, and to recouer their former ſtrength againe. So many, ſo long as they are in the Church, are toſſed by the power of the word, their hearts are ſicke, their conſciences melt, they are much troubled: but when once the voyce ceaſeth, and they are out of the Church doores, and haue acquainted themſelues with the ayre of the world, they forget what they heard, and wherewith they were moued, and ſo retire to their former life againe.

Schiſme.

1 ALthough it is ſure that a good man ſhall not finally fall in the maine points of his ſaluation, yet he may be ſeduced in ſome leſſe matters, but for all that in the end he ſhall eſcape: but the ſeducer ſhall ſurely be puniſhed. For a well meaning man ſound in faith, and yet not nice in Chriſt, may be carried to like ſome ſolemne ſuperſtitions, and pompeous

pompeous ceremonies in the worſhip of God. Againe, a man carefull and right in the ſubſtance of ſaluation, for the remnants of corruptions and defects of good, not being able to diſcerne betweene eſſentiall and accidentall, betweene the principall and inferiour points, which make or deſtroy a Church, that is, which cannot iudge how the ſubſtantiall ground workes remayning, there is a Church, though there be otherwiſe ſome accidentall things wanting. If any man not ſo much intending this mans good, as to feede his owne ambition, pride, ſtomacke or vaine glorie, ſhall carrie ſuch a one to ſuch ſuperſtitions or ſchiſmes, he by his euill heart intending to hinder the trueth, and to deſtroy the temple of God, the Lord ſhall deſtroy him, and he ſhall either grow prophane or worldly, or he ſhall be cut off by death, or beare ſome other token of Gods wrath. And becauſe of a ſingularitie of ſpirit, ſuch men with an euill conſcience diſturbe the Church, they may grow from error to hereſies, from preciſeneſſe to prophaneneſſe, from ſtricknes to madnes, not being content to be corrupted, but ſeeking to corrupt. Howbeit, the man of infirmities and for want of iudgement going in an high path, ſhall in the end inherit good things and be ſaued, but as by fire.

Schiſmes.

Singularitie of ſpirit.

The true ſuruey and examination of our ſelues.

1 WHen we examine our ſelues, we are to ſit in iudgement ouer our ſelues, and to keepe a ſolemne court in our owne conſciences, to ſuruey our maners: our wits, our ſences, our members, and to ſee how we haue vſed them: but yet leaſt we ſhould be too fauourable to our ſelues, either in not eſpying out our ſinnes, or in not condemning our ſins, ſtil we remember to make the law our iudge, but Chriſt the anſwerer of the iudge.

The motions of the ſpirit of God in vs.

1 IT is a good thing to make much of a tender conſcience, and to nouriſh the motions of Gods ſpirit, and not to offer any violence to that ſpirit of grace, which rebuketh ſinne in vs: for he that hath once crackt his credit, will happily care for nothing: ſhe that hath once bruſed her virginitie, will by all likelihoods proue an old harlot. It is daungerous to burie the checkes of our conſcience, to fight againſt Gods ſpirit, or to ſmother the light of grace in vs: for ſo we may grow to ſuch a ſottiſhnes in ſinne, that no admonition can forewarne vs, nor puniſhment can afray vs: the ſmalleſt meanes will prouoke vs to ſinne, the greateſt meanes cannot reuoke vs from ſinne. For ſuffering our ſelues to be hardened by degrees, the ſpirit is ſo quickely quenched, the conſcience ſo tender is ſo ſoone bruſed, that it is no marueile though we vſe ſo great preciſeneſſe and wearineſſe in ſo tender a matter, by ſuſpecting the retire of old ſinnes, and by foreſeeing the aſſaults of new ſinnes.

Checks of conſcience.

Euill ſpirits.

1 HE obſerued the difference of ſuperſtition and true religion in many things, and namely, how the diuell whileſt he was made knowne to men onely by hornes, by clawes, or by an hollow voyce, was wonderfully feared: but now being reuealed to be a more ſecret aduerſarie, a ſpirituall tempter, a priuie ouerthrower of the ſoule, no man almoſt regards him: and therefore as ſome haue feared him too ſuperſtitiouſly; ſo now it is come to a more dangerous extremitie, that he is not feared at all: and which is more, we cannot truely beleeue the gratious helpe of Gods holy Angels, but ſeeke after Satans practiſes. He marked, that good men and learned did much omit this in their prayers, that God would ſend his Angels to them to deliuer them from euill ſpirits.

Sathan feared in ſuperſtition too much, and now in the light too little.

Temptations.

1 EVery man is that indeede that he is in temptation.

2 The faithfull ſhall not be tempted aboue their ſtrength, but with the increaſe of temptation the Lord will increaſe our faith: or with the decreaſe of our faith he will decreaſe our temptation.

The croſſes of the faithfull euer take away ſome droſſe from them.

3 Gods Children haue their faith ſo tried by the croſſe, as alwayes ſome droſſe of ſinne is purged away thereby. As *Iacob* ceaſed not to wreſtle though his thigh were looſed, till he got the bleſſing: ſo we muſt not faint in temptation though we be humbled, till we get the victorie. We muſt not diſpayre of victorie, becauſe in our ſtriuing we had ſome infirmities: but rather we muſt reioyce in this, that God hath giuen vs a will and a deſire to cleaue vnto him.

To reſiſt our corruption in temptation.

4 It is a great fault in time of temptation not to reſiſt thoſe corruptions, which after our temptation is ouer, we are aſhamed of, and time it ſelfe reſiſteth them.

Outward temptations.

5 Outward temptations doe not hurt till our inward corruption doth yeeld: but rather they are as ſurgeons to draw out our feſtered corruptions.

Strange temptations.

6 Long and ſtrange temptations, may betoken long and ſtrange ſinnes.

7 Gods ſeruants being tempted, are not ſo much to looke at their ſtate preſent, as on their eſtate to come: becauſe they that preſently ſow in teares, in time to come ſhall reape in ioy.

Againſt great temptations.

8 He ſaid, that when a great temptation hangeth long vpon vs, it were good to ſeeke for ſome ſpeciall ſinnes in vs; becauſe that we ſhall finde that for ſome priuie pride, or vnthankfulnes, or ſuch like, a temptation remaineth long with vs. There is a traine of corruption in vs, and God often puniſheth one ſinne with another; which if we eſpie not, but looke onely to the groſſer ſinnes, we ſhall hardly be brought to humble our ſoules vnderneath the hand of God, or to profit by the admonition of others. Againe, we muſt auoide all occaſions of drawing on ſinne, and vſe euery principall meanes at the leaſt that helpeth againſt ſinne. For although we ſhunne all occaſions, and vſe many meanes, and omit but one of the chiefeſt, God may correct that one omiſſion in vs.

When to manifeſt our temptations to our brethren.

9 He thought it to be a Chriſtian diſcretion neuer to vtter a temptation, but when a man had no comfort in himſelfe, or when he ſtood in very great neede of comfort, and then alwayes to diſcerne to whom he opened it.

Sathanicall temptations.

10 Subtiltie and violence are vſually attendant vpon the temptations of the diuell and the fleſh: the diuell eſpecially vſing theſe two.

To be tempted with vnbeliefe and the remedies.

11 Vnto one that was much tempted with vnbeleefe, he gaue this counſell: When the temptation commeth, either fall downe in prayer, and ſay, Lord thou makeſt me to poſſeſſe the ſinnes of my youth, and this temptation is of very equitie: howbeit, oh Lord, grant I may by wiſedome herein, make this temptation an holy inſtruction, and ſuffer me to poſſeſſe my ſoule in patience: oh turne this to thy glorie and my ſaluation. I ſee and confeſſe what hath been in me a long time, by that which now ſheweth it ſelfe in me, and that thy grace hath altogether hetherto kept vnder this corruption: yet Lord I beleeue, and yet Lord I will beleeeue, helpe Lord my vnbeleefe, thy name be praiſed for this ſeale of thy loue, and pledge of thy ſpirit, that in this vnbeleefe I am grieued, as in my beleefe I am wont to be comforted. And though my former old and ſecret ſinnes, deſerue that I ſhould not onely be giuen ouer to infidelitie, but alſo that it ſhould be in me without griefe and remorſe, yet Lord forgiue me my ſinnes new and old, forgiue me my vnthankfulnes, increaſe my faith. And grant good father, when thou ſhalt reſtore to me this gift of faith againe, that I may vſe it in feare, and ſhew it in fruites. Or if this doe not preuaile, giue

1 *Prayer.*

2 *Reading of the word.*

3 *Confeſſion.*

4 *Attend on your calling with patience.*

5 *Not to reaſon with our temptations or the diuell.*

your ſelfe with all humblenes to reade the word of God, eſpecially his promiſes, and be ſtill attending vpon the meanes, waiting when the Lord ſhall inlarge your heart. Or if this doe not helpe, goe to ſome faithfull brother, confeſſe your ſelfe to him, acknowledge your weakenes to him, and be not aſhamed to giue God the glorie, by ſhaming your ſelfe, and opening your corruption to him, that ſo he may pray for you, whoſe prayer according to the promiſe of God, made to his holy ordinance herein, Iames 5. vndoubtedly ſhall be heard in the appointed time. Thus hauing prayed by your ſelfe, and with another, and vſed the meanes of reading for your recouerie, though you haue not preſent reliefe: yet in meekenes of minde, and patience of your ſpirit, goe to your calling, knowing that your prayers and the word of God, being as ſeede, muſt haue ſome time betweene the ſowing of them, and the reaping of the increaſe and fruite of them. Aboue all, reaſon not with your temptations, diſpute not with the diuell, as though you could preuaile of your ſelfe.

And

And as I would not you ſhould diſpute with your temptation, ſo I would not you ſhould deſpiſe it, and make no account of it: for in both are extremities. If you take it too much to heart, or marueile how you ſhould ouercome ſuch a temptation, it will make you dull or deſperate. If you account of it too little, and marueile how ſuch things ſhould come into your head, which was not wont to be ſo, it will make you not to ſtriue, and your ſhall be ſwallowed vp before you be aware. If you account of it too fearefully, Sathan will oppreſſe you before you begin to fight. If you account of it too lightly, the diuell needes not to wreſtle with you, you will ouercome your ſelfe: therefore feare in reſpect of your ſelfe, fight boldly in Chriſt, tremble at your owne corruptions, but reſt and truſt in Chriſt your ſaluation. If ſtill you are tempted and no bodie by you, write your temptation, and offer it to God by prayer, and promiſe to him that you will aske counſell at his word, at the mouth of his miniſter, when he ſhall giue you iuſt occaſion. If all this helpe not, comfort your ſelfe with this pledge of Election, that you are ioyed when you feele your beleefe, and you are grieued leaſt you diſpleaſe God by your vnbeleefe: and know, that as there is a vicißitude of the meanes of ſaluation, which you muſt vſe; ſo there is alſo a viciſſitude of temptations, whereof this is one, againſt which you muſt ſtriue.

6 *To waite the temptation and ſo to offer it vp to God in prayer.*

7 *Remedie.*

12 Vnto one that was tempted with worldly ſhame, and thought the diſtemperature of his minde proceeded thereof, he ſaid on this ſort: Firſt know, that Sathan hath no abſolute power, but a power by permiſſion to trie vs: againſt which wee muſt arme our ſelues by faith, which will aſſure vs, that either the Lord will mittigate our temptation, if our power and patience bee not great: or elſe, if hee inlarge the triall hee will increaſe our ſtrength according to the proportion of our temptation. Wee muſt alſo pray, that the Lord giue not out that meaſure of leaue to the diuell, which we giue out to ſinne, to worke rebellion in vs againſt his maieſtie: but that hee would rather make Sathan a Chirurgion to ſhew vs our ſinnes, than a Sergeant to confound vs for them. It is the policie of the aduerſarie, to perſwade many that the weaknes of their bodie, and feeblenes of their braine proceedeth of their temptations; *when indeede it commeth of their vnſtaied mindes, wandring too much after the motions of the diuell, in that they not reſting on the word, nor depending on Chriſt, nor contenting themſelues to be tried, nor comforting themſelues by meditation, attend too much, and confer too often with the diuels illuſions and temptations, and ſo they complaine of the effects, and not of the cauſes of the temptations, being more grieued for their preſent ſufferings, than for their ſinnes paſt.* The roote of this worldly ſhame, is pride, and haughtines of minde, which is a prime euill, and hardly will be beaten into the head of them that are infected with it. But ſure it is that we would neuer be ſo grieued for the loſſe of a thing, if wee did not too much deſire it, and too immoderatly vſe it, whilett we had it, Ioh. 12.42. Which ſinne of haughtines, the Lord ſeeing in his children, that they are more humbled with the loſſe of worldly credit, than with the ſenſe of their ſinnes, and loſſe of his glorie; hee ſtriketh them with the want of that thing which is moſt precious vnto them, becauſe they made no conſcience of that honour which is moſt precious vnto him. Wherefore this is the beſt remedie, rather to be grieued that we feele not our ſinnes to bee pardoned with God, than that we are knowne to be ſinners amongſt men: and that we be readie to ſhame our ſelues, that God may haue the glorie, acknowledging ſhame and confuſion, and the whole pit of helliſh temptations to be due vnto vs; and glorie, praiſe and compaſsion, to be the Lords only. For this is a ſpeciall worke of the childe of God, by temptations rightly humbled, when he is readie to ſhame himſelfe for his ſinne, to glorifie God in his mercie.

To be tempted with worldly ſhame, and the remedies.

1

2

When and how temptations breede.

13 Vnto one that thought himſelfe to haue ſinned againſt the holie Ghoſt, he ſayd: Sathans temptations follow our affections: for if we lightly account of ſinne, he bleeres our eyes ſtill with Gods mercies. If we begin to make a conſcience of ſinne, he loadeth vs with the iudgements of God, being as readie now to aggrauate this ſinne, more than it is in it ſelfe, as before he would extenuate it to make it ſeeme leſſe than it was. Howbeit (ſaid he to the man thus afflicted) I will ſay vnto you as *Samuel* ſayd to the people, after they had confeſſed themſelues to haue ſinned againſt God with a great ſinne: True it is, ſayd *Samuel*, (not flattering them in their iniquities) ye haue ſinned greatly: notwithſtanding, if ye will feare the Lord and ſerue him, and heare his voyce, and not diſobey the word of the Lord,

How Sathans temptations follow our affections.

One fearing he had ſinned againſt the holy Ghoſt.

Lord, ye ſhall follow the Lord your God: but if ye will not obey the voyce of the Lord, but diſobey the Lords mouth, then ſhall the hand of the Lord be vpon you, 1. Sam. 12.14. So I will not leſſen your ſinne, but I ſay you haue ſinned a great ſinne before the Lord, in that you made a mocke of the word which you knew: yet if you turne to the Lord in feare and ſerue him, your ſinne is remiſſible, howſoeuer Sathan chargeth your conſcience, in that you haue done euill againſt your owne knowledge, and in that you are afraid leaſt that ſinne be in you, and would reioyce in God if it were not in you: if you purpoſe to leaue your former ſinnes, and in truth to turne vnto the Lord, I dare aſſure you, that as yet you are free from that ſinne.

To reſiſt temptation.

14 When a maide was ſo ſore troubled, that two or three held her in her fit: hee charged her in the name of the Lord Ieſus Chriſt, that when the agonie came, ſhe ſhould not willingly yeeld to it, but in the Lord reſiſt it. For both experience teacheth, that the ouer much fearing of temptation before it commeth, and little purpoſe to reſiſt it when it commeth, mightily incourageth Sathan: and alſo the holie Ghoſt biddeth vs to reſiſt the diuell, and he will flie from vs; to draw neere to God, and hee will draw neere to vs. And the maide was neuer after afflicted.

Thankeſgiuing.

1 OF all ſacrifices, moſt acceptable is that of thankſgiuing: and therefore, in many words the Saints of God haue vowed, and entred into bands with the Lord to pay this oblation, both to preuent the vntowardnes of nature, which is ſo vnwilling to this, as alſo to ſhame themſelues more if happely they grow herein negligent: in which repetition of their vowes and promiſes (which argueth the great deſire of their hearts: for looke what one delighteth in, he often ſpeaketh of it, and in many words) they declare, that as euen in things agreeable to nature, wee will helpe our delight by often ſpeaking and repeating of them: ſo much more this helpe is requiſite in things aboue nature, and among all the parts of godlines which are aboue nature, and chiefly in thankſgiuing, which is moſt contrarie to nature: for we will pray often for a thing, but hardly giue thankes once. And yet experience proueth in ciuill things, that of all arguments to perſwade one to giue vs a gift, none is more eloquent or forcible, than to promiſe our ſelues to be thankfull and mindfull for that we ſhall receiue.

Note.

2 It is our common corruption, that the immoderate griefe of euils preſent, ſtealeth from vs all the remembrance of former benefits, and all thankfulnes for them.

Vnbeleefe.

1 ME gaue this aduice to one, that when hee felt miſtruſt of Gods promiſes, hee ſhould ſet before him the examples of Gods mercies done to others, that wee may be the more aſſured to obtaine faith: and when he began to preſume, hee ſhould ſet before him the examples of Gods iudgements, that hee might pray for humilitie.

Againſt preſumption and deſpaire.

2 He ſaid to a godly Chriſtian, much inueighing againſt her vnbeleefe; I doe not now ſuſpect your eſtate, when you ſeeme to me rather to haue faith, than when you ſeeme to your ſelfe to haue it. For faith being the gift of God, is then moſt obtained and increaſed of God, when you thirſting after the increaſe of preſent feeling, thinke the ſmalleſt meaſure obtained to be no faith: and therefore be yet humbled vnder the mightie and mercifull hand of God for it. Rather I ſuſpect you when you ſay you haue faith, becauſe then you can leſſe feare and ſuſpect your ſelfe, and by that meanes lie open to vnbeleefe againe. And ſurely experience proueth, that then wee ſhew we haue beleefe, when wee mourne for our vnbeleefe, and then our faith may be leaſt, when wee thinke it to be moſt. Beſides, herein you are to comfort your ſelfe with hope of increaſe of faith: becauſe faith groweth by theſe two meanes, either by ſome great feelings, by the word and the ſpirit, and humble thankſgiuing ioyned thereunto: or elſe by humbling our ſelues before the mercie ſeate of God for want of our faith.

Faith and feeling.

The growth of faith by two meanes. 1 2

Vngodlines.

Vngodlines.

1 WE may not goe to ſee vngodlines, to breede a great deteſtation of it in vs. For first, in reſpect of our ſelues in ſo doing, and preſuming on a thing not warranted, it is the iuſt iudgement of God, that wee ſhould learne to fall into that ſinne, whereof before we were ignorant, becauſe naturally we are inclined to ſuch an action. Secondly, in reſpect of our brethren it is vnlawfull: for if they be ſtrong, wee offend them; if they be weake, we miſleade them. Thirdly, in regard of Gods glorie it is vnlawfull: for ſuch ſhould be our zeale thereunto, (if not hauing heroicall ſpirits, by the motions of Gods ſpirit to ſpeake againſt it) that we ſhould not ouerſee ſuch a thing. Dan. 3. 15. 1 *Not to be preſent at the Maſſe, or any ſuch ſuperſtitious ſeruice.* 2 3

Vſe of the creatures.

1 AS naturall men vſe Gods creatures to ſtirre vp a naturall comfort: ſo ſpirituall men ſhould vſe them to procure ſome ſpirituall comfort, and to ſtirre vp godly ioyes and fruitfull meditations in themſelues: for as Sathan ſeeing men of a ſanguine complexion and ſanctified, laboureth to mixe with their ſpirituall ioy a carnall ioy: ſo ſeeing ſome of a melancholie complexion ſanctified, to haue ſpirituall ſorrowes, he beſtirreth himſelfe to bring vpon them carnall ſorrowes.

Vnthankefulnes.

1 HE would ſay, I feare not the time of the viſitation of them, that thereby doe grow in the gifts and graces of God: but rather I feare the time of their deliuerance, leaſt it ſhould be ouertaken with vnthankfulnes; and ſo wofully they ſhould loſe the fruite of that good, which ſo dearely they had purchaſed of the Lord.

Viſions.

1 BEing asked if there might now be viſions agreeable to the word, hee ſayd: They might be extraordinarie, but not to be credited but for the words ſake: and who ſo is moued with them, and not with the word, wherewith a man is charged to be moued, and is not drawne the more by the viſion to the true meanes, that mans faith is ſuſpitious. And as viſions haue been ordinarie, and preaching extraordinarie: ſo now preaching is ordinarie, and viſions extraordinarie. But if you obiect that the viſions be true: he ſayd, Sathan will ſpeake truth, and keepe touch twice or thrice in leſſe matters, to get vs in the lurch in greater matters, and at length in ſome contrary to the word of God. *Viſions and preaching.*

Vſurie.

1 A Certaine man that was an vſurer, asking him how with a good conſcience hee might vſe his money, he ſaid: Occupie it in ſome trade of life, and when you can lend to the poore, doe it freely and willingly, and that you may henceforth labour as well againſt couetouſnes in occupying that trade, as before you deſired to ſtriue againſt vſurie: eſpecially vſe prayer, the word of God, and the companie and conference of his children: and whatſoeuer you get by lawfull gaine, giue euermore the tenth to the poore.

Word of God and the hearing of it.

1 EVermore be muſing, reading, hearing, & talking of Gods word, and praying, that wee may keepe the puritie of doctrine and a good conſcience, to wade out of the iniquitie of the time, and to doe good as long as we may.

2 If you deſire to heare the word with profit, obſerue theſe things. Before you goe to Church humble your ſelfe in prayer to God, that he may prepare your vnderſtanding and affection to learne, and memorie to retaine, and that the preacher may ſpeak to your conſcience. After in hearing with ſome ſhort prayer, applie the ſeuerall threatnings, promiſes and inſtructions, to your owne eſtate: when you are come home from hearing, change all that you remember into a prayer, and deſire God that you may remember 1 *Preparation to the hearing of the word.* 2 3

4 it most, when you should practise it, and vse to teach others, and to conferre of all things remembred. And this is a good way to remember a thing, and the reason of it.

Simile. 3 As the Lord doth feede poore prisoners, euen with a little foode, who though they desire more foode, can haue no more, and doe not refuse more ordinarie meanes; and the same God suffereth many to be pined, who hauing abundance, thinke themselues rather cloyed with the meanes, than nourished by Gods prouidence: so the Lord extraordinarily doth nourish the soules of them, who hauing few meanes, doe looke for the ordinarie meanes more plentifully: and suffereth some to rot in ignorance, who being at the full measure of the meanes, haue no reuerent regard of the necessitie of them. And hereof it commeth to passe, that some hungrie soules haue been filled with more grace at one sermon, than the proud, who hauing heard many sermons, are sent emptie away.

Meanes of saluation.

Witchcraft.

1 SEnding his friend to one that thought her selfe bewitched, hee gaue these aduertisements: First and chiefly to beware of sending to Wizards. Secondly, to vse prayer that Sathan might be confounded. Thirdly, to labour to bring the person to repent for sinne, because God permitteth such things to be done, either to correct some euill, or to trie our faith. Lastly, to perswade the partie to waite for the time of deliuerance, though it were long before it came: because hauing repented for sinne, yet the Lord will deferre health to make a further triall of vs, whether we will still trust in his helpe, or flie to vnlawfull meanes.

Aduertisements against witchcraft. 1 2 3 4

2 One asking what he thought of Fayries: he answered, he thought they were spirits: but he distinguished betweene them and other spirits, as commonly men distinguish betweene * good witches and bad witches.

**Not for that they are good or lawfull, but of blind people so called and reputed.*

Worship of God.

1 IT is good to take vp the oportunitie of the morning for the worship of God. For first, who so will see the image of his heart, he shall by obseruing his first thoughts in the morning come to some light of it. Againe, of all times it is most fit to doe any thing in, and we, by reason of the alacritie which commeth vpon vs after our rest, are most fit to do any thing in it. Besides, if we be seriously minded on good things in the morning, other vile thoughts shall the more feebly fasten on vs all the day after. And againe, delay the morning, with suffering worldly thoughts to sease on vs, and our minde will be so forestalled with them, that we cannot easily and roundly gather vp our affections afterwards to Gods worship. For this is a sure note, that he which consecrateth in truth the first fruits of the day to the Lord, and shutteth vp the day with sacrificing to him; if he haue any sin falling on him in the day time, he is checked, either with his first morning sacrifice, because he hath not done as he prayed, and promised vnto the Lord: or he is controuled by the euening and latter sacrifice, in that a feare and shame of his sinne, makes him appaled to come into the presence of God.

The morning how fit for Gods worship. 1 2 3 4

Note.

World.

1 WHen two gentlemen ride a hunting, it is hard to discerne each others hounds, because they be mingled together, which afterward is more easily done when the hunters are seuered: Euen so, so long as Gods children and worldlings walke as it were together, it is hard to distinguish betweene the heires of the one and of the other: but when they are seuered by persecution, it will surely be seene who be the children of God, and who be the heires of the world.

Simile.

Women in trauell.

1 HE obserued many things to be corrupted by superstition, which were good in their first originall: as when women drawing neere the time of their deliuerance, doe require the prayers of the Church, as in a farewell committing themselues to the intercessions of the Saints, partly for that they are to enter into a daungerous trauell, partly for that

that they ſhall be long without the publike meanes of the aſſemblie, and therefore ſtand in neede of the grace of God watching ouer them.

Word preached.

1 MAny come to prayer, and of cuſtome reſort to the Sacraments, who either doe not at all heare the word preached; or elſe they heare at their leiſure; or elſe they do it but in ceremonie without vnderſtanding; or if they doe vnderſtand it, they doe not practiſe it; or if they practiſe it, it is done coldly, and not in power, and yet their owne practiſe in ſome things is ſomewhat ſtrange. They will graunt that to come to the Sacrament requireth a more ſolemne preparation: and yet they dare boldly aduenture on prayer and on hearing of the word, without any preparation at all. But certainly as the abuſe of the Sacrament bringeth iudgement; ſo the abuſe of prayer and the word will procure it: for as the prayer of faith is a ſweete oblation to the Lord; ſo the prayer of the vnbeleeuer is an abomination to the Lord. We muſt not onely bring the eare of vnderſtanding, but we muſt alſo bring the eare of remembrance, and of practiſe, and beware that the word by little and little waxe not leſſe pretious vnto vs, as honey to the mouth that is ſatisfied. And this is ſure, when & how much the word preached doth preuaile, ſo much our prayers & ſacrifices do preuaile: looke how much the word preached doth profit, ſo much doe we profit in prayer, and in the Sacraments. And whenſoeuer our delights in the word waxe faint, our prayer and all good exerciſes are like ſhortly to decay. Prayer bringeth a feeling, and the Sacraments a more confirming of that which wee haue in the word. Wee muſt beware therefore that we be not too quiet in ſinne, that we pleaſe not our ſelues in a generall good, and in a perſwaſion wee haue heard enough, but ſtill let vs labour for the word: for I dare ſay that all our power in prayer commeth from the word, euen as the life that is in a tree is inuiſible, and yet by the fruites comming out in due ſeaſon is diſcerned of all: and as the life of a childe is a thing not ſeene, but by mouing, going and feeling is eaſily perceiued; ſo the life of faith is a thing very ſecret, and yet by the effects of it at one time or other is diſcerned of good men. There may ſeeme to be workes, and yet not faith; and there may be faith, and yet not workes by and by following. Many men thinke the word now preached not to be the right word, becauſe few men are brought to the obedience of God by ſo long preaching of it. But wee muſt rather reaſon the contrarie: this is a ſure note it is the true word, becauſe it is ſo much refuſed, and men are made the worſe by abuſing the word: which as it would make them better, and doth make better all that obey it; ſo it maketh worſe all that doe not receiue it in loue, that they may be ſaued. 2. Theſſ. 2. 11.

1 2 3 4 5

Preparation to the word and Sacraments.

Of profiting in holy exerciſes.

All our power in prayer commeth from the word.

Simile.

Simile.

FINIS.

SEVEN GODLIE AND FRVITFVLL SERMONS, VPON SVNDRIE PORTIONS OF HOLIE SCRIPTVRE:

WITH VERY PROFITABLE OBSERVATIONS AND MEDITATIONS on the fourth and fourteenth Chapters of the Prouerbs.

By Maſter RICHARD GREENHAM.

PROVERB. 10. 7. *The memoriall of the iuſt ſhall be bleſſed: but the name of the wicked ſhall rot.*

VERS. 11. *The mouth of the righteous is as a well ſpring of life.*

PSALM. 37. 30. *The mouth of the righteous will ſpeake of wiſedome, and his tongue will talke of iudgement: for the Law of his God is in his heart, and his ſteps ſhall not ſlide.*



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1601.

THE SERMONS FOLLOWING are these.

1 Of quenching the ſpirit. 1. THES. 5. 19.
2 Of murmuring. EXOD. 16. 2.
3 Of zeale. REVEL. 3. 19.
4 Of a good name. PROV. 22. 1.
5 Of humilitie. PROVERB. 18. 12.
6 Of the education of children. PROV. 17. 21.
7 Of repentance and true ſorrow for ſinne. ACT. 2. 37, 38.

His meditations and obſeruations are on PROV. 4. 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23. verſes.
PROV. 14. 5, 6, 7, 8. verſes.

TO THE RIGHT WORSHIPFVLL MASTER DOCTOR CÆSAR, IVDGE OF THE HIGH COVRT OF Admiraltie, Maiſter of Requeſts, and of S. Katherins: and to the right vertuous gentlewoman his wife:

HENRY HOLLAND *wiſheth an increaſe of all proſperitie, and of the rich graces of Gods ſpirit vnto life euerlaſting.*

THeſe Sermons (right Worſhipfull) are full of good inſtruction, and conſolation. I haue endeuoured to giue ſome view of them all, by ſome ſhort aphoriſmes, on this manner.

I. The firſt Sermon, is of the quenching of the ſpirit, where he teacheth vs: *1. That albeit thoſe be worthily condemned, that neuer taſted, nor deſire to taſte of the ſpirit of God: yet a more iuſt and fearefull condemnation is like to come on them, that hauing once receiued it, doe after loſe the ſame. 2. To know whether we haue the ſpirit: he ſaith, like as he knoweth beſt, that he hath life, which feeleth it in himſelfe: ſo he beſt knoweth whether he haue the ſpirit, that feeleth the ſpirit working in himſelfe. Againe, he that hath the ſpirit of Chriſt, hath ſome thing in him giuen him of God by his word, aboue all that can be attained, by any naturall gift or humane induſtrie. 3. The ſpirit often in regeneration, cauſeth in the ſpirituall man, a great and generall aſtoniſhment, for great and enormous ſinnes committed: and then it dealeth more particularly, ſmiting vs with a ſpeciall griefe for ſpeciall ſinnes. 4. Then the ſpirit teacheth, how the faculties of the ſoule are all bent to rebellion againſt God, and ſpecially how reaſon fighteth againſt faith, and is a great patrone of vnbeleefe. 5. After all this, the ſpirit (ſaith he) bringeth vs to ſee the vnſearchable riches of Chriſt, and worketh in vs that precious faith, whereby we apprehend our free iuſtification in Chriſt. And then followes the feeling of ioy vnſpeakable, and that bleſſed peace of conſcience which paſſeth vnderſtanding, iudgement is reformed, affections are cleane altered, and there will appeare in all faculties great forwardnes, and readines, to performe things acceptable vnto God. 6. After ſome falles of frailtie, if we continue our former hatred of ſinne, and the oftner we fall, conceiue the more deadly hatred againſt ſinne: if our ſorrowe for ſinne increaſe, if our care continue to preuent and cut off all occaſions of ſinne, albeit we ſlip and fall often, yet we may not ſay the ſpirit is quenched. 7. Such as haue the greater, and more certaine graces of the ſpirit of regeneration: their *knowledge is well grounded, and they labour euermore for a good meaſure of knowledge, to* The firſt Sermon.

*Like the Sun, direct

*Like a lightning.

*direct them in their particular duties: the *knowledge of the wicked is but confused, generall, and vncertaine. 8. Albeit the spirit can neuer be vtterly taken from the beleeuers: yet if they waxe proud, secure, and fall to sinne, the graces of the spirit, the cleere vnderstanding, the feeling, the affection, and ioy in the holy Ghost may so dye and decay in them, that they may well seeme to themselues and others to haue quenched the spirit.*

These and the like singular doctrines concerning this matter, are contained in this Sermon. This argument was further inlarged and amplified in other Sermons by him, which as yet I cannot finde. For he taught also by what degrees the spirit is quenched: and they were these. *1. By neglecting the meanes of cherishing the graces of the spirit. 2. From neglecting the meanes to proceede to the grieuing of the spirit. 3. From grieuing, to come to vexing and prouoking the spirit. 4. Lastly, how some after long prouocations, haue quenched the spirit, and lost all the good light and graces of God which they seemed before to haue had.* These be most dangerous degrees of sinne, and steps to perdition. And thus farre of the first Sermon.

The regenerate doe not leese the spirit of sanctification.

II. The second Sermon is against murmuring, a sinne no lesse dangerous then common, in all degrees and conditions of men. We be here taught: *1. What the nature is of impatiencie for outward things, what dishonour it brings to God, what a torment to vnbeleeuers, in whom the want of one small thing breeds such discontentment, as the possession of many rich blessings cannot quiet them. 2. What remedies best serue to make our hearts calme in all such distempered affections, and they be these: first, most highly to esteeme of Gods fauour, and to preferre that one benefite of the pardon of our sinnes, before all the riches of this life. Secondly, to labour for that precious faith in Christ, touching the forgiuenesse of our sinnes, and euerlasting life: for if we can once be perswaded, that Christ is ours, we shall not greatly doubt but that with Christ we shall haue all things needfull for vs. Let vs receiue this benefit though it come alone, yea though it bring troubles with it: and then for outward things we shall possesse our soules with patience. For (saith this reuerend man) we haue no true feeling of the forgiuenes of our sinnes, if we cannot (when we feele it) be therewith contented, and readie to forgoe all other things. 3. To looke well to our sanctification and regeneration: for if the Lord grant vs to be the glorious temples of his most holy spirit, wherein his graces may shine, he will not deny vs the base things of this life: or if he doe, we shall haue a good supplie of better things. 4. To be well assured of our glorious resurrection: for it is farre greater to raise vs being consumed to dust, then to preserue vs being aliue. 5. Faith in Gods prouidence: if he made all things of nothing, much more easilie can he preserue things made: if he cares for the beasts, much more for man: if for wicked men, much more for his children: if for his children when they sought him not, much more when they seeke him with all their hearts, and desire to serue him in holines and true righteousnes. 6. Lastly, learne by examples that it is Gods blessing in the meanes, and not the meanes without it which preserues vs. The Fathers before the flood fed on hearbes without flesh or fish, and yet liued 700. 800. 900. yeares. The Israelites liued 40. yeares without change of garments, or any earthly and ordinary prouision.* Moses *and* Elias *liued 40. daies without meate. These examples teach vs if we haue the meanes, not to trust in them; if we want them, not to distrust in God.* And thus farre the summe of the second Sermon.

III. *The third is of Zeale, which teacheth: first, how God commandeth and commendeth Zeale: secondly, how he rewardes it.*

The rules to know the true Zeale of God are these. 1. True Zeale begins in our selues, and so proceedes to others: and againe returnes from other men, and ends in our selues.

Abraham,

Abraham, Iob, Moses, &c. *first smite themselues, and euer be more Zealous against themselues then against other men: for by the sense and feeling of our owne sores, we be taught to deale more mildly and meekely with the sores of other men. 2. True zeale is as willing to be admonished, as it is carefull to admonish: and that not onely of superiours, where we must yeeld of necessitie, but also of equals, yea of inferiours, whom we may seeme to contemne.* Iob. 31. *3. True zeale is not to be hot, by fits, and cold in the end. 4. A very speciall marke of true zeale is this: To be* comforted in the publike prosperitie of the Church, when priuate crosses may make vs sad: and contrarilie, to* mourne and lament for our brethren, when priuate prosperitie might cheere our hearts. 5. True Zeale (saith he) will not spare sinne in kindred: for that he loueth most naturally, that hath learned to loue most spiritually: and he loueth most truly, that cannot abide sinne in the partie beloued, without some wise and discreet admonition. 6. True zeale feareth not the force of the mightie, neither is it dismayed at the lookes of the proud. 7. True zeale is seene in their cause who can neuer recompence vs againe. 8. The last rule of zeale is this, to be humbled in our selues for those sinnes which we espie or censure in other men: and specially such sinnes as we espie in them which are committed to our charge: for that the holy Ghost in his word, accounteth their sinnes our sinnes.* 2. Cor. 12. 2. last verse. And thus farre the third Sermon.

* Paul.

* Examples, Moses, Nehemias, Daniel.

IIII. The fourth Sermon is of a good name. And here he teacheth vs: *1. How deare and precious a thing a good name is. 2. Next, what singular gainfull fruits and effects it carieth with it: how God and good men are delighted with vs, if we haue it. 3. How carefull we ought to be, not to hurt our neighbour in his good name, because it is an inestimable treasure: which being lost, is most hardly recouered. 4. With what care and conscience we should seeke to finde it: and hauing found it, with all endeuour and industrie to preserue it. 5. He teacheth how a good name and good report, being good things, must proceede from good causes, as of vertue, godlines and good religion. 6. He noteth how the world accounteth of Gods children as of monsters, if they haue but one slip: and highly esteemes of a worldling, for one externall gift of minde or bodie, though sinnes swarme in him. 7. He teacheth, that if we will auoide an euill name, we must first auoide all euill surmises and deuises against other men: and next we must haue a godly iealousie ouer our owne waies, that they may not breede in men any suspition of euill. 8. Lastly, men must be plentifull in all good workes: all which must be done, first with a simple and sincere affection: next with iudgement and discretion.* And thus farre of a good name.

V. The fift Sermon is of humilitie. The contents of it briefly are these. *1. Wherefore the Lord humbleth his children before they be crowned. 2. How pride rots and marres all good gifts in vs. 3. How dangerous and hurtfull prosperitie is to many. 4. How to accept good meanes in time, when God calleth vs to repentance. 5. How dangerous spirituall pride is to Gods children. 6. How feare must increase, as Gods gifts increase in vs. 7. How euill thoughts doe exercise Gods best children, and by what messengers God awaketh them.* And this is the short summe of the fift Sermon.

VI. The sixt serues well for Christian parents, for the good education of children. *1. He warneth them, that they lament not so much for their children, if they be dismembred, or proue idiots, as if they proue grosse sinners, and so become worse then idiots. For such assuredly (without repentance) dishonour God greatly in this life, and cannot escape euerlasting perdition after death: but of poore idiots there is more hope. 2. Next he teacheth parents, that when they finde foule sinnes in their children, wisely to consider what causes breede them: whether they be not themselues disobedient to their heauenly father, and haue been to their naturall parents, and yet not repented of their sinnes. 3. Lastly,*

with what wisedome and affection we must correct our children, euer mindfull how that we punish our owne sinnes in them. And thus much of the sixt Sermon.

VII. *The seuenth and last Sermon teacheth vs: 1. That sorrow for sinne is the first step to godlines: for (saith he) it is impossible to hunger after Christ without it. 2. That the word of God must effect that sorrow in vs, by pearcing our hearts, and teaching vs that we haue to doe with God, and not with men: and this will wound vs with a liuely feeling of Gods iudgement. 3. That we must wisely discerne betweene the true sorrow for sinne, which causeth repentance not to be repented of, and that worldly sorrow which causeth death. For godly sorrow softneth the heart to the obedience of the word: but that worldly sorrow causeth men to kicke and spurne against the word, to the further hardning of their hearts. 4. That many are galled and pricked with pouertie, sicknes, and other afflictions: but few with their sinnes, which is the cause of their afflictions. But let men be well assured of this (saith he) that if a man be not troubled for sinne here, he is in the way to hell: if he be troubled in this life for sinne, he is in the way to heauen. 5. Lastly, that in true repentance the pricking of the heart, and sorrowing for sinne, must be continued and daily renued: we must be humbled with continuall sorrow, that we may be refreshed with daily comfort in Christ.* And thus far the compendious and short view of all these Sermons.

This graue and reuerend Father, who hath left vs these holy instructions, hauing continued for many yeares with good successe, and a comfortable experience of Gods blessing on his holy ministerie, in preaching the Gospell of Christ, his Sermons were many in number: and how effectuall, let the godly iudge by these few, which Gods good prouidence hath reserued for posteritie. Now (right Worshipfull) I offer them vnto your good patronage and protection: because I am well assured you loue, and what you may, you further the preaching of the Gospell of our Lord and Sauiour Iesus Christ.

Much am I bound to remember your Worship, and that vertuous gentlewoman your wife, for your great loue to me and mine. I can no way requite your loue, yet by some poore testimonie, I desire to make mine affection knowne in the performance of any Christian dutie what I may. The Lord Iesus Christ that hath knit both your hearts, by one spirit, in one holy faith vnto himselfe, and in loue vnfained one to another, graunt you the true peace which passeth vnderstanding, to keepe your hearts and mindes in his faith, loue and feare vnto the end. And thus I humbly take my leaue, recommending you and all yours to the protection of the Almightie.

Aprill. 30. Anno Dom. 1599.

Your Worships euer to command in Iesus Christ:

HENRY HOLLAND.

A SERMON PREACHED BY MAISTER RICHARD GREENHAM, VPON THESE WORDS:

Quench not the ſpirit. 1. Theſſ. 5. 19.

The First Sermon.

ALl the doctrine of the Scriptures may be briefly referred to theſe two heads. Firſt, how we may be prepared to receiue the ſpirit of God. Secondly, how the ſpirit may be retained when we haue once receiued it. And therefore Saint *Paul* hauing laboured to inſtruct the Theſſalonians, in the former part of this Epiſtle, how they may receiue the ſpirit, doth here teach them how to keepe and continue this ſpirit vnto the end: and this the Apoſtle doth by giuing them a charge and commaundement, that in no wiſe they doe quench the ſpirit: thereby doubtles teaching, that as the ſhunning of euill, is the firſt ſtep vnto goodnes; ſo the readie way to continue the ſpirit of God in our hearts, is to labour that it be not quenched. Now the Apoſtle vpon great and waighty conſideration, doth here deliuer this precept. For firſt of all, though all thoſe be worthily and iuſtly condemned, that neuer taſted of the ſpirit of God: yet as our Sauiour Chriſt ſaith; A more iuſt and fearefull condemnation is like to come vpon them, that hauing once receiued it, doe afterwards loſe the ſame againe. Moreouer, without this ſpirit of God, no holy exerciſe can haue his full effect: for the word worketh not, where the ſpirit of God is wanting; prayers haue no power to pearce into the preſence of God; the Sacraments ſeeme ſmall and ſillie things in our eyes, and all other orders, and exercites which God hath graunted and ordained for man, they are vnprofitable to man, where the ſpirit is not preſent to conuey them into our hearts, there to ſeale vp the fruit of them. Laſt of all, we are fit to receiue no good grace at Gods hands: nay, we doe not eſteeme Gods graces, when we haue not the ſpirit to teach vs to ſet a due price vpon them: for ſpeake of the Law, or of the Goſpell; of ſinne, or of righteouſneſſe: ſpeake of Chriſt, or of our redemption, and iuſtification by him: yea, ſpeake of that huge and heauie waight of glorie, wherewith the elect of God ſhall be crowned; all this moueth not, we are little affected therewith, vnleſſe God giue vs of his good ſpirit, to profit by the ſame. The Apoſtle therefore with good reaſon, gaue this precept, and we, for many great cauſes, are to liſten vnto it, leaſt by any meanes the ſpirit of God be quenched in vs, and ſo we depriue our ſelues of all theſe fruites. Now, whereas the Apoſtle ſaith, *Quench not the ſpirit*, it may appeare he ſpeaketh to thoſe that had alreadie receiued the ſpirit. For, as the fire cannot be ſaid to be quenched, where it is not: ſo they cannot be ſaid to quench or loſe the ſpirit, which haue not as yet receiued it. Then know, that this precept doth properly belong to them, that haue receiued the ſpirit of God, and they eſpecially are to make a ſpeciall vſe of it: for the other, it cannot profit them, vnleſſe that, as the ſeede lying in the ground along time, doth afterward

Two heads of all the doctrine of the Scripture.

The ſpirit of ſanctification is effectuall in all meanes which profit vs.

Exercises of religion vnprofitable to them which want the ſpirit.

The precept of not quenching the ſpirit, belongs to them which haue receiued the ſpirit.

ward budde and become fruitfull; so this continue in their mindes, till they haue tasted (in some good sort) of the spirit of God, and then brede in them some carefulnes that they doe not quench it. Well then, to them that haue felt and found the spirit of God in them, to them saith S. *Paul* in this place, *Take heede that ye quench not the spirit.* Of this, if wee doe somewhat seriously consider, these two questions will offer themselues, and soone arise in our minde. First, how we may know whether we haue the spirit of God, or no. Secondly, if we haue it, whether it may be lost againe, or no: which if they bee well and sufficiently answered, they will doubtlesse giue great force vnto this precept. For the first then, if wee will know whether we haue the spirit or no; we must surely vnderstand, that as he knoweth best that he hath life, which feeleth it in himselfe: so he best knoweth whether hee haue the spirit of God, that feeleth the spirit working in him. And if wee will further know this by the peculiar working and effects of the spirit, then let vs marke these.

Two questions concerning the quenching of the spirit.

First of all, if there bee nothing in man but the nature of man; if nothing but that may be attained by the arte and industrie of a man; then surely in that man is not the spirit of God: for the spirit is from God, it is from aboue, it is aboue nature: and therefore the Apostle doth set the spirit of God, against the spirit of the world, when he saith: *We haue receiued the spirit, not of the world, but of God.*

A spirituall man is indued with supernaturall gifts.

Besides, the spirit of God is eternall, and endureth for euer: but all the doings and deuices of men they perish, and in time they haue an end. Therefore though a man haue wisedome with great knowledge, though in wit and skill hee passe and excell the common sort of men: yet, if from aboue he hath not been inlightened; if from heauen his wisedome hath not been sanctified, his knowledge shall decay, his wisedome shall wither like grasse; he hath not as yet tasted of the spirit of God, that endureth for euer. And therefore sayth Saint *Paul: We teach the mysteries of God, which none, no not the Princes, and the men of this world, which are aboue others most excellent, are able to vnderstand.*

A spirituall man must haue an alteration or change.

Secondly consider, whether in thee there be any alteration or change. For the wise men which were expert in nature, could say, that in euery generation there is a corruption. And we see, that the seede sowen is much chaunged before it grow vp and beare fruite: Then needfull it is that in regeneration, there be a corruption of sinne, so that as seede in the ground, so sinne in our mortall bodies may decay, that the new man may be raised vp, the spirit of God taking possession of our soules. Therefore the Euangelist *John* doth make this, the first worke of the spirit, that it shall rebuke the world of sinne: and this so needfull, that without it, there is not the spirit of God, neither yet can Christ come and enter into that man. Hereof it was that Christ compared the Iewes to *children in the market place, who would not dance though they were piped vnto:* and the reason was, because they had not first learned with *John* to mourne: for they that by the preaching of *John*, learned to lament their sinnes, and for their sinnes were pensiue in their owne soules, they receiued Christ, they danced and did reioyce to heare the ioyfull tidings of the Gospell. Therefore Christ saith, *That whores and harlots entred into the kingdome of heauen,* (seeing they lamented their sinnes) *before the proud Pharisies,* which were touched with no remorce for their sinnes. And for the same cause it is, that Christ calleth vnto him, them only *that labour and are heauie laden:* teaching, that if they finde not sinne to be a heauie loade and burthen to them, they haue not the spirit of God, neither are they fit to receiue Christ. Then to be rebuked of sinne, is the first worke of the spirit; which the spirit worketh in vs by these degrees. First,

Ioh. 16.

Matth. 11.

1 *A generall astonishment for sinne.*

it raiseth vp in vs a great and generall astonishment, by reason of all those great and enormous sinnes that we haue committed, and this doth strike vs downe, it doth terrifie vs, and hold vs amazed wonderfully: then it dealeth with vs more particularly; it bringeth vs vnto a speciall griefe for speciall sinnes, it doth bereaue vs of our chiefe desires, and bringeth vs out of conceit and liking with the best things that are in vs: for then it doth display before vs the vanitie and darknes of our vnderstanding, how vnfit and vnmeete wee are to vnderstand and conceiue those things, that doe aboue all others especially concerne vs: then doth it let vs see the peruerse corruption of our iudgement, and that before God,

2 *A speciall griefe for speciall sinnes.*

1. Cor. 2. 14. Phil. 1. 9. 10.

and in things belonging to God, we be as bruit beasts, not able to discerne things that differ, nor to put a sound difference betweene good and euill: then doth it let vs see that our

reason

reaſon is vnreaſonable, nay, that it is hurtfull vnto vs, a great enemie to faith, and a great patrone of infidelitie and vnbeleefe. When it commeth to our affections, it turneth them vpſide downe, it turneth our mirth into mourning, our pleaſure into painfulnes, and our greateſt delight into moſt bitter griefe. If it doe proceede further, and come once to the heart, and to the ſtomacke and courage that is in vs, then it cutteth vs to the quicke, then doth it at once caſt vs downe in humilitie vnder the hand of God: for while we had to deale with men, we were as ſtoute as any, and would not ſtart for the beſt. We had reaſon to ſay for our ſelues, and courage to defend our ſelues againſt all them that did deale with vs: but now the ſpirit draweth vs into the preſence of God, it letteth vs ſee that we haue to doe with God, and that our ſtrength is weaknes in reſpect of him. Then doth our heart begin to faile vs, then doe wee lay our hands on our mouthes, and dare not anſwere: nay, then doe wee quickly take vp our croſſe, becauſe the Lord himſelfe hath done it. Behold here how the ſpirit worketh, behold how ſinne is corrected: and who ſo can behold here this in himſelfe, may aſſuredly ſay, that the ſpirit of God is in him, that it is not in vaine within him, nay, that it is mightie and liuely in operation in his heart.

3 *Reaſon againſt faith.*

4 *How the ſpirit reuiueth affections.*

The third note and effect is, the bringing on forward of this worke vnto iuſtification: for when the ſpirit hath brought vs thus farre, then doth it begin to open vnto vs a doore vnto the grace and fauour of God: it doth put into our mindes, that there is mercie with God, and therefore ſtirreth vs vp to ſeeke mercie at his hands: afterward, it doth let vs ſee how Chriſt ſuffered, to take away the ſinnes of the world, that in the righteouſnes of Chriſt, wee may looke to be iuſtified before God. And this it doth not let vs ſee onely, but doth effectually worke a ſure perſwaſion of it in our hearts, and confirmeth the ſame by two notable effects. The firſt is, a ioy moſt vnſpeakeable and glorious, wherewith our hearts muſt needes be wholy taken vp and rauiſhed, when wee ſee our ſelues by the righteouſnes of Chriſt, of the free mercie and grace of God, redeemed from death, deliuered from hell, and freed from the fearfull condemnation of the wicked. The ſecond is the peace of conſcience: which indeed paſſeth all vnderſtanding. While ſinne, and the guilt of ſinne remained, there was no peace, nor reſt, nor quietnes to be found, but feare within, terrors without, and troubles on euery ſide: but when ſinne is once nailed to the croſſe of Chriſt, when the guilt of ſinne is taken out of our conſciences, and the puniſhment thereof farre remoued, then muſt needes enſue great peace: for our accuſers dare not proceede againſt vs, our ſinnes are forgiuen vs, and God is at one with vs: and for this, we haue the warrant and teſtimonie of the ſpirit. Can fleſh and blood perſwade vs of it? can any creature aſſure vs how God is affected towards vs? no doubtleſſe. And therefore where this ioy and peace is, there muſt needes be the holie Ghoſt, the author and worker of the ſame. For as no man knoweth what is in man, but the ſpirit of man which is in him: ſo none knoweth the will of God, but the ſpirit of God, and therefore it is the ſpirit of God that muſt certifie our hearts and ſpirits of the ſame.

The 3. note.

How the ſpirit leades vs to Chriſt.

Pſal.130.4.

Two arguments of our iuſtification.

Rom.9.1.

Phil.4.3.4.5.

1.Cor.2.14.15

And hereof there doth ariſe that, which we take as the fourth note, when wee finde it in our ſelues: to wit, the life and nimblenes that is in vs to doe good: for when a man doth finde fauour from God, for the forgiuenes of ſinnes, then the loue of God conſtraineth him, that ioy which he conceiueth inforceth him, and putteth life into him, for the performance of thoſe things, which are pleaſing vnto God: then hee beginneth to finde himſelfe not onely reclaimed from euill, but alſo applied and framed to that which is good; then is his vnderſtanding inlightened, to ſee into the myſteries of godlineſſe, and into that great worke of his redemption, and into whatſoeuer concerneth the ſauing health of his ſoule: then is his iudgement reformed, and hee is made able to iudge betweene falſe religion and true, betweene the workes of the fleſh, and of the ſpirit, betweene that which is good, and that which is euill and diſpleaſing in the ſight of God. Then are his affections in ſome good meaſure altered, his deſire is ſet, not vpon earthly, but vpon heauenly things; his ioyes are not in the earth, but in the heauens; his anger is waſted and ſpent, not vpon his owne priuate cauſe and quarrels, but vpon his owne ſinnes, and vpon whatſoeuer hindreth the glorie of his God. This is the [a] life of God in him; thus he liueth that hath receiued ỹ ſpirit, and thus he leadeth his life continually: for they that haue receiued the ſpirit, [b] are led by the

The 4. note.

Readines to obey.

Godly anger.

[a] Eph.4.18.

[b] Rom.8.1.

the ſpirit, & do liue accordingly, bringing forth the fruits of the ſpirit. But this hath weaknes ioyned with it, and men through frailtie may ſoone fall, and therefore their life is ſayd *to be hid in Chriſt*, becauſe in full and perfect manner it doth not appeare. Therefore, if notwithſtanding theſe frailties and falles, wee will know whether wee ſtill retaine the ſpirit of God, we muſt ſearch our ſelues, and trie our hearts by theſe rules. Firſt, if through frailtie we haue fallen (for who is he that falleth not?) we will then know whether by our fall we haue loſt the ſpirit of God or no, let vs ſee what liking, or miſliking we haue of ſinne: for if after our fall, wee doe hold our former hatred of ſinne, and the oftner we fall, the more thorough and deadly hatred we conceiue againſt ſinne, vndoubtedly that frailtie hath not as yet depriued vs of the ſpirit. Secondly, come and ſee how it ſtandeth with thy ſorrow: for ſo long as thy ſorrow encreaſeth for thy ſinnes, it cannot be thought that ſinne and the fleſh, haue ouercome and vtterly quenched the ſpirit in thee. Thirdly, trie thy care: and if thou groane in a godly care, both how thou maiſt be able to wage battell againſt ſinne in the plaine field, and how thou maiſt preuent ſinne in all his policies, thou haſt a further aſſurance, that ſinne, although it be as great as Goliah, yet it hath not hitherto preuailed againſt thy poore and little *Dauid*, I ſay, againſt thoſe few and ſmall graces, which the good ſpirit of God hath beſtowed vpon thee: but the laſt is moſt certaine, and that is this: When thou art carefull to redeeme that, which by thy fall thou haſt loſt, and haſt a care to runne ſo much faſter forward, by how much more thou haſt been letted by thy fall; then it doth appeare that the ſpirit is in thee, yea it is liuely and mightie in operation, and ſuch as ſhall neuer be taken from thee, vntill the day of Chriſt.

Gal 5.22.

Rules to know whether we haue the ſpirit.

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Simile.

Thus may we in ſome good and competent meaſure trie and proue, whether wee haue the ſpirit of God or no: for where theſe fruites are to be found, there is alſo the ſpirit of God. For further confirmation whereof, wee may note the manner of ſpeech, where hee ſaith, *Quench not the ſpirit*. Wee doe commonly vſe to ſay, the fire is quenched, when the light and heate thereof is taken away: and indeede nothing can properly bee ſaid to bee quenched, but the fire. Now whereas the Apoſtle ſaith, *Quench not the ſpirit*, he giueth vs to vnderſtand, that the ſpirit is in ſome reſpect like vnto fire: therefore if wee doe but a little conſider of the nature of fire, we ſhall a great deale better iudge of the ſpirit. And among others, theſe properties we finde to be in the fire. Firſt of all it will burne vp, and conſume things that may bee burned and conſumed: and therefore lighting vpon ſtraw, ſtubble, ſtickes, or ſuch like, it bringeth them to aſhes, and doth make them as though they had not been at all. Secondly, it doth purge and purifie thoſe things that can abide to be purged: and this it doth, firſt by taking away the ſuperfluitie of droſſe, that hath ouercouered the thing to be purged. Then by fining the thing it ſelfe, and by making it purer and purer. Thirdly, it giueth light euen in the moſt dimme and darkeſt places. And laſt of all, it giueth heate, and withall, doth as it were put life into thoſe things which are capable of life: for whileſt a man is frozen and ſtarued for cold, he is numbde, and as it were without life: but being brought to the fire, he is het, he is reuiued, he is cheered, and then becommeth actiue and nimble. Theſe are the properties of fire, and theſe doe in ſome manner reſemble and ſhadow out vnto vs the workes and effects of the ſpirit. For firſt of all, when the ſpirit of God ſeaſeth vpon a man, and entreth into his ſoule, then it beginneth to burne, to waſte and conſume in him, thoſe things that will be waſted: after this ſort euill affections, noy ſome luſts, and other ſtubble which is in man, by the ſpirit of God are conſumed & burned. Secondly, it doth purge vs from groſſe ſins, and daily more & more doth purifie vs, that we may be a cleane and holy veſſell and temple for him to reſt and dwell in. Thirdly, it is a ſhining lampe, euer burning and continually giuing light vnto vs, in that way which we haue to walke. And laſtly, it doth ſet vs on heate, and inflameth vs with a zeale of Gods glorie, with a care of our dutie, and with a loue of all mankinde: yea, withall it putteth life and luſt into vs, to walke in that good way which leadeth vnto life, and to doe all thoſe good workes which may glorifie God, or be commodious vnto men.

The properties of fire, whereby the graces and effects of the ſpirit are reſembled.

Foure effects of the ſpirit.

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Thus we ſee what likelihood there is betweene the ſpirit and fire, for which cauſe the ſpirit in the Scripture is compared vnto fire: nay it is ſometimes called fire: for *Iohn* ſayth, *That our Sauiour ſhould baptize with the holy Ghoſt, and with fire:* that is, with the holy Ghoſt, which

which is like vnto the fire. Therefore, as truly and as certainly as we may ſay that there is fire, where we ſee ſtraw and ſuch like things conſumed, or gold and ſiluer finely purged, or great light in darke places, or great heate in bodies that were numbed before: euen ſo truly we may ſay, and ſo certainly wee may perſwade our ſelues, that the ſpirit of God is in vs, when we ſee our corruption conſumed, our ſoules purged from the droſſe of ſinne, our hearts inlightened and made hot in walking, and working according to that light.

The ſecond queſtion, whether the ſpirit may be loſt.

The ſecond queſtion to bee conſidered is, whether that man which hath once taſted of the ſpirit, may loſe it, and haue it quenched in him. To this it may be ſayd, that becauſe the ſpirit of God commeth to, and worketh in diuers men, diuerſly, in diuers meaſures: therefore we muſt conſider of the diuers working of the ſpirit, and then frame our anſwere accordingly. Firſt then, there is a lighter and leſſer worke of the ſpirit, which may be quenched in them that haue it: and that this inferiour or leſſer kinde of working may be taken away, appeareth plainly by the parable of the ſeede which our Sauiour Chriſt propoundeth, for that, beſides *them that receiue the word into good ground, and bring foorth fruites, ſome an hundreth, ſome thirtie, ſome ſixtie folde:* hee doth alſo make mention of ſome others that receiued the word and yet continued not. And what, had not theſe the ſpirit of God in them? Yes doubtleſſe, for they receiued the word: yea, they receiued it gladly, and that which is more, they beleeued that which they had receiued. Behold then three fruites of Gods ſpirit in theſe men, and yet they continued not: for they beleeued indeede, but their faith was temporarie, it laſted but for a time, and after a time it vaniſhed away, and the ſpirit departed from them: for either the pleaſures and profits of this life did driue out the graces of God, and drie them vp, or elſe the fierie heate of perſecution did quite conſume them.

1 *The lighter and leſſer work of the ſpirit.*

Matth. 13. Luk. 8. Mark. 4.

More plaine and notable for this purpoſe is that, in the ſixt to the Hebrues, for there the Apoſtle ſaith, *That ſome may taſte of the holy Ghoſt, and thereby be made to taſte of the good word of God, to be inlightened, to receiue heauenly gifts, yea, and to taſte of the power of the life to come.* And what then? ſurely the Apoſtle ſaith, *That if ſuch fall, it is impoſſible they ſhould bee renewed:* giuing vs to vnderſtand, that euen they which haue receiued the holy Ghoſt, that haue been inlightened, that haue receiued heauenly gifts, and haue taſted of the power of the life to come, euen ſuch may fall away, and the ſpirit may be quenched in ſuch.

Hebr. 6. 1, 2, 3, 4, 5.

2 *Spirit of faith and regeneration, not vtterly quenched.*

There is a ſecond kinde of working of the ſpirit, which is a more thorough and effectual working, which can neuer be taken away from them that haue receiued it. This the Apoſtle *Peter* deſcribeth, when hee ſaith, *That the choſen of God, are begotten againe of the immortall ſeede of the word.* This is not a bare receiuing, or a light taſting of the word: but it is a deepe taſte of the ſame, whereby wee are begotten and borne againe. The Apoſtle S. *Iohn* ſetteth down another note of it, ſaying, *That they that are thus borne againe, cannot ſin:* that is, they cannot make an occupation of ſinne, they cannot fall flat away by ſinne: and why? *Euen becauſe the ſeede of God abideth in them,* euen that ſeede, wherewith they were begotten to a liuely hope of life, euen that ſeede doth abide, and will abide vnto the end. Who ſo is begotten againe by this ſeede, and hath this ſeede abiding in him, the ſpirit hath wrought that in him, which ſhall not bee taken from him: and therefore our Sauiour Chriſt ſaith, *The word that I ſpeake, is ſpirit and life.* And in another place he ſaith, *That none ſhall take his ſheepe from him, for the father is mightier then all:* and therefore in another place hee ſaith, *That it is impoſſible that the elect ſhould be ſeduced.*

That the regenerate leeſe not the ſpirit of ſanctification.

1. Ioh. 3. 7. 8.

Ioh. 10. 28, 29.

Thus then wee ſee the queſtion is anſwered: namely, that there is an inferiour working which may be loſt; and a more effectuall working of the ſpirit which can neuer bee taken away from them that haue it. And this muſt not ſeeme ſtrange to vs, neither muſt wee be offended that the Lord ſhould take ſome, and leaue others: or that hee ſhould begin in ſome, and not bring his worke to perfection: for ſo hee dealeth with other things in the world. Some corne is ſowen and neuer riſeth: ſome ſpringeth, and yet ſhortly withereth: ſome groweth vp to an eare, and yet then is ſtriken or blaſted: and otherſome (at his good pleaſure) doth come to a timely ripenes. In like manner, ſome trees are planted and neuer take roote: ſome take roote, but yet not bloſſome: ſome bloſſome, and yet neuer bring forth fruite: and otherſome through his goodneſſe doe bring forth fruite in good ſeaſon.

Note.

Simile.

Simile.

If the Lord deale ſo with the plant and hearbe of the field, why may he not deale ſo with vs, the ſonnes of men? If we cannot conceiue the reaſon of this, we muſt holde our peace: for all the workes of God are done in righteouſneſſe, and all our knowledge is vnperfect: therefore we muſt herein rather accuſe our ſelues of ignorance, then the Lord of vnrighteouſneſſe. So then we muſt thinke it righteous in the Lord to deale thus with vs, ſeeing we are in his hande: and we muſt not be offended, though he call ſome, and doe not inlighten them: and although he inlighten ſome, and doe not continue them, and doe of his great mercie continue ſome euen vnto the end: let vs rather ſee what vſe we muſt make of this doctrine.

Vſe of the doctrine of quenching the ſpirit.

1 First, we muſt take heede that we neuer quench any grace, or gift that God beſtoweth
2 vpon vs. Secondly, we muſt ſtill labour to haue greater meaſure of gifts: for the wicked may come to haue ſome ſmall gifts, and ſuch as may be quite taken away from them. Laſtly, it doth put a plaine difference betweene the godly, and the godleſſe, betweene them
3 that beare a ſhew of holineſſe, and them that are indeede the holy ones of the Lord: for the one endureth but for a time, and the other laſteth for euer. Now if we require a further triall, whereby we may know whether we haue receiued that ſpirit which laſteth but for a time, or that which will abide for euer with vs: then let vs marke theſe rules, which put a plaine difference betweene them.

True notes of the ſpirit of ſanctification.

1 First, we muſt marke that inlightning and inſight we haue into the word of God. Certaine it is, that both the godly and wicked are inlightened, but the inlightening of the godly is one, and the inſight of the wicked is another; for that knowledge and inſight which the godly haue receiued, is certaine and diſtinct: and therefore in particular things, they be able to apply the threatning of Gods iudgements to the
2 humbling of themſelues, and the promiſes of God to comfort themſelues. Againe, their knowledge is ſufficient to direct them both generally, and in euery particular dutie. And
3 laſt of all, it neuer faileth them, but directeth them vnto the end: but the knowledge of the wicked is not ſo, for it is confuſed, general, and vncertaine. And therefore though they haue a generall knowledge of the threatnings, and of the promiſes of God, yet can they not make particular vſe of the ſame. Their knowledge is inſufficient, not able to direct them in their particular actions, and therefore it doth leaue them in the ende. Therefore as the knowledge of the godly for the cleerenes, the certaintie, and the ſufficiencie of it, is compared to the Sunne: ſo the knowledge of the wicked, is compared to the lightning, which doth not giue any certaine light, it doth not continue any time; and when it is gone, men are worſe then they were before. So doth it fall out with the wicked: for beſide that their knowledge doth ſoone vaniſh, there is alſo in them afterwards, greater and more dangerous darknes then there was before: herein then we doe ſee one plaine and manifeſt note of difference. Secondly, we come to our affections. Certaine it is, that the wicked doe deſire the helpe and the fauour of God: but looke to the cauſe, and that will ſhew a difference betweene them and the godly. The wicked doe onely ſeeke helpe, becauſe of ſome extremitie which they ſuffer; they onely deſire to be in the fauour of God, becauſe they would be freed from griefe: and therefore it is common with them to ſay; Oh that I were out of this paine! Oh that this my ſorrow were taken from me. By which ſpeeches they ſhew, that ſo they might be at reſt, or liue at their eaſe, they would little weigh of the helpe or fauour of God. But the godly finde ſuch ſweetenes in the fauour of God, that for the deſire thereof, they can be content to forgoe all the pleaſures of this life, yea they can be content to ſuffer much, and endure the croſſe patiently, ſo that at the laſt they may aſſuredly enioy Gods fauour. Not the godly onely, but the wicked alſo, are grieued when they haue ſinned: but the wicked doe therefore ſorrow, becauſe their ſinne hath, or will bring ſome puniſhment vpon them: and the godly ſorrow, becauſe they haue offended God, and giuen him occaſion to draw his fauour from them, therefore his correction doe they beare patiently: but the remembrance of their ſinne, that toucheth them ſtill at the very quicke. Then in their ioy, and in their ſorrow, may appeare a ſecond difference.

First difference in illumination.

Knowledge of the godly like the Sunne: and of the wicked like the lightning.

Second difference in affections.

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The third difference betweene the godly and godleſſe.

The third difference is in loue: for though both of them doe loue God, yet it is after a diuers manner; the one of ſinceritie, the other for wages. A poore childe that is taken vp, fedde, and cloathed, will loue him that doth thus feede and clothe him: but if he receiued

no

no more of that man then of another, he would like him, and loue him no better then another: euen ſo it is with the wicked, if their bellies be filled, their barnes ſtuffed, and they haue their hearts deſire, they loue God indeede, but yet onely for their bellie, and their barnes. Thus did *Saul* loue God, but it was for his kingdome: thus did *Achitophel* loue God, but it was becauſe he was aduanced to be a counſellour: and thus did *Iudas* loue God, but it was becauſe he was choſen to be an Apoſtle, and carried the bagge. But what became of their loue the hiſtories doe teſtifie: *Saul* was a little afflicted, and forſooke God: *Achitophel* ſomewhat croſſed in his deuiſes, hanged himſelfe: and *Iudas* for gaine of money, betrayed Chriſt. Some experience of this we may ſee among vs; Courtiers will be profeſſors, and Schollers of ripe wits will be religious, if that Courtiers may become Counſellors, and if Schollers may be preferred to the chiefeſt places: but if promotion come not, then their profeſſion is forſaken, and their religion laide aſide. And yet that is not all, for either they waxe prophane in their life, or hereticall in their opinions. Doe the children of God loue on this manner? No, the holy Ghoſt which they haue receiued in effectuall manner, doth ſhed the ſeede of loue in their hearts, and doth worke in them a ſpeciall liking of his goodneſſe, of his righteouſneſſe, and of his holineſſe: and therefore of ſincere affection they loue him. As the naturall childe loueth his father naturally, and though his father beate him, yet beareth he it, and ſtill loueth him: ſo doe the children of God deale; *They haue powred into them* (as Saint Peter ſaith) *a godly nature*, ſo that they doe freely loue God their father: and though he afflict them, or croſſe them in their deſires, yet they loue him, and in loue performe their obedience vnto him continually: therefore *Iob* ſaith, *Though he kill me, yet will I truſt in him*: They therefore are ſaid to haue receiued a free ſpirit, and to ſerue God in the libertie of the ſpirit. And who ſeeth not this to be a plaine and manifeſt difference betweene them? therefore we may well take it as a third marke or rule, whereby to proue and trie our ſelues.

Example.

How the faithfull loue God.

2. Pet. 1. 2 3 4.

The fourth and laſt rule is, in conſidering the worke and effect which Gods mercie receiued, doth worke in vs: for, herein doe the wicked ſhew their wickedneſſe two wayes. Firſt, on the right hand, the mercies of God doe worke in them a wonderfull contentation: but not ſuch as cauſeth them to returne the glory vnto God, nay rather it is ſuch, as cauſeth them to take all glorie to themſelues: for the graces of God doe puffe them vp, and make them proud, and conceited in themſelues. Hereof there ariſeth a great ſecuritie, which bringeth firſt neglect, and afterwarde contempt of all good meanes, whereby they ſhould grow vp in goodneſſe. On the left hand others offend, being neuer pleaſed nor contented with that they haue: nay, indeede forgetting and lightly eſteeming that they haue, and ſtill deſiring new. Theſe men beſides that they be vnthankefull, they doe alſo murmur and grudge againſt God, and are neuer pleaſed with him. Betweene theſe two, doe the children of God hold a middle and euen courſe: and therefore we ſhall ſee theſe things in them. Firſt, a ſight and an acknowledging of the wants which doe moue them, as S. *Peter* ſaith, *Like newborne babes, to deſire the ſweete and ſincere milke of the word*, that thereby the graces they haue, may be increaſed and their other wants may be ſupplied: and ſo farre are they from being puffed vp with pride, that they reioyce when their pride may be pulled downe, or their haughtineſſe abated, either by ſome ſharpe rebuke, or by ſome fearefull threatning, or by ſome moderate correction from the Lord. For they know, that if it were needefull for S. *Paul* to be buffeted, and that by the miniſter of Satan, to the intent that his pride might be beaten downe: then it is much more needefull for them, after ſundrie wayes to be humbled. Beſides, they do not only deſire ỹ word, but they alſo waite vpon the Lord, vntill it pleaſe him to worke further in them thereby: and this waiting is as earneſt as is theirs, who hauing watched all the night, doe waite and looke for the dawning of the day.

The fourth rule.

The mercies of God, how they worke in the wicked.

Notes of ſanctification.

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Note.

Simile.

Secondly, as they ſee their wants, ſo alſo they ſee that grace they haue receiued, and are for that time well appayed, and contented therewith: and therefore as their wants doe humble them, ſo the graces of God receiued doe comfort them: and as their wants doe call vpon them, and cauſe them to ſeeke more, ſo that they haue, doth prouoke them to be thankefull for that they haue receiued. See then a quite contrary courſe of the wicked, and thoſe that of ſinceritie doe worſhip God: ſee I ſay, how contrarily the graces and gifts

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of

of God do worke in them. And therefore from the consideration hereof, we may well make triall and examination of our selues.

1 So to conclude this poynt in a word, when a man by the spirit of God hath been in-
2 lightened vnto a certaine and sufficient knowledge of Gods will: when he findeth his af-
3 fection, chiefly and aboue all other things set vpon God: when he findeth a pure and sin-
cere loue of God in his heart, not for wages, but for the worke of grace, which after an vn-
4 speakable manner doth moue him thereunto: and when he doth thankfully acknowledge mercies receiued, as he doth carefully attend and waite vpon the Lord, till he bestow some greater measure of graces vpon him; then may he be vndoubtedly perswaded, that he hath found the spirit working in him in a more effectuall manner, and that therefore it shall neuer be taken from him. But what then? may such men cast off all care? No, for vnto them doth S. *Paul* giue this charge, *That they do not quench the spirit*. And not without cause doth he giue them this charge: for though the spirit it selfe can neuer be taken vtterly from them, yet doubtlesse if they waxe proud, if they grow secure, if they fall into sinne, the graces and gifts of the spirit may decay and die in them, their cleere vnderstanding, their feeling, their affection and all may be gone; so that in their owne iudgement, and in the iudgement of others, it may seeme that they haue quite quenched, and put out the spirit. Neither must this seeme so strange: for if the image of God, which was more perfectly placed in *Adam*, then it is now in vs: If I say, this image might quite be lost and blotted out, as we see it was; then no marueile if the graces of the spirit of God be for a time, as it were dead and drowned in vs. And that we may be the lesse offended herewith, the Scriptures doe offer vnto vs such examples of men, as hauing been once effectually called and truly borne againe, haue yet afterward through some sinnes, lost the graces of the spirit: such were the Galathians, for they were truly called, and effectually regenerate by the spirit and Gospell of God, as may appeare by this, that for the words sake they reuerenced the Apostle as the Angell of God; yet they were snared with false doctrine, and fell very dangerously to the choking and quenching of the graces of Gods spirit in them. The spirit it selfe was not taken from them, nay, Christ did still continue in their hearts: but yet for want of godly graces, he was as it were without fashion or forme: so that the Apostle did as it were trauell againe, vntill Christ was fashioned anew in them. *Dauid* also vpon the committing of his sinne, was brought into the like case: therefore in the 51. Psalme he prayeth, *That God will create in him a new spirit*. What? was the spirit quite gone? No, for by & by in the same Psalme he prayeth, *That the Lord would not take away his holy spirit from him*. How can these two stand together, first to pray, that a new spirit may be created in him; and then, that the spirit of God may not be taken from him? Surely the spirit it selfe was still in him, and therefore he prayeth, that it may not be taken from him: but the graces, and gracious working of the spirit they were dead and gone; and therefore he prayeth that they may be renewed in him. By this then we see, that the very chiefe graces of the spirit may be quenched, euen in the most godly, when they fall into sinne. But yet that no libertie may be taken hereby, let vs a little consider what griefe and punishment they procure to themselues, that doe by any meanes lose the graces of the spirit. First of all we must know, that though the spirit of God cannot be gotten by our labour, yet it causeth vs much labour, and we must vndergoe much trauell, and suffer much trouble, before the spirit of God doe take possession of vs: now when the graces of the spirit are lost, all this our labour seemeth to be lost, and what griefe is it to see the whole labour and trauell of a man to vanish and come to nothing? Secondly, when a man receiueth the spirit of God, and by the same spirit is assured that his sinne is forgiuen him, and that he is in the fauour of God; there doth arise in his heart a great ioy in the holy Ghost; a ioy I say, that is vnspeakable and glorious: and this ioy is lost and gone, when the graces of Gods spirit are gone: with how great griefe and woe, they know, that in any measure haue tasted of it. Againe, when the graces of the spirit are choked in men, then they haue no heart to doe good, they haue no affection to goodnesse, but all is gone; and they are made for the time, as it were an vnprofitable burthen of the earth. What griefe can be greater then this? what sorrow can sinke more deepe, then that a good man should be cleane withholden from

What the godly are to feare.

Dauids feeling lost.

Note.

Our ioy may be lost.

from doing good? Moreouer it is ſure, that when the gifts of the ſpirit are in this ſort gone, then he that was moſt righteous before, may ſoone fall into great ſinnes, yea and which is more, they ſhall alſo ſuffer the reproch of their ſinnes. For this is a part of the couenant that God made with his. *That though he will not take his mercies vtterly from them, yet he will viſite their ſinnes with the rod, and their iniquities with ſcourges:* and what griefe this is, the example of Gods children may ſhew vs. What griefe was it to *Noah* to become a laughing ſtocke to his owne ſonne? What heart-breaking to *Dauid*, by his owne ſonne to be thruſt from his kingdome? So grieuous were thoſe puniſhments laid vpon them, that if without any reſpect of hell or heauen, we could conſider of them, we had rather want all the pleaſures of ſinne, which they enioyed, then we would beare the reproch and feele the paine which they ſuffered. Laſt of all, when the graces of the ſpirit of God are once decayed, they can neuer be repayred and recouered, but with much ſorrow and great danger: for it cannot but breede much ſorrow of heart, to remember his former ſinnes, to examine and ſee the greatnes of them, to apply Gods iudgements to them, and to prouoke himſelfe to ſorrow for them. This is as it were to goe through the pikes, and through a purgatorie in this preſent life; and yet this muſt be done, before we can recouer Gods graces againe. Againe, it is a very daungerous thing: for in ſuch caſes men are brought as it were with *Ionas*, into the bottome of the ſea: and as *Dauid* ſaith, *into the deepe waters*, ſo that all the ſurges and waues doe paſſe and flow ouer him. Now we know what danger it is for a man to be thruſt ouer head and eares into the deepe waters: and therefore they that are in ſuch a caſe, are in great danger: wherefore all theſe things conſidered, the loſſe of all our labour, the loſſe of all true ioy, the vnfitnes to doe good, the readines to ſinne; the griefe and daunger that enſueth thereof, will, or at the leaſt wiſe may cauſe vs to beware how we quench the ſpirit. And this is the vſe of the doctrine, in humbling of vs: which alſo doth furthermore ſerue to comfort vs, knowing that we may ſuffer a great decay of Gods graces; yet by the rod, or by the word of God, or by both, they ſhall be renewed in vs againe. And thus much of this commaundement that the Apoſtle giueth here, that we ſhould not quench the ſpirit.

Example.

Their ſtate after a relapſe.

FINIS.

OF MVRMVRING.

THE SECOND SERMON.

Exodus 16.2.

And all the congregation of Iſrael murmured againſt Moſes and Aaron.

MAny men now adayes hearing the often murmurings of the children of Iſrael, doe euen ſpit at them, and account them as the worſt people vnder the Sunne, which would ſo often and ſo obſtinately rebell againſt the Lord. But theſe men do little conſider either the temptations, wherewith the Iſraelites were prouoked to murmur, or the corruption of their owne hearts, which will as bitterly murmure vpon

We be as ready to murmur as the Iſraelites.

Ieſſe

leſſe occaſion. For albeit they were an obſtinate and ſtiffe necked people, as *Moſes* witneſſeth of them, *euer ſince they came out of Egypt vntill now:* yet here no doubt they were vehemently tempted, when they from the plentie of all things, which in Egypt they enioyed, were brought into a rough & deſert wildernes, being ſixe hundred thouſand men, beſides women and children, and great ſtore of cattell, hauing neither meate nor drink, wherwith they might be nouriſhed. Wherefore let vs ceaſe to wonder at this people, and let vs in them ſee our owne corruption, and wee ſhall finde it to be as great as euer theirs was. For do not many men I pray you euen amongſt vs, beholding the riches of others, or the plentie of things which the Lord beſtoweth vpon his Magiſtrates, or miniſters, for the faithfull diſcharge of their duties, doe they not I ſay murmure againſt Gods ſeruants ſet ouer them? And are they not more grieued for the want of ſuch things, then thankful for that the Lord hath freed them from ſuch troubles, which others haue, or giuen them ſufficient to liue vpon? True it is, notwithſtanding the greatnes of this peoples temptation, yet their ſinne was wicked in them, and great and hainous in the ſight of God, becauſe that whereas they had oftentimes manifold waies, and after a wonderfull manner felt and taſted of the goodnes of the Lord, in ſo much that the very vnthankfulleſt of them all, had been driuen to confeſſe it: (for wonderfull was their deliuerance out of Egypt, ſo miraculous was their preſeruation at the red ſea, and infinite mercies more aboue hope and expectation beſtowed vpon them) yet now forgetting all his former benefits, would ſo grudge and murmure for the want of meate, that rather then they would ſo continue ſtill, they would wiſh againe to returne to bondage. And indeede ſuch is the nature of murmuring, that it will cauſe man not onely to forget Gods benefits, but to forget that hee is a man. It preuailed ſo much with this people, that they wiſhed themſelues againe in Egypt, although they knew that there they were moſt miſerably afflicted: and that the Lord in carrying thē thither at the firſt, did in iuſtice puniſh them for their ſin. And this wiſh of theirs is as much as if they ſhould haue ſaid, would the Lord had at once cut vs off and deſtroyed vs, rather then left vs in this caſe: thus they were contented to doe, ſo that they might haue their bellies full, and rather then they would depart from their fleſh-pots and other pleaſures, which in Egypt they enioyed. Many are like minded to theſe people now adaies: for we ſee diuers vpon their death-beds very ſenſeles and ſecure, who can be contented with open mouth to record the goodneſſe of God towards them in things concerning this preſent life: but in the meane time, being without hope, ſenſe or feeling of the ſweete ioyes to come, doe dye thus by their fleſh-pots. Otherſome, if they bee brought to any miſerie, as pouertie, ſicknes, or ſuch like, doe beare it ſo impatiently, that in their hearts, and oftentimes in open ſpeeches they wiſh they neuer had been borne: ſhewing thereby that their fleſh-pots doe more like them, and their health doth better pleaſe them, then the goodnes and louing countenance of the Lord. None of all theſe doe euer conſider what they haue receiued of the Lord, but their eyes are ſtill vpon their wants; and the want of one thing that they doe deſire, though it be but ſmall, is more diſquietneſſe vnto them, and maketh them to murmure, more then the enioying of many benefits which they haue, can quiet their hearts, in the truſt of Gods prouidence, or make them thankfull. Now if any of vs ſhall be brought to wiſh our death by the griefe of any affliction, let vs ſhake it off, and put it farre from vs, the deſire is euill: for it is better (as *Salomon* ſaith) to be a liuing dogge, then a dead lyon. For be wee neuer ſo miſerable whileſt wee liue, there is a time left for repentance, but after death there is none: therfore in thy life time labour to feele Gods mercie in Ieſus Chriſt, and then no miſerie ſhall euer hurt thee, till thou be gathered into his kingdome.

Murmuring.

Nature of murmuring.

Death.

Impatiencie.

Note.

Fauour of God how precious.

This ſhalt thou learne to doe if thou canſt receiue the fauour of God for it ſelfe, though it come alone, yea though trouble doe come therewith, knowing and perſwading thine owne heart, that hauing it thou haſt all things; and if thou want it, yet in greateſt abundance thou haſt nothing. Againe, if thou haue it, no manner of miſerie can make thee miſerable: and if thou haue it not, in greateſt felicitie thou art moſt miſerable. But the Iſraelites dealt here after a cleane contrarie manner: for the want of bread here in the wilderneſſe, being but for their bodies, did make them to deſpiſe their great and wonderfull

full deliuerance out of Egypt, which was vnto them a ſigne of their ſpirituall deliuerance. And this is the nature of all naturall and worldly men, ſo vniuſtly to diſcerne of Gods gracious goodneſſe, that they had rather forgoe many ſpirituall benefits and bleſſings, then one worldly and corporall commoditie. For it is a greater griefe to men now adaies, that are in proſperitie to forgoe their riches, then to forgoe their ſinne. And againe, the want of riches doth vexe and trouble them more, then the want of ſpirituall and heauenly graces: and the hauing of riches doth more reioyce their hearts, then the burthen of ſinne, which procureth Gods wrath, doth worke their griefe. Such men know not that riches are no ſure ſignes of Gods fauour, though hee in the abundance of his mercie doth let his Sunne ſhine vpon the wicked and vpon the good: ſo that the hauing of riches is no argument that hee loueth vs; nor the want of them is any argument of his diſpleaſure towards vs. Who ſo therefore ſeeketh God in theſe outward things onely, and bindeth his fauour vnto them, doth neither with them, nor without them, duly eſteeme of the fauour of God, but ſetteth light thereby: which although in plaine words he ſpeaketh not, (for the children of Iſrael here did not flatly ſpeake againſt the Lord, but againſt his miniſters *Moſes* and *Aaron*) yet whileſt hee is careles of the word, prayer and Sacraments, and deſpiſeth and grudgeth againſt Gods miniſters and ſeruants, he manifeſtly declareth what price it beareth in his heart. It ſtandeth euery man in hand then in his owne heart to feele his ſinne, and to be ſorrowfull for it; to know it is in him, and then to leaue it: leaſt the god of this world whom hee ſerueth, doe for a while giue him his deſire, that in the world to come hee may haue him for his portion: and to ſuch as acknowledge this murmuring to be a ſinne, and be grieued for it, there followeth remedies to helpe out of it.

Riches no argument of Gods fauour.

For as much as impatience and murmuring proceedeth from infidelitie, the remedie therefore muſt be fetched, firſt from faith in Gods mercies, and in the benefits which Chriſt hath by his death purchaſed vnto vs, and in the hope of the reſurrection to euerlaſting life, and in Gods fatherly prouidence: which things if we do beleeue, we muſt alſo beleeue that God in this life will ſufficiently miniſter vnto all our wants: and vnleſſe wee doe beleeue them, we doe not, neither can we beleeue with aſſurance, that the Lord will preſerue vs. But if we doubt whether the Lord will helpe vs in earthly things, we muſt needs much more doubt of his fauour in ſpirituall benefits. Firſt therefore the great and rich mercie of the Lord, and his fauourable dealing with vs, being duly conſidered, ſhall be very profitable to worke in vs patience: for if we ſee how the Lord forbeareth vs, and rewardeth vs, not according to our ſinnes: nay, if we ſee that when for the ripenes of our ſinnes he might confound vs, yet he doth not ſo much as puniſh vs; and when hee might iuſtly puniſh vs, yet he dealeth mercifully with vs, and beſtoweth his mercies vpon vs. If (I ſay) we can acknowledge this to be his ordinarie dealing, that by his long ſuffering he doth leade vs to repentance, and by his manifold mercies he doth as it were weane vs from our ſinnes, this would much bridle our murmuring, and inſtruct vs to patience. And yet wee ſee a further thing then this in this people of Iſrael: for the Lord doth not onely beare with their ſinnes, and beſtow many mercies vpon them; but to helpe them and to doe them good, hee doth vſe extraordinarie meanes; as to bring downe bread from heauen, to make water guſh out of the rocke: where hee ſheweth, that for the ſafetie of his people, euen when all meanes doe faile, and when to mans iudgement there is no way to finde out helpe or deliuerance; yet there will the Lord magnifie his mercie towards his ſeruants, and will worke wonders for their preſeruation. Hee doth not thus deale with the Iſraelites onely, but he maketh this his ordinarie dealing with his ſeruants from time to time. As *Moſes* applieth this place, when he ſaith, *The Lord hath fed thee with this Manna fortie yeeres, that thou maiſt know that man liueth not by bread onely:* and Chriſt in our perſon being tempted to vſe vnlawfull meanes, ouercame the diuell with this anſwere, *Man liueth not by bread onely.* Teaching vs, and leauing vs an example to haue the ſame anſwere in readines, in the like temptations: knowing and aſſuring our hearts, that the Lord will by one meanes or other, doe good vnto his children, and diſpoſe of all things that ſhall befall them for the beſt: onely let them take heede of this that they reſt in his word, and go no further, but by faith waite

Remedies againſt murmuring.

1 *Beleeue Gods prouidence and patience towards thee.*

Rom. 2. 3. 4.

Deut. 8.

on him therein, and he will giue that ſhall be ſufficient for them, if not in earthly benefits, yet in ſpirituall graces.

The ſecond helpe againſt murmuring, faith of our redemption, which hath two parts.

The ſecond helpe which we muſt vſe to refraine our murmuring, is a liuely faith of our redemption wrought by Chriſt, which conſiſteth in the free forgiuenes of our ſinnes, and the imputation of Chriſts righteouſneſſe vnto vs, in the ſanctification of his holie ſpirit. Thirdly, in the hope of euerlaſting life. Firſt then if wee can ſtedfaſtly beleeue, that God for Chriſts ſake hath freely forgiuen vs all our ſins, yea that he hath giuen vs his only beloued ſonne, that wee might be beloued in him, wee ſhall without any great adoe beleeue that the Lord will not ſuffer vs to want any thing, but with him will giue vs all things: for ſeeing ſinne, which is the cauſe of all miſerie, is taken away from vs, that ſo wee might bee with Chriſt inheritors of the heauens, wee may be ſure that in the meane time no miſerie ſhall hurt vs.

Rom. 8.

Thus *Abraham* hauing receiued a promiſe for ſeed of his ſonne *Iſaac*, doubting nothing but that the Lord would prouide meanes to bring the ſame to paſſe, in the aſſurance hereof ſent his ſeruants to his owne people to prouide a wife for his ſonne. And theſe children of Iſrael no doubt, if they had beleeued that the Lord had deliuered them out of Egypt, that hee might bring them to the promiſed land, they would neuer haue doubted of his mercifull preſeruation, neither here in the wilderneſſe, nor elſewhere, till they had come to the land of promiſe. And againe, if wee could firmely beleeue that God the father for Chriſts ſake doth not onely not impute our ſinnes vnto vs, but that he doth alſo accept vs in the righteouſneſſe of his ſonne, imputing the ſame vnto vs, how ſhould wee doubt of meate or raiment, or any ſuch other thing? For by this meanes hee is made our mercifull and louing father, which knoweth perfectly what things we ſtand in neede of: and for his power is able euen in greateſt extremities to helpe vs, and for his loue and good will towards vs will helpe vs: and thus doth he abide for euer, and is neuer changed. For though a mother ſhould forget her children, yet will the Lord neuer forſake thoſe that loue him, and in faith call vpon him. To this free forgiuenes of ſins, and the imputation of Chriſts righteouſneſſe vnto vs, there muſt bee added the ſanctification of the ſpirit, as the ſecond part of our redemption: which if we be once throughly perſwaded of it, it ſhall be a ſpecial helpe vnto vs againſt all impatience and murmuring againſt the Lord: for it is a greater thing to turne a ſinner, then to worke wonders in nature. And therefore if in our hearts we can beleeue that God hath made vs of ſinfull and wicked men, iuſt and righteous; of vile wretches, the veſſels of righteouſneſſe; of the manſions of the diuell, fit temples of his holie ſpirit; if we doe beleeue that he can make of couetous men, liberall men; of whoremongers, chaſt perſons; of oppreſſors, vpright dealing men: yea, if wee can beleeue that the Lord both is able, and willing alſo to deliuer vs from any ſinne that is within vs, be it neuer ſo ſtrong either by nature or by euill cuſtome: and laſt of all, if we can beleeue that he is able to make the wolfe and the lambe to lie together, the leopard and the kid; ſhall we euer doubt that hee will once faile vs, or ſuffer vs to want the thing that is meete for vs, ſeeme it neuer ſo vnpoſſible to be attained vnto?

Gen. 24.

3 *Beleeue thy ſanctification.*

The conuerſion of a ſinner how great a thing it is.

Eſay. 11.

The third help, faith of the reſurrection.

The fourth, beleeue eternall life is thine.

Thirdly, if we beleeue that with Chriſt we ſhall be raiſed vp at the laſt day, wee ſhall as ſtedfaſtly beleeue that hee will preſerue vs: for it is a greater matter to raiſe vp our bodies being dead and conſumed to duſt, then to preſerue them whileſt they are aliue: if hee can doe the greater, he can doe alſo the leſſe. Moreouer, if we be perſwaded that our heauenly father hath prepared a kingdome for vs in the heauens, we muſt needes beleeue that in this life he will not leaue vs nor forſake vs, but will mercifully prouide for our neceſſities: for if he will giue vs the greater benefits, he will alſo giue vs the leſſe, if he in wiſedome ſee it fit for his glorie, and profitable for vs.

The fift ſtay againſt murmuring.

Prouidence.

1

The fift thing we muſt ſtay our ſelues vpon, when murmuring doth aſſaile and tempt vs, is faith in Gods prouidence. This prouidence is generall or particular, in both which wee muſt be throughly grounded, if wee will withſtand all occaſions of murmuring, and not breake out in temptations into impatience. The generall prouidence of God muſt bee conſidered, firſt in creation of all things: ſecondly, in preſeruing them. Doe wee then beleeue

leeue that the Lord made all things of nothing, and ſhall wee not beleeue that he will preſerue them? Now ſeeing they are made, doe wee beleeue that God made all men, and ſhall we then ſtand in feare of men? When God created light, before the Sunne, the Moone and the Starres; and when hee made graſſe to grow vpon the earth, before there was either raine or dewe to water them, he did thereby teach vs: firſt, that we ſhall not put too much truſt in them whileſt we haue them: and againe, that rather then we ſhould ſuffer hurt by the want of light, graſſe, or other ſuch things, the Lord both could and would prouide for vs without them. Yet now if wee ſhould not haue the Sunne, wee would thinke that light were taken from vs; and if wee wanted raine, wee would ſoone thinke we ſhould neither haue graſſe nor corne, nor any fruite of the earth: but the Lord hath ordained theſe meanes to ſerue his prouidence, not for himſelfe, for without them hee can as eaſily helpe vs, but for our weakenes, which otherwiſe could not eaſily be aſſured of his goodneſſe. Secondly, we muſt beleeue that God preſerueth all, as well as he created them: yea the ſmall ſparrow doth not fall vpon the earth, without his prouidence, and he hath a great care ouer the very beaſts of the field: doth the Lord prouide for theſe, and will he not alſo prouide for man? Hath hee care of beaſts? yea indeede he hath, becauſe they were made for man: and ſhall hee not much rather haue care ouer man, for whom things were made? Men ſay they doe beleeue all this: but whileſt there is ſuch doubting of Gods prouidence, and ſuch repining againſt God, they doe plainly ſhew they doe not beleeue this firſt article of their faith, neither in creation, nor in the vniuerſall gouernment and preſeruation of all things.

Hereunto wee muſt ioyne the particular prouidence of God, which if wee can bee once throughly perſwaded of, then ſhall wee eaſily ouercome the griefe of all our wants. Hath the Lord made any thing in vaine? hath he not made all things for his glorie? Then if wee beleeue that hee hath made our bodies, ſhall we not alſo beleeue that he will prouide for them, ſeeing the creation thereof is more wonderfull, than the preſeruation is? as appeareth, Pſalm. 29. 139. Hath he care ouer the wicked to doe them good, and will he not much more reioyce ouer his children to doe them good? If the Lord loued vs when we were his enemies, will hee not prouide for vs being redeemed by the blood of his ſonne? Did hee good vnto vs when we ſought him not, and will he not much more when we ſeeke him by prayer in the blood of his ſonne, as he hath commanded? If he hath done vs good when he might haue puniſhed vs for our ſinnes, will he not be much more fauourable vnto vs now, ſeeing he hath by his holy ſpirit ſanctified vs? O that men had hearts to beleeue this, they would then giue glorie vnto God in their diſtreſſes, putting their truſt in him, and looking for helpe at his hands in his conuenient time. This prouidence of God muſt be confirmed vnto vs by the examples of Gods children in all ages, whoſe examples are ſet downe in the Scriptures, that wee by them might learne patience. If the fathers before the flood eating nothing but hearbes, yet liued ſome 700. yeeres, ſome 800. ſome 900. yeeres, and ſome more; ſhall wee not learne thereby, that man liueth not by theſe meanes? And againe, if he nouriſhed them 900. yeeres and that with hearbes, we may be ſure he will feed vs 90. yeeres with fleſh and fiſh, and other greater meanes. When he fed the Iſraelites fortie yeeres with Manna from heauen, which after ſuch a ſort was neuer ſeene before, whereof if they reſerued any without the Lords commandement, it ſtraightway putrified and was corrupted: but when by the commandement of God it was kept before the teſtimonie, it was not corrupted. The Lord left vs a leſſon that wee muſt learne thereby, namely, that it is not the meanes, but the bleſſing of God vpon the meanes, that nouriſheth vs: and therefore if wee haue them, wee muſt not put our truſt in them: and if we want them, wee muſt not diſtruſt. Did *Moſes* and *Eliah* liue fortie daies without meate? and did the Iſraelites walke in the wilderneſſe fortie yeeres in the ſame apparell which waxed not olde; whereas otherſome hauing meate in abundance, yet are hunger-ſtarued, and being laden with clothes, yet quake for cold: ſhall we not yet learne that the bleſſings of God are all in all, and that the other are but meanes prouided for our weaknes? *Dauid* proued by experience, that the righteous ſeede of the righteous parent were neuer forſaken, nor begged their bread. If we no doubt could come to ſuch meaſure of obedience as they did then, and if

3 *Particular prouidence.*

Note.

Examples of Gods prouidence.

if we could be righteous as in his time men were, the Lord would prouide for vs as well as he did for them, and we ſhould haue as good experience hereof as euer had *Dauid*. To this prouidence of God wee muſt bring a patient minde, which firſt muſt be contented with whatſoeuer the Lord ſendeth, and alwaies acknowledge godlines to be great riches. For we ought not to ſeeke great matters, nor ſuffer our deſires to be carried after high things: for this did the Lord by his Prophet *Ieremie* rebuke in *Baruck*. And Chriſt giueth vs another rule, when he teacheth vs to pray for daily bread; which when we haue, then muſt we be contented. This minde was in our father *Iacob*, when hee prayed for nothing elſe but meate and clothing. And this doth *Paul* generally commaund to be in all, ſaying, *When we haue meate and clothing, let vs be contented.* We muſt firſt therefore ſeeke the kingdome of God, and the righteouſnes thereof: we muſt firſt labour for the forgiuenes of our ſinnes in Chriſt, that ſo wee may be in the fauour of God, and enioy the light of his louing countenance; which when we haue and feele, let vs eſteeme it aboue all earthly treaſure, as *Dauid* doth: let vs receiue it though it come alone, yea though it bring troubles with it, and then for outward things wee ſhall poſſeſſe our ſoules in patience. If the Lord giue plentie of them, we ſhall take it as an ouerplus of his fauour: but if he giue the leſſe, yet ſhall we be contented, becauſe we hinde not his fauour to theſe outward things: but if we cannot reſt in the fauour of God, though we want theſe outward things, it is certaine we neuer truly eſteemed the fauour of God, neither did wee euer feele the forgiuenes of our ſinnes, if wee could not when we felt it be therewith contented, and readie to forgoe all other things.

1 *Properties of a patient minde.* Phil. 4. 11. Ierem. 45. 4. Gen. 28. 1. Tim. 6. Pſal. 4. *The feeling of forgiuenes of ſinnes, brings contentation with it.*

The ſecond propertie of a patient minde is, ſimplie to giue vp it ſelfe vnto God, and commit it ſelfe into his hand, waiting at all times for helpe from him who onely is the author of all goodnes, yet neither preſcribing the meanes, nor appoynting the time, nor in any caſe indenting with him: for the Lord will haue the diſpoſition of his mercies free vnto himſelfe, to giue and to beſtow, when and where, and how it pleaſeth him, and as it may moſt make for his glorie. Wee muſt then euermore and with our whole hearts deſire and craue of the Lord, that his bleſſed name may be glorified, that his kingdome may bee enlarged, and his holy will performed: but the meanes to bring theſe things to paſſe we muſt wholy leaue vnto him, who knoweth what is beſt: and in other things which concerne our outward eſtate, we ought alwaies to reſt in his good pleaſure. This if we can once doe, ſo mercifully doth hee vſe to deale with vs, that when wee leaſt deſire them we ſhall haue them: and when we freely giue them vp to him, he will ſooneſt giue them vs againe. *Salomon* deſired wiſedome of the Lord, but for outward things, his prayer was that hee might haue a meane eſtate; then the Lord gaue him wiſedome which his heart ſo much deſired, and riches alſo which he did not once deſire. Oh happie man if in his heart he had deſired to walke before the Lord in feare! *Abraham* gaue vnto the Lord *Iſaac* his ſonne, which when the Lord did behold, he quickly gaue him his ſonne againe: euen thus alſo muſt we think it ſtandeth now with vs. The readieſt way to obtaine life, is to be heartily well contẽted either to liue or to die, and to commit our ſelues vnto the Lord, knowing that nothing euer periſhed ẏ was committed to his keeping: ſo is it alſo in all other outward things, the readie way to obtaine them, is to giue them vp wholy into his hands. But yet we muſt not commit theſe things to the Lord with this condition, that he ſhould giue them vs againe, for that were to mocke the Lord: but without all care to haue them we muſt giue them to him, being (in reſpect of his glorie, and becauſe his good pleaſure is ſo) hartily well content to forgoe them, and then if they be good for vs wee ſhall receiue them againe; if not, wee ſhall receiue ſome ſpirituall grace which better ſhall ſupplie the want of them. Yea the infinite wiſedome and mercie of God doth wonderfully appeare herein: for ſometimes hee keepeth vs long without theſe things, becauſe that if wee had them, he ſeeth wee would abuſe them, and would preferre them before ſpirituall bleſſings. And ſometime the Lord ſeeing our ſmall regard and accompt of ſpirituall things, will by the want of theſe outward things, bring vs to make greater accompt of them, that when wee can well want the one, and highly eſteeme the other, we may haue both together. Let vs therefore reuerence this great goodneſſe and wiſedome of the Lord, and be content with the vſe of life which he in mercie granteth vs, knowing that it is better to be a liuing dogge then a dead lyon. For

The ſecond propertie of patience. Prou. 30. *To receiue earthly bleſſings from the Lord, we muſt be voide of diſtrailing cares,* Matth. 6. *and reſigne all our right into his hands.*

whileſt

whileſt we liue wee haue time to repent, and time to glorifie God: but after death there is no time left for repentance. Whoſoeuer then doth not accompt the vſe of life a ſingular benefit, though he doe euen want things neceſſarie for the ſame, he is vnworthie of life, or of any other the bleſſings of God therein.

The end of all then is this, that patience is wrought in vs, and ſtrengthened by the aſſurance of Gods mercies, by faith in Chriſt, by hope of euerlaſting life, and by truſt in Gods prouidence: and therefore the carking care of theſe things is left to the Gentiles, which are ignorant of the forgiuenes of ſinnes, of Gods prouidence, and of euerlaſting life: ſo that if wee be like them in theſe greedie deſires, it argueth that either wee know not theſe things, or if in iudgement we doe conceiue them, yet in heart wee doe not beleeue them. By meditation therefore of theſe things wee muſt learne patience, whereby wee may ouercome our murmuring and grudging nature, whenſoeuer our fleſh by any occaſion is prouoked thereunto. *Concluſion.*

FINIS.

OF ZEALE.

THE THIRD SERMON.

Reuel. 3. 19.

Be Zealous therefore and amend.

AS zeale can neuer be ſufficiently commended, ſo much leſſe may it effectually be perſwaded to many: howbeit, that we may ſhadow out ſome Anatomie thereof, let vs firſt ſee how God commaundeth it, then how he rewardeth it, that ſo we may the more freely with greater authoritie ſpeake of the thing it ſelfe, what is the vſe of the former foure commaundements, but that we ſhould with zeale worſhip the Lord. The firſt precept chargeth 1
all men with the matter of God his worſhip, ſhewing what it is. The ſecond chargeth vs with the manner, preſcribing how we 2
muſt vſe it. The third impoſeth on vs the right end of his worſhip, and teacheth why we 3
muſt doe it. The fourth commaundeth vs the time, and inſtructeth vs when we muſt ſo- 4
lemnely profeſſe and exerciſe this worſhip of God. Concerning the large promiſe offered to pure zeale, what is greater then that the Lord ſhould binde himſelfe to aduance them into the chaire of honour before all the world, who will honour him? Againe, that he will defame them moſt ſurely with ſome notable marke of infamie that diſhonour him: yea, and he will vomit them vp as a lothſome burthen, to teſtifie his vtter miſliking of them.

First now let vs conſider how true zeale beginneth in our ſelues, and taketh his procee- *Rules of true zeale.*
dings to others. For neuer can that man be zealous to others, which neuer knew to be zealous to himſelfe. And as zealous men in their aſcendent begin at themſelues, and goe to others; ſo in their retrograde they come from others, and end in themſelues. If we con-

ſider the zeale of *Abraham*, *Moſes*, *Ioſua*, *Samuel*, *Daniel*, *Iehoſaphat*, *Ezekiah*, we ſhall neuer ſee expreſſely in the word, that at any time they were more zealous to others then to themſelues. We ſee on the contrary, how it hath been a fearefull note of hypocrites, and ſuch as haue fallen from the liuing God, that they haue waded very deepely into other mens poſſeſſions, and gored very bloodily into the conſciences of others, who neuer once purged their owne vncleane ſinkes at home, nor drew one drop of blood out of their owne hearts. How zealous (as wofull and late experience ſtill crieth in our eares) were ſome great reformers of the Church, who were readie to burſt their bowels with crying againſt diſorders abroad, and yet neuer reformed their owne conſciences at home, nor found themſelues any whit grieued for their owne ſinnes? Theſe men being ſo zealous to others, but onely through ſome ſecret loue of the world when they had that they ſought for, made knowne their hollow and rotten zeale, in that without any griefe of conſcience, they could ruſh into a profound worldlineſſe, and without all godly ſorrow could after they had ſatisfied their greedy and fleſhly zeale, not onely more hardly ſeare vp their owne conſciences, but alſo be ſo chaunged that they ſowe vp their lips, and ſpare their words from ſpeaking in the like manner againe to others, and ſo are neither zealous to themſelues nor others. True zeale caſteth the firſt ſtone at our ſelues, and plucketh the beame out of our owne eyes, that wee may the better draw the mote out of anothers eye. And this is the condemnation of the worlde, that euery man can prie and make a priuie ſearch into the wants of others, but they account the ſame wants no wants in themſelues. The father ſaith, thus the child doth: ſo the child ſaith, in this dutie doth his father faile: the husband knoweth what the wife ſhould do; the wife ſeeth the duties of her husband: we thinke in this particular another ſhould behaue himſelfe; but yet the father repenteth not of the ſinnes which he did being a child, the child repenteth not of his ſinnes being a father, we call not in our conſciences for thoſe things which we dare challenge and crie out for in others.

Hypocriticall zeale.

Here offereth it ſelfe the ſecond propertie of zeale, that it is ſincere, and in the trueth, it vrgeth our ſelues more then others, it maketh vs the moſt ſeuere cenſors of our owne ſoules, it is ſtricteſt to our ſelues, and offereth libertie to others: and this ſimplicitie appeareth either in inward corruption, or in the libertie of outward things: the firſt whereof doth ſo humble vs in the wants preſent, and in thoſe corruptions, which hang behind vs, that we are zealous of thoſe ſecret euils which are not onely vneſpied of others, but euen vnknowne alſo to our ſelues. Although the whole worlde cannot charge vs with want of dutie, yet conſidering our priuie corruptions, wee dayly declaime againſt our ſelues, and ſay with the Apoſtle, though our conſciences doe not * oppreſſe vs, yet herein are wee not iuſtified. Yea ſuch ought to be our familiaritie and acquaintance with ſecret infirmities in our ſelues, ſo grieuous ought they to be in our eyes, in our eares, to our faces, that where we ſhall ſee, heare, and behold the ſinnes of others, they may be more tolerable, and ſo learne by the ſenſe of our owne ſores, to deale more mildly and meekely with the ſores of others. Neither doe I meane that we ſhould make other mens ſinnes no ſinnes, and that we ſhould haue no kinde of cenſure vnto others, but that there ſhould be that holy mixture in vs of the zeale of Gods glorie, and ſight of humaine corruption, that for the one we may not ſpare to rebuke any ſinne; and for the other we may moderate our rebukes with mildnes and meeknes. *Abraham* was ſo ſtrict to himſelfe, that he would not take of the King of Sodom ſo much as a threed or a latchet, and yet he would not denie *Aner*, *Eſchol* and *Mamre* their libertie. *Iob* would not permit to himſelfe, nor denie to his children the libertie of feaſting: ſo that it is rather a Phariſaicall pride then a Chriſtian zeale, to be too tetricall in vrging of others ſo farre, that whoſoeuer in euery point is not pure and preciſe as we, we caſt them off as dogs and prophane perſons, and ſuch as are vnworthie of any account or countenance.

** Or though we know nothing by our ſelues. 1. Cor. 4. 4.*

Howe to cenſure other men.

This then muſt be our pedagogie in this point, that as for the glory of God which is deere vnto vs, we are not to leaue the leaſt ſinne vneſpied, or the leaſt meanes vnattempted to aduance the glory of God. So for the grieuouſnes of ſinne, for the eaſines to fall into ſinne, for the vilenes of corruption which we haue obſerued in our ſelues, for the knowledge

ledge of the wrath of God for ſinne in vs, we are loth for loue to ſee our brother either ſo vilely infected, and ſo perilouſly endangered, and yet not to goe without our louing admonition, both to draw him out of his ſinne, and to reſcue him from the wrath of God due to his ſinne. Further, this attribute of true zeale maketh vs as willing to be admoniſhed, as carefull to admoniſh: and that not onely of our ſuperiours, which is an eaſie thing, becauſe it is a thing whereto of neceſſitie wee muſt yeeld; but alſo of our inferiours whom we may ſeeme to contemne. For all men will graunt that a child ought willingly to be admoniſhed of his father, or a ſeruant ought obediently to be reprehended of his maſter: but few will in practiſe giue this, that a father ſhould liſten to the aduertiſement of his ſonne, or that the maſter ſhould receiue an admonition of his ſeruant. Howbeit, *Iob* ſaith, hee durſt not contemne the iudgement of his ſeruant or of his maide when they did contend with him, becauſe in a dutie of pietie he looketh to them not as ſeruants, but as brethren; he looked not to the ſpeaker onely, which in reſpect of his calling was his inferiour, but vnto the things ſpoken in the ordinance of God, vnto whom *Iob* himſelfe was an inferiour, and before whom *Iob* knew there was no reſpect of perſons. Howbeit, to correct the prepoſterous boldnes of ſome, wee rather adde this much, that inferiours muſt rather aduiſe than admoniſh; aduertiſe rather than reprehend their ſuperiours, that ſo ſtill they may offer their pure zeale of the glorie of God in vnfained humilitie, leaſt through their corrupt zeale they doe not onely not profit their ſuperiours, but moſt iuſtly exaſperate them againſt them. For as Magiſtrates, Miniſters and maſters by God his ordinance, are to admoniſh, rebuke and reprehend: ſo ſubiects, inferiours and ſeruants, by the ſame rule are to aduiſe, obey and aduertiſe. Thus zeale goeth from reſpect of the perſon to the truth of the cauſe.

True zeale and humilitie goe together. Iob. 31.

How inferiours admoniſh ſuperiours.

Another propertie of zeale is to be conſtant, not to be hot by fits, cold in the end, and onely ſo long as the world fauoureth, it muſt not be earneſt in the beginning and ſecure in the ending, but keepe a continuall tenour and temperature. *Iobs* wife ſeemed to goe farre ſo long as ſhe could waſh her paths with butter. *Saul* and *Pharaoh* had ſome good motions by fits, and vpon ſome occaſion could play faſt and looſe, being of a ſtrange complexion, that they could be hot and cold in a moment. This propertie of zeale teacheth vs how to bee affected, in the proſperitie and afflictions of the Church, namely, that the publike proſperitie of Sion ſhould comfort vs, and cauſe vs to reioyce when our priuate croſſes might make vs ſad. As *Paul* being impriſoned was not ſo grieued at his owne bonds, as he reioyced at the libertie of the Goſpell of Chriſt. Againe, that the affliction of the Saints ſhould moue vs to a godly griefe, euen when in reſpect of our ſelues wee might greatly reioyce. As *Daniel* could not finde comfort in his priuate proſperitie, though he were in great authoritie, and exempted from the common calamitie, becauſe hee knew the Church of God to be in miſerie.

To reioyce in the publike proſperitie of the Church, when priuate croſſes make vs ſad.

But to goe forward, pure zeale is not blinded with naturall affection, but it diſcerneth and condemneth ſinne, though it be neuer ſo neerely reſident in our kindred. Many offend againſt this rule, who neuer will rebuke ſin in their friends, euen vntill God reuenge it from heauen, where they are farre from true friendſhip: for whereas they might by admoniſhing them of their faults in time, preuent the iudgements of God, they doe through a falſe loue and manifeſt hatred pull the iudgements of God vpon them, whom they loue moſt deerely. He loueth moſt naturally, that hath learned to loue ſpiritually; and hee loueth moſt ſincerely that cannot abide ſinne in the partie loued, without ſome holeſome admonition. But doe not many now adaies zealouſly miſlike ſinne in ſtrangers, who will not miſlike the ſelfe-ſame ſinne if it come to kindred, if it be in our wife, in our children, or in our parents, as though the diuerſitie of ſubiects could make the ſelfe-ſame thing ſinne in ſome, and not in other ſome. This blinde zeale God hath puniſhed, and doth puniſh in his children. *Iſaac* did carnally loue his ſonne *Eſau*, for meate and for a peece of veniſon. *Dauid* was too much affected to *Abſolom* for his beautie, and to *Adoniah* for his comely ſtature, ſo as his zeale was hindred in diſcerning ſinne aright in them. Now *Iacob* was not ſo deere to *Iſaac*, and *Salomon* was more hardly ſet to ſchoole and to take paines. But behold God louing *Iacob*, and refuſing *Eſau*, howſoeuer *Iſaac* loued *Eſau* better then *Iacob*;

True zeale not blinde in reproouing ſinne in kindred.

made *Esau* most troublesome, and *Iacob* more comfortable vnto him. *Absolom* and *Adoniah* brought vp like cockneies, became corosiues to *Dauids* heart; *Salomon* more restrained of God, lesse set by of *Dauid*, was his ioy, his crowne, his successour in his kingdome.

Parents folly. This disease is so hereditarie to many parents, louing their children in the flesh rather then the spirit, that the holy Ghost is faine to call vpon them more vehemently, to teach, to instruct, and to correct, as knowing how easily nature would coole zeale in this kinde of dutie. Indeede many will set by their wiues, children and kinsfolke, if they be thriftie, like to become good husbands, wittie and politike: or if they be such as for their gifts can bring some reuenue to their stocke, or affoord some profit vnto them, how deepe sinners soeuer they be against God, that maketh no matter, it little grieueth them: whereby they bewray their great corruption, that they neither are zealous in truth or Gods glorie, nor louers aright of their children, because they can be sharpe enough in reprehension, if they faile but a little in thriftines, and yet are cold enough in admonition if they faile neuer so much in godlinesse. Well, let these fleshly zealous men lay to their heart the blind affection of *Heli*, who being the deare child of God was seuerely punished of the Lord, for that he was not zealously affected to punish sinne against God in his deere children: but blessed are they that can forget their owne cause, and euen with ieopardie of nature can defend the quarrell of God, henceforth labouring to know no man after the flesh, but to endeuour spiritually by faith to see and know Christ Iesus, so as no outward league doe bleere and dazell our eyes, as that wee should not espie sinne in the neerest kindred to correct it: or that we should not discerne vertue in the greatest aliens to reuerence it. Casting off then this vaile of fleshly loue, wee must labour to loue most where the image of God appeareth most, and there shew our affections in lesse measure, where sinne may be as a marke whereby God restraineth our loue, euen to them where nature may soonest deceiue vs.

The 6. rule of zeale. Now whereas many haue great courage to rebuke such as either cannot gainsay them, or gainsaying them cannot preuaile against them, here commeth another propertie of zeale to be spoken of, and that is, that it feareth not the face of the mightie, neither is it dismaied at the lookes of the proude and the loftie. Such a courage was in *Iob*, who besides that he made the yong men ashamed of their libertie and afraid of his grauitie, made euen

Iob. 29. 8, 9. the Princes also to stay their talke, and to lay their hands on their mouthes. And yet here we must beware of their hastie zeale, who will not sticke to charge the children of God to be without zeale, if presently and abruptly they rush not into an open reprehension of men that are mightie in authoritie, as though no regard of place, time and persons were to be had: which opinion many by weaknes of iudgement defending, finde neither fruite in others, nor comfort in their owne consciences, when they doe admonish in that presumptuous manner: for that hunting after feruentnes without the spirit of meeknes, and casting off all consideration of a godly oportunitie, they rather exasperate than humble the parties admonished, and they themselues rather depart with confusion and shame, for such posting on without warrant of wisedome, and not according to knowledge, then with comfort of heart for any dutie done. Neither am I here ignorant how great daunger of trouble of minde commeth to many, in that they being so curious obseruers and waiters of oportunitie, doe for some ease of the flesh, vnder the cloake of this wisedome, altogether leaue of that godly dutie. Wherefore as we affirme that wisedome and loue mixed together, doe deeply enter into the most prefract and prodigious spirits: so wee mislike their fearefull delay of dutie, who hauing a meane occasion offered them from the Lord, doe not earnestly pursue the quarrell of the Lord, and earnestly rebuke sinne though in some higher personages.

The 7. rule. Zealous in defence of the poore. Out of this may issue another fruite of right zeale, namely, when we are zealous in their behalfe who can neuer recompence vs againe: for flesh and blood will easily admit to rebuke the iniuries, and reuenge the oppressions vsed to men of credit and abilitie, because it is a warie wisedome to patronage them in lesser things, who can be our patrons againe in greater things. Thus *Iob* deliuered the poore that cried, the fatherlesse and him that had none to helpe him, he was the eyes to the blinde, the foote to the lame, at whose hands no hope of reward was to be looked for.

But

But to draw to the laſt and moſt glorious propertie, this thing in zeale is moſt commendable, when we are humbled in our owne ſoules for thoſe ſinnes which we eſpie and cenſure in others, euen as though we our ſelues for want of inſtruction or prayer, were in ſome ſort guiltie of their ſinnes. If this rule were receiued in iudgement, and reuerenced in practiſe of Miniſters, Magiſtrates, and maſters, when they are to admoniſh their inferiours of ſinne, it is ſure it would breede in them great conſcience and religion. Alas we ſee many who can mangle and martyr a man for ſome offence, who neuer learned for conſcience ſake to mourne for thoſe infirmities which ſo bitterly he would inueigh againſt in others. Let vs conſider this in miniſters, how the Apoſtle ſaith to the Corinthians: *If feare leaſt when I come, my God abaſe me among you, and I ſhall bewaile many of them which haue ſinned alreadie, &c.* Which no doubt he did as thinking that he did not duty enough, but that there was euen ſome cauſe of griefe in himſelfe. Did the Apoſtle who had ſo little or no cauſe ſo to doe, thus lament and ſuſpect himſelfe, as though he had not vſed all good meanes, or with the meanes good affections; and ſhould the miniſters of our time, whoſe gifts and paines are farre inferiour, nothing be moued for the ſinnes of them for whom they ought to care and mourne? Well, I hope that euen at this day there are ſome that feare they haue not in preaching publikely, opened all the myſteries of God to them, they thinke they haue failed in priuate admonition, they ſuſpect themſelues of want of praying for them, they are readie to accuſe themſelues, that they haue not walked ſo wiſely and warily in vſing their libertie before them, as they ought to haue done, or that their life hath not yeelded that example of godlineſſe to them which they ought to haue done. And ſo in the whole diſcourſe almoſt of the ſinnes of the ſeuerall Churches, the holy Ghoſt runneth on in this tenour, that whatſoeuer is ſpoken of the Church, is ſpoken to the Angels, that is, to the miniſters of the Church, who are ſaid to haue this or that ſinne, which indeede was in the people.

The eight rule.

2. Cor. 12. 21.

The ſinnes of the flocke are the ſinnes of the paſtor.

In the Primitiue Church when the credit of the Apoſtles was called into queſtion, they might ſeeme to haue been much troubled about the matter: but they were much humbled by it, they examined themſelues, they accuſed themſelues, and afterwarde they inſtituted a new miniſterie. But doth not this dutie as deepely charge miniſters and maſters to mourne for the ſinnes of their people? Yes doubtles, and for good reaſon. For if they will confeſſe that they muſt reioyce in the good things that befall their children and families, they muſt alſo lament the euils which betide them, ſo long as they are vnder their tuition and gouernment.

FINIS.

OF A GOOD NAME.

THE FOVRTH SERMON.

Prouerbs 22. verſ. 1.

A good name is to be deſired aboue great riches, and louing fauour aboue ſiluer and gold.

ALl that is to be deſired of a man is this, that he be vertuous, godly, and truly religious. This becauſe it is in it ſelfe moſt excellent and moſt contrarie to our nature, therefore the Scripture vſeth many arguments and reaſons to perſwade vs thereunto: as in this place where the Wiſeman would ſtirre vs vp to the loue of vertue, by ſetting before our eyes two principall effects and fruits which we may receiue by

Two ſpeciall fruites of vertue, which euer increaſe one another.

by it. The firſt of theſe is, *a good name:* the ſecond is, *louing fauour:* both which as they doe proceede from vertue and godlineſſe, ſo they doe maintaine and encreaſe one another. For as a man findeth much fauour with thoſe that doe ſpeake and report well of him: ſo thoſe that will ſhew a man louing fauour, will, or at leaſt ought to ſhew it in this, that they may willingly affoord him a good report. Now both theſe are preferred before great riches, both theſe are accounted better than golde and much ſiluer: and ſurely whoſoeuer is truly wiſe will make this account of them, whoſoeuer doth rightly know to diſcerne what is good, he will firſt and eſpecially labour for them: for a good name doth commend vs to God and to his holy Angels, in whoſe eyes thoſe vertues whereof a good name doth ariſe, are moſt acceptable. But riches are not able to doe this, no the abundance of ſiluer and golde is often an occaſion of ſinne, whereby we are moſt out of the fauour of God. Againe, whereas riches eſpecially if they be euill gotten, doe cauſe men many times to hate vs, this good name and louing fauour doth win the hearts of many, yea it doth ſometimes cauſe our enemies to be at peace with vs. And this euer hath been and euer will be moſt certaine and true, whether we looke to proſperitie or aduerſitie, whether we looke to the common callings of this ciuill life, or the callings of the Church. For ſuch is the corruption of mans nature, that naturally they doe not loue the Magiſtrates, that God hath placed ouer them: but when the Magiſtrate hath gotten a good report by the due execution of iuſtice, by his pitifull dealing with the poore, and by his fatherly fauour to all that be good, then will his ſubiects loue him, then will they embrace him, then will they willingly commit their matters into his hands, and then will they with faithfull and friendly hearts cleaue and ſticke faſt vnto him. To be ſhort, that Lawyer hath moſt clients, that Phiſition hath moſt patients, and that Merchant moſt cuſtomers, whoſe vertuous and godly dealings haue gotten them a good report.

A good name more precious then golde.

Effects of a good name, moſt comfortable in all ſtates and ſorts of men.

Magiſtrates.

Lawyers.

Preachers.

In the callings of the Church this alſo is true: for if any preacher by the faithfull diſcharge of his dutie, and by his godly life, haue once gotten the fauour and frendſhip of men, how gladly will men heare him, how quietly will they be ruled by him, in what ſimplicitie will they make knowne their griefes vnto him, and carefull will they be to procure his good. The Schoolemaſter alſo that hath the name of learning to teach, of diſcretion to rule, of godlineſſe to traine vp his ſchollers in the feare of God he neuer wanteth ſchollers, but the moſt and beſt men of all will flocke vnto him. Contrariwiſe, if any of thoſe be diſcredited through any euill name, if the Magiſtrate be accompted an oppreſſor or a tyrant, the Lawyer be reported to deale deceitfully, if the Miniſter be corrupted either in doctrine or life, if the Schoolemaſter be once knowne to be inſufficient in learning, vnwiſe in gouernment, prophane and of no religion; then will all men be afraide to haue any dealing with them. Thoſe things are often found true in peace and proſperitie: but in aduerſitie, as in the time of warre, in the time of ſickneſſe, and in the time of want and pouertie, they be found moſt true. Will not all the poore comminaltie in the time of warre, ſeeke ſome aide at that Magiſtrate, who in the time of peace did good vnto them? Nay rather will they not all with one conſent come together, to helpe and defend them euen with all their might, and with life it ſelfe, ſeeing that he hath vſed all good meanes to ſaue and defend their liues? Contrariwiſe, how many Kings, how many Captaines, how many Magiſtrates haue euen in their greateſt neede been left and forſaken of their ſubiects and ſouldiers, becauſe they haue too ſharply and vnmercifully ruled them? And which is more then this, the ſubiects haue euen procured the death of their princes, the ſouldiers haue laide violent hands vpon their captaines, and the tenants haue been the firſt that haue ſought the death of their landlords, becauſe no pitie, no compaſſion, no friendſhip and louing fauour hath been ſhewed vnto them. Againe, if Magiſtrate, miniſter, maſter, or any other man by executing the duties of loue, haue wonne the hearts of the people, and gotten a good name among them; then in his ſickneſſe they will pray for him, they will viſite him, they will beare with him a part of his griefe. Againe, what can be more comfortable to a man then this is? this will glad him at the heart, and *this will turne his bed in all his ſickneſſe.* In pouertie alſo he is ſooneſt and moſt holpen which hath the beſt name, and hath obtained through vertue moſt fauour with men. For good men doe conſider their owne

Schoolemaſters.

Captaines.

Pſalm 40. 1. *God will turne, &c.*

caſe

caſe in him, and therefore are moſt readie to helpe him: yea euen the euill and vngodly men, although they beare him no great good will, yet they are forced to helpe him, partly becauſe his godly life doth witneſſe vnto their ſoules, that hee doth deſerue to bee holpen, and partly becauſe the Lord doth turne their hearts to fauour him. The widow therefore that came to *Eliah* for helpe, vſed this argument to perſwade *Eliah*, O man of God (ſayth ſhe) my husband is dead, and dyed in debt, yet he feared God; therefore helpe I pray thee, ſeeing the creditors are come: and immediatly *Eliah* helped her. On the other ſide, if a man be euill reported of, if he be an adulterer, an Atheiſt, an Idolater, a riotous perſon, or a man of hard dealing, and if ſuch a one be once brought into ſome low eſtate, if hee once fall into pouertie and neede, then the hearts of men are ſhut vp againſt him, no man will pitie him, and all men will ſee and ſay, his owne ſinne is brought vpon him. And this hath the teſtimonie of the Prophets, who did often threaten ſuch kinde of puniſhments to vngodly men, ſo that no man ſhould ſay, ah my father, or ah my mother: but the whole citie ſhould be glad of their departure. This did the heathen people ſee in ſome part, and therefore all of them did greatly deſire a good name: and as euery one of them did excell in ſtrength and in courage, or in wit, or any kinde of knowledge; ſo they did labour by that thing to get ſome credit to themſelues. And to conclude this poynt, though a man haue many good things in him, though a Magiſtrate doe feare God greatly, though a Miniſter be excellent in many poynts, though a Phiſition or Lawyer be skilfull in their profeſſion, yet if they haue not a good name, they can doe little good with their gifts. All this doth teach vs that indeede to be true which *Salomon* here ſaith, that *a good name is to be choſen aboue great riches, and louing fauour aboue ſiluer and gold.* Now the inſtructions which wee may gather out of this place are chiefly two.

Godly poore.

Poore.

The firſt is, that wee ought not to hurt our neighbours aboue all things in their good name: and therefore the Lord in his law hath ordained, that hee which doth ſuch a thing, ſhould haue the ſame puniſhment which he purpoſed to bring vpon another. Men would be loth to ſteale the goods of any man from him, and yet the name of a man is more worth then all things in the world: therefore if any man by raiſing vp falſe reports doe impaire his brothers credit, he doth hurt him, and ſinneth more groſſely and more grieuouſly, then if he had taken away his lands or his liuing, his corne or his cattell, or any other thing that he hath. And though the thing be falſe which he reporteth, yet hee ſinneth neuertheleſſe: for after that time euen good men will be more ſuſpitious, and the wicked will not let it goe out of their mindes.

1

Not to hurt our neighbours good name, Suſanna.

The ſecond inſtruction is, that we muſt be carefull by all good meanes to get and maintaine our good name. For if wee be charged to further the good name of our brother, then are we ſtreightly commanded to helpe forward our owne as much as wee be able: then it cannot be without great ſin, that a man ſhould caſt off all care of his own credit. The very Heathen ſaw this to be a fault, and they did commonly ſay, that whoſoeuer regardeth not the reports of men, he is diſſolute indeede, and hath not the nature of man. And therefore we may well ſay, that he is without all hope of amendment, which is not brought to ſome remorſe and ſorrow, which with a ſhameleſſe face will not heare, *charme the charmer neuer ſo wiſely.* As then a ſhameleſſe face openeth a doore to all vngodlineſſe, ſo due care of credit cauſeth a man to bee very carefull of his wayes: whoſoeuer therefore will liue godly, he muſt ſafely prouide for his good name. Seeing theſe things be ſo, it ſhall be profitable to conſider how this good name may be gotten and preſerued: and againe if we be diſcredited, what vſe and profit we muſt make of it. For the firſt, it is certaine that ſeeing fame and honeſt report are good things, therefore they muſt needes ariſe and ſpring of thoſe things that are good, as of vertue, godlineſſe and good religion. Now whereas Turkes and ſuch vngodly men haue great fauour amongſt the people, and bee well reported of, this is no good name, becauſe it ariſeth not of goodneſſe, it is onely a vaine applauſe of the people; nay, it is euen the great and fierce wrath of God vpon them, though they neither ſee nor perceiue it, when they be well ſpoken of for their euill deedes. For by this meanes they be hardned in their ſinne, by this meanes they be hindred and holden from repentance, then the which there is not a greater puniſhment vnder the Sunne. Such a name then is not to be

2

Care to get a good name.

Care of a good name, keepes vs in obedience.

1

Infidels haue no good name.

be desired, nay wee ought rather to pray against such a name. And if wee will purchase a good name and be of good report, then let vs take heede that we seeke it by goodnesse and vertue, and then it will be a good name indeede. But let vs weigh these things more particularly, and let vs know that the first step to a good name, is the carefull and continuall auoydance of euill, both outward and inward. In outward and grosse euils wee must first beware of all euill generally: which thing if we be not carefull to doe, then will our good name be soone impayred. Secondly, wee must narrowly looke vnto some speciall sinnes, whereunto our nature is more inclinable and subiect: for as one dead flye corrupteth a whole boxe of oyntment, though it be most precious; so some one sinne doth often cracke the credit of a man, though otherwise he haue been very well reported of. And if it behoueth euery man thus neerely to looke to his wayes, then much more is it needfull that euerie childe of God should so doe. For the world, through the hatred it beareth to them, dealeth with them as it dealeth with witches and Phisitions. The witch though she faile in twentie things, yet if she doe some one thing aright, though it be but small, the world loueth and commendeth her for a good and wise woman. But the Phisition, if he worke sixe hundreth cures, yet if through the waiwardnes of his patient, or for the punishment of his patients sinne hee faile but in one, that one faile doth more turne to his discredit, then his manifold goodly and notable cures doe get him praise. In this manner doth the world deale with men, if a worldly man haue but an outward gift of strength, of speech, or of comelines, he shall be greatly praised and counted a goodly man, though hee be an Idolater, or a prophane person, and though he swimme and flow ouer in all manner of vices. But let the childe of God be truly zealous in true religion, let him be honest and holy in conuersation, yet if there be but one infirmitie in him, or if hee haue through weakenes fallen once into some one sinne, that one infirmitie against which he striueth, or that one sinne for which hee is grieued, shall drowne all the graces of God in him be they neuer so great, and the world will account him a most wicked man. Seeing then this is the enmitie of the world against Gods people, how warily ought they to walke in so crooked and froward a generation? And hereof they must be so much the more carefull, because the wicked by such slips and infirmities, will not only take occasion to discredit them, but euen to speake of all their profession, yea and to blaspheme the glorious word of God and his eternall truth. Then if wee be carefull of our owne good name, nay if wee haue any zeale of Gods glorie, if we haue any care of the word, if wee haue any loue of the Saints; then let vs carefully shunne all and euery infirmitie, whereby Gods name is dishonored, his glorious Gospell blasphemed, his children grieued, and we our selues discredited amongst the wicked. And thus much for the open and outward sinne.

The first step to a good name, a religious care against open and outward sinnes great and small.

Simile.

Eccles. 10. 1.

Simile.

Note.

The iudgement of the world of the godly.

As open sinne committed in the sight and view of men hath alwaies the punishment of an euill name ioyned with it: so also secret sinnes which are hidden as it were in the darke corners of our hearts, do bring vs out of fauour & credit with God: and when we be once out of credit with him, then doth he make our sinnes further knowne vnto men. For nothing is so hidden that shall not be brought to light, and nothing so secret that shall not be discouered in the sight of the world. And that we may the better be perswaded of this, let vs all know of a suretie, that the Lord hath many meanes to bring such things to light: for he can make the fields to haue eyes to see our wickednesse, hee can make the woods to haue eares to heare our vngodly counsailes: yea hee can cause the walles of our bedchambers to beare witnesse against vs for the sinnes committed vpon our beds. If this will not serue, he can go further, and cause our friends to fall out with vs, and the men of our counsailes to bewray our wickednes. And though he hath not any such purpose when we make him priuie to our naughtie deuices, yet in displeasure the Lord doth cause him all at once to lay open all our secrets. Yea rather then thou shouldest beare no reproch for thy secret faults, the Lord will cause thine owne mouth to testifie against thee, and thine owne words shall get thee discredit: for either vnawares thou shalt bewray thy selfe, or in thy sleepe by dreames thou shalt make the thing knowne, or in thy sickenesse thou shalt raue of it, or in some phrensie thou shalt vomite it out, or else the torment of thine owne conscience shall be so sharpe, that euen to thine owne shame thou shalt confesse thy fault. Last of all, when

A religious care against secret sinnes, which bring vs out of credit with God.

Secret sinnes many wayes reuealed, when the Lord will afflict vs.

when thou thinkeſt or deuiſeſt euill againſt thy neighbour, though it bee neuer ſo ſecretly, yet beſides all the former, the Lord hath another meanes whereby he will bring thee to diſcredit for it. And this is a very vehement ſuſpition raiſed vp in the heart of him, of whom thou deuiſeſt this euill: for as it oftentimes comes to paſſe, that good motions which ariſe ſecretly in thy minde for the good of another, doe cauſe the other man to thinke well of thee, though he did neuer heare of thē: ſo doubtleſſe doth it often come to paſſe in euil motions. Thou deuiſeſt euill againſt another, he in ſome ſtrange manner hath a heart-burning in ielouſie ouer thee: thou thinkeſt hardly of another man, and he alſo is hardly perſwaded of thee. Thus the Lord doth cauſe thee to bee diſcredited in the hearts of others, as thou imagineſt ſome euill againſt others in thine heart. True it is that the partie may ſinne and doe very ill if he ſuſpect without iuſt cauſe, in as much as he doth thus ſuſpect through an immoderate loue of himſelfe: yet the worke of the Lord is here to be conſidered, who ſeeing the cauſe to be ſo iuſt, doth ſtirre vp ſuch ſuſpitions in his minde.

Then to returne to our purpoſe, if we will auoide an euill name, we muſt auoide all euill ſurmiſes and deuiſes againſt others. And this the Scripture doth alſo forbid vs: for the Wiſeman from the mouth of God doth forbid vs to thinke euill of the King in our bed-chambers, becauſe birds and other dumbe creatures ſhall diſcloſe the thing, rather then it ſhall be kept cloſe. This then muſt make vs afraid to do euill, or to imagine ill in our beds, or to declare our deepe counſailes euen to them that lie in our boſomes. And this as it is a good meanes to prouide for a good name, ſo it is a ſpeciall rule of all godlineſſe, not when we be afraide of open ſinnes alone, but of ſecret euils: not of acts alone, but euen of the ſecret cogitations and thoughts of our hearts. Thus we haue heard the firſt ſtep that leadeth to a good name. *Euill ſurmiſes.*

The ſecond remaineth to be declared: and that is a godly ielouſie ouer a mans owne doings, that they may not breede ſuſpition of euill. For it doth often come to paſſe, that albeit a man doe not that which is ſimply euill, he may iuſtly be ſuſpected and ſuffer ſome blemiſh in his good name. And for this cauſe doth the Apoſtle charge vs to procure honeſt things in the ſight of God and man. For this cauſe he commandeth vs, that if there be any thing of good report, that we muſt follow, and that we muſt embrace. It is not enough therefore that men did ſay, *I did thinke no euill, I did meane no harme*: for if through want of care or diſcretion thou haſt ventured vpon the occaſion, thou haſt giuen great matter of euill ſpeeches to thy great diſcredit. If then we will auoide this euill name, as our prouerbe is, wee muſt auoide all things that bring it. For when men will care little to giue occaſion, then the Lord cauſeth an euill name to be raiſed vpon them, that thoſe which indeede are deſperate may ſuffer iuſt diſcredit, and they that are otherwiſe may bee reclaimed from the ſame. And ſurely ſuch is the crookednes of mans nature, that if the Lord ſhould not take this courſe, euen his children would fall into many ſinnes. Therefore it is moſt requiſite that men be mindfull to auoide occaſions, and ſo much the rather, becauſe it is commonly ſayd, either God or the diuell ſtandeth at their elbow to worke vpon them. Let vs ſee this in ſome example of our common life. Thou art accuſtomed to walke abroade at inconuenient times, at that time ſome thing is ſtollen, and thou art burdened and charged with it. Againe, thou vſeſt to deale too familiarly and lightly with a maide, ſhe is gotten with childe, and the fault is layd on thee. Hereof thou haſt giuen ſuſpition, becauſe thou haſt been a night goer, and ſuch an one as hath dealt wantonly with the maide, albeit thou be free from the very act. Now if thou be the childe of God, and if thou be guided by his holy ſpirit, then will hee teach thee to take profit by this falſe report, and to ſay with thy ſelfe, *Lord thou knoweſt that I am free from this very act: yet it was my ſinne to giue any ſuch occaſion whereby men might ſuſpect me: this ſinne O Lord I am guiltie of, and I know thou for this ſin haſt iuſtly afflicted me. Yet deare father, I ſee thy mercie in this, that whereas indeede I haue committed many ſinnes, thou haſt paſſed ouer them and taken this whereof I am not ſo much guiltie: ſo that now (moſt mercifull father) I doe rather ſuffer for righteouſneſſe, then for my tranſgreſſion and ſinne: yeat deare father I doe behold thy tender mercie in this towards me, that by this euill report thou goeſt about to ſtay me from that ſinne, and to preuent me that I may neuer fall into the ſame. Wherefore ſeeing it hath been thy good pleaſure to deale thus with me, behold Lord I doe re-* *The ſecond ſtep to a good name.* *Auoide occaſions of euill.* *Example.* *A prayer.*

pent me of my former ſinnes, and promiſe before thee euen in thy feare, neuer to doe this or the like ſinne euer hereafter.

See here I beſeech you the good profit which a good childe of God, through Gods ſpirit, will take of this ſlanderous reproch, after he hath receiued ſome godly ſorrow for giuing the occaſion of that report. But beholde the contrarie worke of Satan in the heart of vnbeleeuers, for he will ſoone teach them this leſſon, and cauſe them to ſay thus: What? doth the churle accuſe me without a cauſe? doth he father ſuch a villanous act vpon me, who neuer deſerued it at his hands? ſurely he ſhall not ſay ſo for naught, I will make his ſayings true, and will doe the thing indeede. Conſider then this ye that feare the Lord, and ſee in how fickle a ſtate they doe ſtand which haue giuen occaſion, and in what great danger they be to be brought to commit the ſame or the like ſinne afterward. Therefore if any will be ſure to keepe his good name, then muſt he be ſure to auoide all ſuch occaſions as might impaire and hinder it. And thus much for the ſecond ſtep whereby we ariſe to a good name.

Note. Thus we haue heard of two degrees toward a good name, in the auoiding of euill and the occaſions thereof. And theſe indeede haue a great force to ſtay an euill name, but ſure they be not able to build vp a good name and credit among men.

The third ſtep to a good name, is to be plentifull in good vvorkes. To theſe therefore there muſt be added a third thing, which hath moſt ſpeciall force for this purpoſe, and that is, that we be plentifull in good workes. This doth our Sauiour Chriſt charge vs to be carefull of, when he ſaith, *Let your light ſo ſhine before men, that they may ſee your good works.* Many men repine at the good report of another man, & they be greatly grieued, becauſe they themſelues be not in the like or ſome better credite. Well, he that will be commended, muſt do the things that be commendable, he muſt do good works, yea he muſt do good and purſue it. Yea, we muſt know that it is not one good worke, nor two, nor three that can gaine vs a good name indeed: but it is required at vs, that we be rich in well doing, and continually giuen to euery good worke. For as a precious oyntment (whereto a good name is compared) is made of many and moſt excellent ſimples: ſo a good name cannot be gotten but by many and moſt excellent vertues. Now when we feele our ſelues affected to goodneſſe, then are we warily to ſee to two things: firſt, that all our workes be done with a ſimple and ſincere affection: ſecondly, that they be done with good diſcretion. For when a thing is done vndiſcreetly and without aduiſe, it loſeth the grace and beautie of the deede: and therefore though the thing be good, yet no great praiſe doth come of it, becauſe it was not done with good diſcretion. Likewiſe when men do things with ſiniſter affections, and to ſome other end then to the glory of God, they doe commonly loſe the price of their doings. And hereof it commeth to paſſe, that many men which do good works to merite by them, or to win the fauor of their ſuperiors, or to be of good report among the people, or to ſome ſuch other end, when (I ſay) men do things to this end, the Lord puniſheth them with the contrarie, and in ſtead of deſeruing glorie, he powreth confuſion vpon them; in ſtead of honor, he giueth contempt; and in ſtead of riches, beggerie. And albeit men may pretend the glory of God, and face out their wickednes with a freſh colour, yet the Lord will bring their wickednes to light. And truly it is marueilous to ſee how the Lord laieth folly vpon ſuch men: ſo that although in their wiſdome they thinke to bleere the eyes of all men, yet the ſimple ſoule doth ſee their ſhifts to their diſcredit. Therefore when thou haſt done well, and yet art ill reported of, doe not ſtraight way ſtorme againſt him which hath raiſed vp this report againſt thee; neither doe thou ouer haſtily cleere thy ſelfe: but rather before the Lord examine thine owne heart, and ſee with what affection thou haſt done it. And if we finde wickednes in our hearts, then let vs be humbled before the Lord, and know that he hath cauſed vs thus to be ſpoken of: firſt to correct vs, and ſecondlie to trie vs. For when the Lord doth ſee vs like Scribes and Phariſies ſeeking rewards, then he doth puniſh vs with the loſſe of our labour, and with ſhame amongſt men, to ſee if thereby he can bring vs to the ſight of our ſinnes, which before we neither would nor could ſee. And againe when we haue thus done, he doth trie vs whether there be any goodnes in our hearts, which may moue vs to continue in well doing, notwithſtanding we be euill ſpoken of. Here then we may ſee what fruite we muſt make of ſuch reports: namely, they muſt firſt bring vs to a ſight and feeling of our ſinnes: and ſecondly, they muſt cauſe vs with greater vprightnes to continue in well

Note. ſimile.

1 2 *Two rules of good vvorkes.*

Looke vvell to thine affection, and to the end thou haſt purpoſed in thine heart of euery good vvorke. 1 2 3

Good counſell againſt euill report.

1 2 1 2

well doing. True it is, a man may be accuſed to haue this or that purpoſe in his doings, although he haue done the thing in the ſimplicitie of his heart. But when a man through examination doth finde his heart vpright, then he receiueth great comfort by it: then he may commend himſelfe vnto the Lord, and his cauſe into his hands. For the Lord maintaineth good tongues and hearts, but he will cut out the tongues of them that ſpeake lyes. He will cauſe the righteouſneſſe of the righteous to ſhine as the noone day, and as the Sunne after a cloude: but the wicked ſhall be couered with their owne confuſion as with a cloake. This ſhall the godly ſee and reioyce therein, but the mouthes of the wicked ſhall be ſtopped. Thus we haue runne through the things whereby a good name may be gotten, and not onely that, but alſo whereby a man may be preſerued in a good name and credit: and therefore ſurely the more to be obſerued and regarded of vs. For firſt of all, we ſee what force the good continuance of the Churches beyond the Seas hath to perſwade men to embrace the truth, and how ſoone ſome men will be moued to continue ſtedfaſt, when they ſee the ſtedfaſt conſtancie of good men in all kinde of godlineſſe. Againe, we knowe what great offences are giuen to the weake, when whole Churches, or ſome particular perſons of ſome good place and credit, doe not ſtand in that credit, nor maintaine by goodnes their good name, which they had gotten by great vertues? The very Heathen did ſee this, and therefore they ſaid that it was as great a praiſe to keepe praiſe, as to get it: yea, and when they ſaw what great inconueniences would ariſe when men did not ſatisfie the expectation of the people, they thought it much better neuer to haue any good report amongſt men, then to loſe it after it had been gotten. Therefore to ſhut vp this whole matter in one word, if any man, if any houſehold, if any towne, if any countrey, be carefull to haue an honeſt report amongſt men, then muſt they eſchue euill and doe good, then muſt they ſeeke peace and purſue it: and if once hauing gotten a good name, they would gladly keepe it, then they muſt vſe the ſame meanes, ſo ſhall we haue it both of God and man.

Pſalm 37 5,6.

Offences.

Non minor eſt virtus quam quærere parta tueri.

Now becauſe men doe ſuffer very much diſcredit, and are very ill reported of amongſt men, it ſhall be good to conſider what profit and vſe we may make of ſuch reproches and euill reportes. And this ſhall we do the better, if we know vpon what grounds thoſe reproches do ariſe. Firſt therefore we muſt learne, that men may be euill reported of, either for euill, or for well doing. When men therefore are ill ſpoken of, they muſt firſt trie whether it be for euill or for good: and if it be for euill, then muſt they goe a degree further, to finde whether it be for ſome euill worke which they haue committed, or for ſome occaſion which they haue giuen. When a man is euill reported of for ſome euill deed which he hath done, that euill deede of his is either manifeſtly knowne, or elſe it is vnknowne. And ſurely it is a thing moſt common amongſt men to ſuffer diſcredit for open and groſſe ſinnes, yet very few doe rightly profit by it: for ſome are ſhameleſſe and care not what men ſay of them, and therefore in deed they are vnfit to receiue any profit by ſuch reproches. Therefore after the moſt ſharpe and ſeuere cenſure of the Church, they muſt be committed to the hand of the Magiſtrate, to be puniſhed in the purſe and in the body. And yet ſurely ſuch are their whoriſh faces, that there is ſmall hope of their amendement: for it doth often come to paſſe, that they which will not profit by the Church, cannot receiue profit by the Magiſtrate. Therefore after all this they muſt be left vnto the Lord, to worke if it be his will by ſome extraordinarie meanes, vpon their hearts which are exceedingly hardened.

Euill report.

1

2

They are ſhameleſſe men which regard not how they be reported of.

Otherſome there be, who being put to open ſhame, are ſorrowfull indeede: but this is becauſe they haue ſuſtained open ſhame, rather then becauſe they haue ſinned againſt the Lord. Theſe are in ſome degree better then the former, and yet they goe not ſo farre as they ought to doe: for the diuell hauing bewitched them, doth perſwade them it is no ſuch matter as men would make them beleeue it is, and that as a wonder laſteth but nine dayes, ſo this ſhall be of no long continuance. Thus they are letted, ſo that the ſhame cannot enter into their hearts, there to worke godly ſorrow which may bring forth vnfained repentance. This is daily ſeene in whores and theeues, and ſuch like malefactors, who although they make large promiſes of amendement, yet the puniſhment being paſſed, they fall into the like filthines againe. Some thinke that they doe diſſemble and deale deceitfully: but I thinke that they thinke as they ſpeake, and ſpeake with ſorrow and griefe. For will a theefe

Worldly ſorrowe.

purpose to steale againe when he is readie to be hanged? Will a childe purpose to play the wanton when he is a beating? No doubtles, but in the one there is childishnes to speake without aduise; in the other is seruilnes to be moued with nothing but present feare. I graunt indeede there is hypocrisie in them, yet the grosse hypocrisie whereby men labour to deceiue others, is not in them; but the close and most dangerous hypocrisie whereby the diuell hath beguiled their owne hearts through his subtiltie. This witcherie of the diuell (I say) is the cause why many promising amendement, doe not performe the same. Thus we see how men doe misse of that profit which ought to be reaped of open shame: we therefore are to take a better course, and to labour, that as our faces doe blush before men, so our soules may be confounded before the Lord, that being throughly humbled vnder his hand by godly sorrow, it may please him in mercie to raise vs vp. Now if we doubt in this case whether our sorrow be sound or no, let vs trie it by these two rules. First, whether we can with contented mindes take the punishment as a correction from the Lord, and yet mourne and be grieued for the sinne: but in such a manner as giuing place to Gods iustice in punishing, we labour for mercie in the forgiuenes of sinnes. Secondly, whether when we could keepe the sinne close, we can yet with *Dauid* freely confesse and say, *Against thee O Lord haue I sinned?* This if we can doe, it is a sure argument that our sorrow is godly, and that we haue well profited by that reproch which our sinne did bring vpon vs. As the sinne is sometime so euident that it cannot be couered, so indeede the sinne may be committed, and yet either not knowne nor suspected at all, or else by probable suspicions. When the sinne is in this case, the Lord may cause a man that hath so sinned, to be accused or euill spoken of for that sinne. Here the partie offending must first learne to deale wisely and in such manner, as the sinne may be kept close still if it may be done without another sinne: But if an oth of the Lord be required, then ought we to giue God the glorie, though it be with our owne shame, and confesse the fault. Secondly, for the profits which may be made by such reports, we must learne with thankefull hearts to receiue this mercifull chastisement of the Lord, and acknowledge it to his praise: for he might haue punished vs for those sinnes which were manifest, yet he hath passed ouer them: he might haue made these knowne, but he spared our name and our credit. Therefore for a second fruite this mercie of the Lord must leade vs to repentance, and to an earnest sorrow for all our sinnes: for it were to too grosse that we should continue in sinne, because we cannot be conuicted of sinne: for if the Lord did not mislike thy sinne, why should he raise such a report of thee? Why should he saue thy good name, if he were not minded to shew thee mercie? And if he would not haue thee with all thy heart to repent thee of thy sinne, why doth he whip thy naked conscience for sinne? Therefore if by this louing kindnesse we be not led vnto repentance, verely it will be a sinne that shall not escape vnpunished. Thus we haue heard how an euill name doth arise of sinne committed, and what profit must be taken hereof.

Hypocrisie
1. grosse
2. close.

1

2

Speciall rules when a secret sinne is cause of euill report.

1

Iosh. 7.

2

Now let vs further consider how a man must profit by an euill name, not when he hath by some sinne deserued it, but when he hath only failed in this, that he hath giuen occasion to be suspected of euill. This occasion is of two sorts. First, when good duties are either altogether omitted, or done with a grudging minde, or else as it were of constraint. This report must teach thee, that although thou be not so euill as men would make thee, yet thou art not so good as thou shouldest be. Therefore by this thou must learne, as to be more carefull of doing good, so to doe it with greater and better courage: for the Lord loueth a cheerefull giuer.

How wee ought to profit by euil reports.

1

Two occasions of euill reports.

The second occasion is inward, which although no man can finde out, yet the Lord for thy good doth cause men to speake euill of thee for it. This inward occasion is when thy heart hath giuen some full consent to doe euill, or at the least hath much wandred in thinking of it. Here the Lord doth take thee betime; and suffereth men to report of thee that thou hast done that, which indeede thou hast not done, yet in thy heart thou hast taken pleasure in it. Then the way to profit by this, is to confesse the goodnesse of the Lord, who will not haue thee to fall into such sinne, as might deserue discredit. For such is the nature of man, that if any euill thought doe long tarie in the minde, it will hardly be restrained before it come to the outward act. Againe, by this report raised on vs, we must take occa-

2

An euill thought resting in the minde how dangerous.

sion

sion to call backe our selues, if we haue consented to euill, and with griefe to be sorrowfull for it: or if we haue not as yet consented, we must labour to represse the heate of our affections, and quench them by the moysture of the word. And thus much shall be sufficient for those reports which arise of some iust ground and occasion.

The last poynt to be handled, is to see what vse must be made of those reports which be altogether false, and haue neither ground nor good beginning. For it may come to passe, when a man hath auoyded euill, and done good; when he hath shunned the occasion of euill, and done all good with a cheerefull heart, yet he may be very ill reported of, and his good name hindered. Now if this doth befall any man, he must know that it is the Lordes doing, and that the Lord doth it either to correct sinne, or else to preuent it. The Lord (I say) doth by this meanes correct sinne sometimes, either in the same kinde, or in some other. In the same kinde he dealeth thus, he suffereth thee to be counted an adulterer, yet thou doest now liue chastly, and hatest filthie sinne: but then he seeth that thou hast either been an adulterer, and hast not repented at all: or if thou hast suddenly repented, yet now thou beginnest to faile, and to coole in the hatred of that sinne. Againe, if after examination thou finde thy selfe cleere in that sinne, yet knowe that the Lord by that report doth correct some sinne quite contrarie vnto it: as if thou shouldest be accused because thou louest not thy wife, whereas indeede thou louest her too well: or otherwise he cause thee to be counted an adulterer, that thereby thou maist be brought to see thy couetous heart. And to say all in one word, we shall neuer make true vse of reports, vntill we haue been brought to see and repent of some particular sinne, which either we saw not before, or else had not throughly repented of. Furthermore, it may come to passe that we hauing done all good duties, auoyded all euill, and examined our repentance euen for particular sinnes, yet shall we be euill spoken of amongst men. Here we must know that the Lord by reports doth forewarne vs of euill to come. We are reported of to be of the Familie of loue: hereby we are forewarned to take heede that we fall not into that sinne, and so forth of other reports. When any such reports are carried about of vs, we must be made so much the more warie that we fall not into that sinne. And according to the Apostles rule, we must labour to finish the course of our saluation in feare: which that we may doe, the Lord graunt for his Christs sake, to whom be praise for euer in the Church, Amen.

Vse of false reports.
1
2

FINIS.

OF HVMILITIE.

THE FIFT SERMON.

Prouerbs 18. 12.

Before destruction the heart of man is hautie: and before glorie goeth lowlinesse.

THis Scripture agreeth well with that of our Sauiour Christ, *Whosoeuer exalteth himselfe shall be brought low, and he that humbleth himselfe shall be exalted*, as also with the testimonie of the Apostles of Christ: *God resisteth the proude, but giueth grace to the humble*. Examples further to proue this are plentifull in the word, whether we looke to Luk. 14. 11. Iam. 4. 6. 1. Pet. 5. 5.

the godly or to the wicked. And firſt wee ſhall ſee how a hautie minde goeth before de-
Gen.3. ſtruction, by *Adam* and *Eue* our firſt parents, who for that they could not content them-
ſelues of all creatures of the earth to bee moſt excellent: but through an hautie aſpiring
Examples of pride. minde deſired to be like God the creator in heauen, were caſt downe into a miſerable e-
Gen.11.7 ſtate, and did ſuffer both in themſelues and their poſteritie the ſhame of ſo horrible ſinne.
When the mightie men of the earth willing to haue gotten the glorie of all ages to come,
by ſome noble enterpriſe, had in the pride of their hearts purpoſed to erect a tower to hea-
uen, and ſo to haue been accounted fathers of great renowne: The Lord meeteth with
them, and where they looked for moſt glorie, there he recompenceth ſo arrogant attempts
Exod.14. with moſt confuſion. At what time proud *Pharaoh* thirſted moſt for the deſtruction of the
Iſraelites, (promiſing vnto himſelfe the triumph of ſo great an ouerthrow) behold contra-
rie to his hope, the triumph moſt glorioully was returned to Gods people: but the terror
Heſter.7. and ſhame was rewarded to *Pharaoh* and all his companie. That hautie minded *Haman*
accounting of nothing ſurer then the executing of *Mordecaie* and the death of the Iewes,
through the iuſt iudgement of God was hanged ſhamefully vpon the ſame gallowes which
Dan.4. he had prouided for another. Againe, *Nebuchadnezzar* aduancing himſelfe as a Monarch
and peereleſſe prince in his glorious pallace, not long after had the heart of a beaſt giuen
him, and for a time had his portion among the beaſts of the field. If we peruſe the hiſtories
Amos.7. both of the Kings of Iſrael and the Princes of Iuda, we ſhall ſee how *Amaziah* refuſing to
heare the Prophets, proſpered not: but continuing in that contempt, and ſuffering him-
ſelfe to be puft vp in his owne pride, was brought to the gate of deſtruction. As alſo how
1.King.20.22. *Achab* growing in ſome diſdaine after his victorious conqueſt, and nothing fearing the
2.King.23. time that was to come, euen in his deepeſt policie receiued the fouleſt foyle. To ſhut vp
Act.12.23. this matter, wee know that when *Herod* ſeemed to haue wonne the garland, and by a ſo-
lemne oration to haue caried away the praiſe of God, and not of man; becauſe he challen-
ged the whole glorie to himſelfe, and robbed God of his honour, was moſt ſhamefully diſ-
honoured, and fearefully deuoured with lice conſuming his bowels. Neither are we to ob-
ſerue this in the wicked alone, who when they looked for greateſt glorie, had the greateſt
2.Chro.16.10. ſhame, but in the godly alſo, as *Abraham, Aſa, Hezekiah, Dauid*, who when they were moſt
12. humbled, were moſt exalted, and when they thought themſelues to be moſt exalted, were
moſt humbled. *Aſa* notwithſtanding he had ſome ſeaſon continued conſtant in the refor-
mation of religion, falling at the length to reprehend the Prophet, and declining from his
former humilitie, fell into ſicknes, and in his ſicknes truſting to the help of man more then
to the Lord, receiued the ſentence of death: and to ſaue his ſoule by cutting off his daies,
2.King.20. it pleaſed God to viſite him in the fleſh. *Hezekiah* obtaining his health, and hauing recei-
2.Chro.32.37. ued a glorious deliuerance from the hoſt of *Zenacharib*, in that he rendered not the glorie
Vnthankefulnes punished. due to the Lord, receiued not long after heaute tidings, how both he and his linage ſhould
deſcend captiues into Babel. *Ioſiah* that holy paterne of godly princes, not asking counſell
2.Chro.35. at the mouth of the Lord when hee ſhould enter battell, was mercifully puniſhed in this
Dauid. life, that he might eſcape the fearfull puniſhment of the wicked in the life to come. *Dauid*
thinking in his proſperitie to be builded vpon an vnremoueable rocke, and to be as a wal-
led citie, ſuſpecting nothing and being out of the watch, he fell into a grieuous ſin, where-
Matth.16.17. by the later part of his life was more reprochfull then glorious. The Apoſtle *Peter* after he
was exalted to the dignitie of a faithfull paſtor, and for the notable profeſſion of his faith,
was pronounced bleſſed by the Lord Ieſus Chriſt; beginning to leane too much to his car-
nall reaſon and his ſtrength, was called Satan, and not knowing what corruption was in
Matth.26. his heart, when he moſt magnified his conſtant loue to the Lord Ieſus, he fell to denie him
thrice, and the laſt time to curſe himſelfe if he were the man. But to leaue ancient and for-
mer examples, and to turne the edge to our ſelues, wofull experience, by diligent obſerua-
tion of their owne harts, hath taught many, that after ſome ſweet and plentiful meaſure of
Gods mercie receiued, they haue waxed leſſe carefull and ielous ouer their own affections,
and ſo for a time haue bin left of the Lord: whereby though not ſome fearfull deſtruction,
yet ſome grieuous fall hath enſued vpon them. It is good therefore for vs to keep a carefull
watch ouer our ſelues, and to ſee whether after we haue been refreſhed with ſome ſpeciall

graces

graces of God, in preaching, praying and admoniſhing, we haue not been leſſe carefull, and ſo the neerer to ſome fall, and vnfitter to receiue ſome new benefit, vntill the Lord by humbling of vs hath prepared vs with ſome new deſire. And hereupon commeth it to paſſe, that when we haue been ſome long time bathed, and as it were enbalmed, with ſome inward feelings and outward fruites of the holy Ghoſt, we haue been corrected for that ſelfe-loue, and buffeted with ſome priuie pride dwelling in the fleſh, by ſome grieuous deadnes and dulnes of the ſpirit, humbling vs vnder the hands of God, as it did the Apoſtle *Paul*. Now as we haue by theſe examples of others, and experience in our ſelues proued, that an hautie minde goeth before deſtruction: ſo on the contrarie we will proue, (vſing none other order but that before ſet downe) that before honour goeth lowlineſſe. *Saul* before he was exalted and aduaunced to the ſcepter, hid himſelfe in great humilitie, as one that thought himſelfe vnworthie ſo great a dignitie, and ſo afterward was exalted. *Ahab* though a moſt wicked man, humbling himſelfe at *Elias* rebuke, was not puniſhed in his owne perſon, but in his poſteritie. *Roboboam* being humbled with his people, was exempted from that plague, which otherwiſe was like to haue fallen vpon him. But this we may behold more liuely in the godly, whether we reſpect thoſe reuelations and apparitions of Angels, which in former times happened to the fathers being humbled: or whether we conſider other graces of God in like eſtate beſtowed vpon them, *Abraham* was humbled, *Iſaac* was humbled, *Iacob* was humbled; then came the promiſe, then appeared Angels, then receiued they viſions. *Ioſeph* though he had good graces of God, yet leaſt the violence of vnbridled youth ſhould carrie him away, he was humbled, the iron pearced his ſoule, his feete were in the ſtockes, his place was among the impriſoned: yet after ſome time of triall he was exalted, not meanely, but very highly. *Moſes* albeit he had ſome inſtinct of the Lord that he ſhould be the gouernour of the Lords people, beſides his fortie yeeres in the court, had fortie yeeres trauaile in the deſart, and afterward was aduanced. After ý *Dauid* had receiued many pledges of Gods fauour towards him, as being annoynted king, and in that he obtained great victories in ouermatching the Beare and the Lyon, in ouerthrowing the furious Philiſtine, after he had cured the raging ſpirit of a mad man, by his ſweete muſicke: yet as one not ſufficiently prepared for the worke of the Lord, he was preferred by humilitie. If we conſider of all the kings of Iuda and Ieruſalem, as of *Ezekiah*, *Ioſiah*, *Aſa*, and others, we ſhall ſee how *Ezekiah* wept ſore, confeſſed his ſinnes, and was much humbled, before the health of his bodie was reſtored vnto him. *Ioſiah* before the Lord did vſe him in the reformation of his Church, had his heart broken. Yea, before the Apoſtles receiued that great gift, the ſending downe of the holy Ghoſt vpon them, they were humbled with the Iewes, they were ſhaken with a great winde, and after ſo ſolemne a preparation, they were endued with ſweete graces of the ſpirit. And throughout the whole volume of the booke of God it is manifeſt, that when the Lord would appeare by viſions or Angels to his holy people, he humbled fleſh and blood before, as we ſee in *Iacob*, *Ezechiel*, *Zacharie*, *Elizabeth*, and *Marie* the bleſſed virgin.

Priuie pride and the fruite of it. 2. Cor. 12.

Saul.

Ahab.

Roboboam. 1. Sam. 9. 12. 10. 22.

1. King 21. 27. and 29.

1. King. 12. 24.

Humilitie in the godly.

Abraham.

Iſaac.

Iacob.

Ioſeph.

Moſes.

Dauid.

Pledges.

Ezekiah.

Ioſiah.

Aſa.

Eſai. 38.

2. Cro. 34. 19. 27.

Ezechiel.

Zacharie.

Elizabeth.

Marie.

Now to come to the reaſons why the Lord in wiſedome vſeth to deale with his on this manner: we muſt know that therefore the Lord refuſeth the ſeruice of the proud, becauſe then we are vnfit to glorifie his name, we are vnprofitable to doe good vnto our brethren, we are vnprepared by pride to receiue any mercie at the hands of God. And no marueile: for how ſhould we looke that God ſhould put honour vpon vs in vſing vs and our ſeruice, when we refuſe to giue the glorie of his owne graces to him againe? And why ſhould not he diſhonour vs with the want of his graces, when we ſo diſhonour him with abuſing his graces? Againe, ſeeing vſually ſuch is our weldoing to others, as is our affection and compaſſion to them that neede our helpe, and the pride of our owne abundance benummeth vs, and maketh vs ſenceleſſe in the wants of others; how can we finde our hearts aright to any good dutie to our brethrens neceſſitie, when for want of humilitie and tender affection we haue no regard of their wants, nor feeling of their miſerie? Beſides, if when we are puft vp with a perſwaſion of perfection, and reſt in the ſecuritie of our preſent ſafetie, we are entangled and fettered that we cannot humble our ſelues in prayer before the Lord; how ſhall we thinke our ſelues to be capable of any bleſſing from the Lord, whoſe

Wherefore the Lorde
1 *humbleth his children before that he honoreth and crowneth them with his graces.*
2
3

due time of helping is in the day of want, and who refuseth to giue to none but to such as in the pride of their hearts refuse to doe so much as to pray vnto him? On the contrary part, when the Lord shall see vs good and faithfull seruants, in returning the gaine and aduantage of all his gifts vnto himselfe, and that we are content with his honour, that we are his stewards; when the sense of our owne miserie hath taught vs to shew mercie vnto others, and the conscience of our owne vnworthines hath emptied vs of all opinion of our selues, and hath driuen vs in our beggerlike necessities to craue for euery little supplie of wants at the throne of mercie; then is God most neere at hand to put vs in credit with his graces, then are we most prepared to minister to the wants of others, and then are we fit to be filled with the hid treasures of the Lord for our comfort. And hereupon it commeth to passe, that many hauing had a large measure of Gods graces, through pride haue suffered them to rot and consume away. Hereof it commeth, that many haue laboured much, spoken abundantly, and trauailed in great eloquence, and yet haue neither gained glorie to God, nor affoorded fruite to the hearers. Hereupon it is that some that haue been as full as the vessell that hath no vent, haue become as barren as the flint-stone is of water, because they haue sought glorie but not by humilitie; they haue shunned destruction, but not left their pride. Contrariwise, we shall obserue how many speaking in the singlenes of their heart and humilitie of their spirit, haue wonne many soules to the rich inlarging of Gods honour and kingdome. Many vsing few words, with a pitifull and fellow feeling affection, haue comforted afflicted consciences, instructed ignorant soules, throwne downe proud spirits, confounded hautie hearts, and profited abundantly them with whom they were to deale. Many being lowly in their owne eyes, haue not so much gloried in, nor receiued glorie for their great gifts which God hath bestowed vpon them, as they were comforted in their owne consciences, with a rich testimonie of the sanctifying spirit, who wrought in them some carefull vsage of the gifts receiued, to his glorie that gaue them. The Lord refuseth the seruice of wicked men, he will not vse a proud spirit in his worke: and therefore if we shall see that God doth not blesse our labours, let vs suspect our selues to lie in some sinne, let vs feare our owne hearts that they bee not humbled before the Lord. And here it is good that we should be forewarned what lowlinesse it is the Lord requireth of vs, least we deceiue our owne soules in a false and phantasticall humilitie. Wherefore as all men will grant humilitie to be voide of murmuring and grudging: so we affirme, that that is not a minde rightly humbled vnder the hand of God, which is still perplexed and affrighted with immoderate feare of the daunger of some euill to come. For as we condemne that hellish securitie which is voide of all feare: so we mislike that abiect minde which is oppressed with too much feare, still breathing out of such trembling voyces: Oh what shall become of me! I am afraide that some euill will befall me, I shall neuer be able to beare it, I had rather dye then feele it. When we thus distrusting the Lord, begin to teach him what he shall giue to vs, or what he shall take from vs, we are in the hie way to meete with the euill we feared, and nothing in the world will sooner bring the danger vpon vs. We therefore commend and affirme that to be true humilitie, which as it repineth not grudgingly against the Lord, so it shrinketh not to distrust fully before the Lord: but as on the one side we are readie to be thankefull, if it be the good will of the Lord to deliuer vs; so on the other side we are willing to lay our head to the blocke, and offer our bodie to the striker, if the Lord in wisedome shall make triall of vs. This will teach vs to possesse our soules in meekenesse and patience; this will strengthen vs to say boldly, Lord if thou send this deliuerance, thy name be praised; if thou shalt further trie me Lord, thy holy will be blessed; Lord here I am, spare mee if thou wilt, trie mee if thou pleasest.

Pride rottes and consumes many good gifts of God in vs.

A phantastical humilitie.

Impatiencie.

This humilitie was in *Abraham, Isaac, Moses, Dauid, Daniel, Azariah, Sidrach, Abednego,* and others of the Saints and seruants of God. *Abraham* when he was most readie to offer vp his sonne, euen then the Lord gaue him his sonne againe. *Dauid* when he was prepared to surrender both life and liuing to the Lord, obtained both life and kingdome for longer time. At what time *Ezekiah* had resigned himselfe to dye at the will of the Lord, the Lord gaue him his health againe, and made him as it were a lease of his life for fifteene yeeres

Gen. 22. 2. Sam. 15.

to

to come. And ſurely there is no readier way to obtaine life, then to offer our ſelues vnto death: no better meane to auoide ſicknes, pouertie, reproch, or baniſhment, then to haue our wils wholy reſigned to Gods will, as willing to beare the croſſe as to be freed from it. For as the more we ſtriue againſt the will of God, the leſſe we preuaile: ſo the ſooner we yeelde, we ſhall the ſooner be deliuered. And yet I meane not that yeelding which the Lord by his threatnings or iudgements, as by ſtrong hand getteth of vs, which is no voluntarie ſubmiſſion, but a violent ſubiection, and conſtraineth vs rather then allureth vs to obey the will of the Lord: but I meane that willing humbling of our ſelues before the face of God, which commeth from an hart bleeding at the conſcience of his owne vnworthineſſe, and bruſed with the ſenſe of the Lords vndeſerued goodneſſe: and that more kindly, then if it were threatned with all the iudgements of the wicked, and were brayed and broken with all the plagues of hell.

How to auoid the croſſe, or to be freed if it be come.

The other extremitie which agreeth not with true humilitie, is blockiſh ſenceleſneſſe, and that dead and diuelliſh apoplexie of the minde, which runneth without all foreſight, as neither caring for good nor bad, ſweete nor ſowre, heauen nor hell. They that labour of this diſeaſe, thinke it an high point of humilitie to ſay, I am at a point, let God do what he wil, I care not, if he ſaue me, ſo it is, if I be damned, what remedie? let men iniure me as they wil, come what come wil, I paſſe not. And theſe kind of men as paſt al feeling, & now more brutiſh and blockiſh then any brute beaſt, in their life neither tremble at Gods iudgments, nor reioyce in his promiſes; in death they feare not hell, they deſire not heauen, they are not grieued if they be damned, they are not comforted to heare they ſhall be ſaued, they confeſſe not their ſinnes, they profeſſe not their faith, they ſhew not their hope, they liue like ſtockes, and die like blockes. And yet the ignorant people will ſtill commend ſuch fearefull deaths, ſaying, he departed as meekely as a lambe, hee went away as a bird in a ſhell, when they might as well ſay, (but for their featherbed and their pillow) hee dyed like a beaſt, and periſhed like an oxe in a ditch.

A Stoicall numneſſe.

When ſinners die a quiet death, it is an euill ſigne.

But to come to the vſe and fruit which we may gather out of this doctrine. Firſt let vs conſider, that if we be come to haue ſuch a brawned and thicke skinne ouer our conſciences, as neither by publike preaching nor priuate reading, as neither by the Law nor by the Goſpell, as neither with threatnings nor promiſes, as neither by praying nor meditating, wee can finde neither matter of comfort, nor humbling; wee are ſo farre from humilitie, that we are as men rather dead then humbled, and our caſe is moſt fearefull. For in this Stoicall apathie and want of feeling, we feare nothing; fearing nothing, wee are eaſie to be deceiued; being eaſie to be deceiued, we may ſoone be hardened, and ſo by ſecuritie being depriued of all heedfulnes, we are ſnared of the tempter ere we can be aware.

A heart obdurate and dead in ſinne.

It remaineth to ſpeake ſomewhat of theſe obſeruations, which may fitly be drawne out of the generall ſpeeches of the holy Ghoſt, either to our comfort or humbling. Let this be our firſt leſſon then, not too greedily to deſire proſperitie, nor being in ſome good caſe eyther of body or minde, to be too quiet in our ſelues, as reſting ſecurely in the good thing poſſeſſed: but rather let vs learne in moſt eaſe, to watch moſt ouer our owne hearts, in the greateſt teſtimonie of Gods grace and fauour towards vs, to bee moſt humbled in our ſelues, to be moſt iealous and ſuſpicious ouer our ſelues, leaſt our hearts being by ſome priuie pride ſtollen away, wee giue not God that glory which is due vnto him, whileſt vnthankefulneſſe breedeth ſecuritie, ſecuritie bringeth priuie pride, and priuie pride prepareth vs for deſtruction. True it is, that proſperitie in it ſelfe is the good gift of God, and neuer hurteth but when our owne ſinne in immoderate deſiring it, or our corruption in vainglorioufly poſſeſſing it, doe abuſe it to our hurt, and ſo turne it to our harme. And ſurely beſides that, in long proſperitie we contract and gather much droſſe of ſecuritie, we ſhall find that the long want of aduerſitie, meeting with ſecuritie, will flatter vs and blindfold vs with a perſwaſion of impunitie, and ſo infatuate vs, that wee ſhall thinke how that becauſe we haue long eſcaped, we ſhall neuer be puniſhed. But ſeeing we learne to iudge no otherwiſe of ſinne, but by the puniſhment of it, we muſt marke this ſtraine, that God doth no more puniſh preſently euery ſinne, then hee doth reward preſently euery good deed: and by how much his long ſuffering ſtriueth the more with vs, and his mercie tari-

Not too greedily to deſire proſperitie.

Proſperitie.

eth

Gods iudgements.

eth the longer for our repentance; by ſo much when they fall, his iudgements are more fearefull and ſudden, comming as the lightning out of the clowds. And ſo farre off it is that our long proſperitie ſhould either ſhadow vs from the plaguing hand that wee ſhould not be eſpied, or ſhelter vs that wee ſhould be ſpared; that rather as high Oakes amongſt low ſhrubs, we lie more open to be ſeene, and the more readie to be ſtriken when the Lord ſhall ſend forth his thunder-bolts. Hereupon it commeth, that ſo many are eyther ſtriken ſuddenly dead in the ſtreetes or in their houſes, or elſe haue their hearts hardened on their death-bed. And here let all men beware in time of that ſecret and dangerous corruption of nature, that a man ſhould be touched with the word, and his owne conſcience tell him, that the power of God in his will reuealed by Gods miniſter, hath ſurely ſtriken him. And yet (ſuch is our pride) cloſely will not onely at that time hide all tokens of repentance, and bury all remorſe of conſcience; but alſo vnder hope of hauing ſorrow for ſinne at a becke, and when he luſt, he will deferre it forſooth becauſe he will not be thought by his preſent repentance, that the word came ſo neere him; he is loath to giue the miniſter of God that honour that he ſhould wound him; he is a ſhamed to ſhame himſelfe, as guiltie of ſuch a ſinne. Who ſo thus deferreth in the hautines of his heart (ſeeing repentance is not at our call) let him feare that his heart ſhall be hardened for the contempt of the louing patience of the Lord, which day by day leadeth vs to repentance.

To accept the good meanes in time when God calleth vs to repentance.

Rom. 2. 4.

In this firſt ſtreine let vs further learne eſpecially to beware of pleaſing our ſelues too much in weldoing, becauſe as all other ſinnes are occupied in vile and wicked matters, this creepeth euen into the beſt and moſt excellent things. So that experience ſhall teach many this corruption, that the better they haue been occupied, the more ſubiect men are to fall into it. Whereby there groweth not onely an hautines of minde in rich men, men of authoritie, and ſuch as excell others in outward things: but more perilouſly there ſpringeth vp a ſpirituall pride in the excellencie of wit, wiſedome, knowledge, vtterance, gracious ſpeeches: yea and euen herein are we often proud, *In that we ſee our pride more then others can doe.* And many of the deareſt children of God often finde, that when God hath moſt aſſiſted them with the ſpirit of prayer, exhortation, admonition, interpretation, or ſuch like, which be all gifts of the ſanctifying ſpirit, the more they haue been puft vp with this pride, either in the preſent action, or afterward. Which thing no doubt proceedeth from hence, that men pleaſe themſelues too much in the thing done, and doe not returne the whole glorie to God. This is noted to vs as it were by examples in the word of God: *Noah*, whom an holy feare of himſelfe preſerued from the corruptions of the old world; by want of feare, and becauſe of vnthankefulneſſe for his deliuerance, was ouertaken of drunkennes after the flood. *Lot*, who ſuſpecting himſelfe being among the Sodomites, was preſerued from ſinne euen in the ſinke of ſinne: afterward waxing remiſſe in this godly iealouſie, fell grieuouſlie into inceſt, euen there where he deſired to goe for his ſafetie. *Dauid*, ſo long as he was exerciſed and kept vnder the hand of God with fighting the Lords battailes, preuailed againſt many and mightie ſinnes: but when he receiued ſome breathing time of the Lord from his former troubles, he was quicklie ouercome of a woman, that could not be ouermatched of many men. Eſpecially then (that I omit the examples of *Hezekiah*, *Peter* and *Paul*, of whome I ſpake before) let vs looke to our hearts, after we haue receiued the beſt giftes, and let vs conſider the great wiſedome of God prouiding for our infirmitie, in that prayer of our Sauiour Chriſt, where immediatly after that we haue prayed to haue our ſinnes forgiuen, we craue, *not to be lead into temptation.* Which would ſeeme ſtrange to a man that there ſhould be a commixtion of two ſuch requeſts, were it not that through corruption we were then moſt readie to be tempted, when we haue taſted of the greateſt mercie. And ſurely as this was the firſt ſinne whereby Satan faſtened vpon *Adam*: ſo it is the laſt ſinne which the moſt godlie fall by. For when all ſinnes are as it were wounded, and all graces begin to abound; euen out of the aſhes of thoſe ſinnes ariſeth this monſtrous ſinne of vaine-glorie. And when Satan can finde courteous intertainment, now he will not doubt to preuaile by egging vs to this one ſinne, that is, to be proude for ouercomming ſo many ſinnes, and excelling in ſo many graces. Surelie if the diuell miſtruſted not this weapon of proofe, euen in paradiſe,

Spirituall pride.

Note.

Prayer well before and after preaching.

Feare God when the beſt giftes abound in thee.

Vaine-glorie.

and

and that vpon man, being in his innocencie; wee muſt thinke that he hopeth as well now to get the victorie in this wicked world vpon man ſo ſinfull, who now is as tender and as apt to receiue the leaſt ſparke of vainglorie, as the enemie is both ſtrong and ſubtill to ſtrike it on vs.

Yet further obſerue, that when our Lord Ieſus Chriſt was moſt full of Gods ſpirit, he was then led to be tempted in the wilderneſſe; when he was moſt furniſhed, he was moſt tried. On like manner, when wee haue receiued ſome great gifts, wee muſt looke both that the Lord for his part will take ſome triall of them, and that Sathan alſo watching for the richeſt pray, and gaping for a man when he hopes to haue the beſt ſpoyle, will for his part there vſe the moſt force and cunning, where he findeth the rareſt and moſt notable ſeruants of God: partly becauſe hee moſt enuieth them, and partly for that by pride he thinketh ſooneſt to inueigle them. Wherefore if Gods children ſhall truly examine their owne hearts in this ſinne, they ſhall haue ſome teſtimonie and triall in themſelues, whether they bee thankfull for Gods mercies in truth or no, if hauing receiued much they feare much: and by how much the more they encreaſe in gifts, by ſo much they grow the more iealous ouer their thoughts, words and deedes, and ſit as it were in the watch-tower of their hearts, viewing to eſpie euen their leaſt declinings. Which thing if wee could doe in truth, wee ſhould not ſo haue the graces of God and feeling of the ſpirit by fits, but both in greater meaſure and longer continuance: the want of which heede taking to our ſelues, conſtraineth the Lord to puniſh vs (as I ſayd) with dulnes and deadnes of ſpirit, thereby to preſerue vs from viler ſinnes, which otherwiſe our pride and ſecuritie would carrie vs headlong into. And were it ſo that in reuerence and feare we could attend more on the Lord, we ſhould not haue his good ſpirit ſo rare a gueſt vnto vs, and we ſhould finde the encreaſe and returne of greater conſolations then wee haue. Why doe men then ſo much marueile at the dulnes of minde comming on them after ſome rare feelings of the ſpirit, and when they haue taſted ioyes glorious and vnſpeakable, and thinke that now all the fruites of Gods grace are as cleane gone away in them, as if they neuer had taſted of the power of regeneration, ſeeing vnthankfulnes is ſo ordinary and vſuall a ſinne with vs? But admit we haue ſome good witneſſe of conſcience, and our heart telleth vs that we haue been thankfull, then muſt we thinke that the Lord doth trie vs, and will bring vs to acknowledge that the thing we had, was his onely gift to giue and take away at his pleaſure, and that it came not from our ſelues as a thing to commaund at our becke. Howbeit vſually and for the moſt part our vnthankfulnes is the cauſe of this dulnes. Now, albeit this kind of buffeting be grieuous vnto vs, yet wee muſt not deſire vtterly to be freed from it, becauſe by it our pride is cured. For if that choſen veſſell and ſeruant of the Lord *Paul*, ſo abounding in graces of the ſpirit, ſo frequent in faſting, ſo often in prayer, watchings and temptations, could not preuaile againſt this ſinne: ſeeing by all theſe former waies hee could not ſubdue this corruption in the fleſh, we muſt not dreame and delude our ſelues, that wee vſing nothing ſo many helpes of mortification, ſhould vtterly be rid from the ſame. When the Lord then ſhall exerciſe vs with this pricke in the fleſh, although it is the meſſenger of Satan to buffet vs: yet wee muſt take hold on this to our comfort, that the Lord diſpoſeth and moderateth it: and though wee be often and long aſſaulted with it, yet ſtill wee muſt miſſlike it, we muſt ſtill be grieued for it, and pray in Chriſt againſt it; we muſt tremble and bee humbled in our ſelues, that wee ſhould haue ſuch ſtraunge and doubting thoughts of Gods wiſedome, power, maieſtie, and prouidence, &c. and yet in ſuch manner and meaſure as knowing it to be Gods mercie, that by theſe meanes the Lord would keepe vs from more vile and enormous crimes. Further and beſides this, the Lord giueth vs to ſee ſuch monſters of the minde, to forewarne vs and make vs more afraide of falling into the outward action of ſinne. Thus wee haue often temptations of vnbeleefe, to make vs to feare the falling from the faith; we haue priuie diſcourſes of poperie, to ſhew what a dangerous thing it were to be giuen ouer vnto poperie; wee haue often vile thoughts of adulterie, murder and theft, to driue vs more earneſtly to pray that we neuer fall into theſe ſinnes in action. And for this cauſe they that will not make ſome holeſome inſtruction of their inward temptations, nor ſuſpect their falling into the action of ſinne by the affection of ſin, often

As graces increaſe, ſo deſire thy feare may increaſe.

Wherefore our feeling and ioyes are but by fits.

Vnthankefulnes cauſe of dulnes.

Strange doubts in the godly of Gods wiſdome, power, &c.

Wherefore Gods children are often exerciſed with euill thoughts.

How the godly by not reſpecting their affections, may fall to groſſe actions.

often fall for their pride ſuddenly into adulteries, murthers, thefts, hereſies, poperie, and ſuch like. Thus the Lord commeth by the meſſenger of Satan, the pricke of the fleſh, to trie vs, whether wee will sticke to the word preached, or to ſuch ſuggeſtions miniſtred, to trie our faith, to confirme vs in the fauour of God, when wee ſhall obtaine the fauour of God, who often aſſiſteth his children being humbled, euen in moſt dangerous aſſaults, and leaueth them being puft vp in the leaſt temptations, ſo as they fall, that thereby they may know that helpe is of God and not of man. And howſoeuer fleſh and blood counteth this but a paradoxe, yet ſure it is, that our caſe is worſe when the Lord ceaſeth by ſuch meanes to ſift and fanne vs, then when he holdeth vs from ſome profitable temptation for our exerciſe. For we ſhall ſee many, who deſiring rather to be freed from the croſſe, then to reape the fruit of it, although for ỹ time, wherin they endured their temptations at the firſt they were cleere and innocent: yet afterward haue fallen moſt grieuouſly, becauſe they would not profit by thoſe temptations which the Lord ſent, either to puniſh ſome ſinne paſt not throughly repented of, or to correct ſome ſinne preſent not eſpied, or to forewarne vs of ſinne to come not ſuſpected of vs. Some haue been tempted to hereſie, ſome to pride, ſome to worldlines, who diſdainfully looking at ſuch thoughts, as matters of no importance, though they were before vnattainted of theſe euils, yet now haue come to be heretikes, proude perſons, and worldlings. This ought to teach vs then moſt to ſuſpect our ſelues, when we think our eſtate ſafeſt: *And bleſſed is the man that feareth alwaies.* This numbnes of the ſoule, ſtriueth and ſtriketh deeply euen againſt the ordinance of God for our ſaluation: (I meane the word, the Sacraments and prayer) ſo that oftentimes our caſe ſtandeth thus, we thus ſay in our ſelues; If I heare the word, ſo it is, I feele no great want of it; in receiuing the Sacraments I haue no pleaſure; in not receiuing them I haue no griefe; if the exerciſes bee vſed there is not much good done; if they bee omitted, there is no great hurt done; if I haue ſpare time I can goe, if I haue neuer ſo little buſineſſe I can keepe me away, and be glad of ſuch excuſe. Surely this eſtate bewraieth a proud heart, bleſſing it ſelfe with a fulnes and cloyednes of the meanes, and either ſheweth vs to lie in ſome ſinne preſently, or that we are like to fall into ſome ſinne hereafter and that ſhortly. Howbeit being abſent, if hauing theſe or like affections wee can mourne, beate our owne hearts, and iudge our ſelues, enquiring of the things ſpoken at their hands, that haue been at the congregation; if being abſent in bodie with an humble ſight of our want, wee are as preſent in ſpirit; if euen in the time of exerciſes we beſtow the time in prayer, in reading, or in meditation, the Lord will ſhield vs from ſinne, and the ſhame of ſinne. Againe, if wee ſhall finde our ſelues ſubiect to peeuiſhnes, concupiſcence, or couetouſneſſe, with leſſe power to preuaile againſt them then we haue had; let vs feare leaſt ſome pride hath gone before: if wee cannot recouer our ſelues out of theſe euils by prayer or mourning, let vs ſuſpect our own hearts, that ſome ſecuritie in the meanes hath ouertaken vs, the Lord for a time hath left vs, the diuell hath foyled vs. It is a bleſſed thing to get victorie of our faults before they be ioyned with the offences of the world, with the griefe of the godly, with the reproch of our aduerſaries, with the trouble of our owne conſciences, with the hazard of Gods glorie. And therefore if it be ſo the good will of God, let vs earneſtly deſire him that our trials and temptations may be inward, that they may be ſtayed and ſtenched when they begin, that they breake not out abroad to the greater diſhonour of the Lord, and our further diſcomfort: which ſurely they will doe, if by cheriſhing them, and not checking them, wee ſtriue not for ſome ſafetie againſt them. Let vs humbly therefore long before, feare this reproch to come, and pray with the Prophet, *Lord keepe me from the reproch which I feare:* leaſt otherwiſe the Lord ſeeing vs make no conſcience in theſe caſes, bee auenged of vs, who ſurely will diſhonour them that sticke not to diſhonour him. Ceaſe then to gaze at the worke of God, and labour to gage the pride of your owne hearts in affection, which the Lord is conſtrained to ſhame vs with, for the abuſe of his graces, for the diſcredit of his word, the contempt of his glorie, and for the neglect of our owne ſaluation: which being before purpoſed, rather then it ſhould be vnaccompliſhed, wee ſhall haue ſhamefull ſergeants ſent vnto vs; as fire on our houſes, warres to ſpoyle our goods, ſickneſſe to weaken our bodies, and torment of minde to ſcourge our conſciences, which will draw vs out by the

Securitie how dangerous.

Note.

Prou. 28. 14.

Our priuie pride, not reſpecting the meanes had plentifully, how it is corrected.

Abſence from the congregation.

Note.

Victorie ouer our faults before they get ſtrength and breake forth.

Pſal. 119.

By what meſſengers God awakens his children.

the eares from our heauie ſlumber of ſinne, wherein wee ſnorted. And thus fitly, though ſuddenly, we are ſlipt into the ſecond poynt and obſeruation of this doctrine, which is, that we ſhould not be too hie to enter in at the gates of aduerſitie, nor being entred, to behaue our ſelues vnpatiently, as though it would vndoe vs to ſit in the houſe of mourning a while: rather we muſt reioyce in it, and be thankfull for it, ſaying with the Prophet: *It is good for me O Lord that thou haſt afflicted me, &c.* becauſe the holie Ghoſt here telleth vs, that lowlineſſe goeth before honour, and in the ſchoole of humilitie wee ſhall learne the way to true glorie and nobilitie. Neither doe I here meane, that affliction in it ſelfe hath of it ſelfe ſuch vertue, as to humble vs truly vnder the hand of God: but when the ſpirit of God worketh with it, that then it will breede in vs the fruites of righteouſneſſe, repentance, faith, and holineſſe; it will driue vs to ſeek comfort in the word, to aske comfort by prayer, to yeeld comfort by compaſſion on other mens euils. And therefore it is neceſſarie againſt the policie of Sathan, who would diſcourage the Saints of God in their profeſſion, by preſſing them with afflictions, to ſtay our ſelues in this teſtimonie of the holie Ghoſt, that before glorie goeth affliction, and after lowlineſſe commeth honour, either in this life, or in the life to come, or in both. This muſt further teach vs to profit by the threatnings of God publikely preached, not to threaten them, or to murmure againſt them that lay the iudgements of God againſt vs in the law: this muſt cauſe vs to make much of them, that by ſharpe cenſuring of vs, will ſooneſt draw vs out of ſin. This muſt worke in vs a deſire to reape ſome fruite by priuate admonitions, yea and to call on others to admoniſh vs that we may ſtill be kept in ſome good courſe of humilitie. Pſal. 119.

Further and beſides this, it is profitable for vs to frequent them that are ſicke readie to dye, perplexed in ſpirit, impriſoned in chaines, and oppreſſed with miſerie, that in them we may ſee our ſelues, as in a mirrour: and ſo with *Moſes* to chuſe rather to ſuffer afflictions, then to enioy the pleaſures of ſinne for a time. This acquainting our ſelues with the iudgements of God, will both rubbe off ſecuritie, and ſtirre vs vp to greater thankfulnes for our ſelues, and pitie towards others. Wherefore they are not in the way of humilitie to obtaine glorie, who are ſo tender ſighted that they cannot abide to ſee the iudgements of God: they are too daintie eared, that cannot or that will not heare the threatnings of the law: ſaying, oh I cannot abide to heare one in deſperation, I cannot away to heare ſuch fearefull ſpeeches, to heare the diuell ſpeake in one; I loue not to ſee one lie gaſping and panting in death; theſe things would depriue me of all mirth, breede melancholie, and ſtirre me vp to madnes. Nay, this delicatenes to flye from the Lord thus drawing neere vs, will haſten theſe things vpon vs, which wee will not profit by in others. Such eyes to ſee, ſuch eares to heare, ſuch hearts to be humbled, it becommeth Gods people to haue, that as they loue nothing more then glorie, ſo they labour for nothing more then humilitie: as they ſhun nothing more then confuſion, ſo they auoide nothing more then pride of heart. Which that wee may doe, let vs caſt downe our ſelues before the throne of mercie, in the name and mediation of Ieſus Chriſt our Sauiour. *To viſit the ſicke.* Hebr. 12.

O eternall God and our moſt louing father, behold vs in thine owne couenant, &c.

FINIS.

I OF

OF THE GOOD EDVCATION OF CHILDREN.

THE SIXT SERMON.

Prouerbs 17.21.

He that begetteth a foole, getteth himselfe sorrow, and the father of a foole can haue no ioy.

THE holie Ghost speaking in the Scripture of foolish sonnes, (*as that he that begetteth such a one, getteth himselfe sorrow, and that the father of a foole hath no ioy*) meaneth it not so much of naturall idiots, and such as are destitute of common reason (although it is true that this is a lamentable iudgement of God, and a heauines to the parents of such a childe) as of wicked children, such as are either ignorant in the word, not knowing how to order one right step to the kingdome of God: or else hauing some knowledge of God, vngodlily abuse it, to maintaine their carnall lust and appetite. For this cause as it would grieue parents to haue naturall fooles to their children, or such as either through some imperfection of nature are dismembred, or deformed, and misfigured in the parts of the bodie: so much more should it grieue them to haue such children, as either for want of knowledge and heauenly wisedome, cannot walke in the feare of God: or abusing the knowledge giuen them, prostitute themselues to all sinne and wickednesse.

Foolish children.

It is marueilous to see how greatly parents can bewaile the want of one naturall gift proceeding of some imperfection, and how easily they can passe ouer without any griefe, the want of all spirituall graces, springing from corrupt education. In like manner, it is strange that men can take the matter so heauily, when their children breake into such offences, as either haue open shame, or ciuill punishment following them, and yet can make no bones but post ouer such sinnes as are against the maiestie of God, accompanied with euerlasting confusion and vnspeakable torments: wherein what doth most part of men bewray, but their great hypocrisie, in that neither their ioy nor their griefe is found to their children, and that they loue themselues more in their children, then either their saluation, or the glorie of God? The tender loue and care whereof no doubt did encrease the sorrow of *Dauid* for the death of his sonne *Absolom*, who was not so much grieued for the losse of a sonne, as for that vntimely end of his sonne. Let vs learne therefore to correct our affections to our children, and be grieued for their ignorance, impietie and sinnes: whereof either our carnall compassion, the not lamenting of our owne naturall corruption, the want of prayer for an holie seede, or prophane education armed with the wrath of God, may be a most iust occasion. Can a man hope for a holie posteritie? or doe wee marueile if the Lord crosse vs in the children of our bodies, when wee make as bold and brutish an entrance into that holie ordinance of the Lord, as in the meeting of the neighing horse with his

For what causes the Lord afflicteth parents in their children.

mate, when being ioyned in that honourable estate of matrimonie, either as meere naturall men without all knowledge of God wee beget our children: or as too carnall men without the feare and reuerence of the Lord, neither bewayling our corruption which we receiued of our forefathers, nor praying against our infirmities which may descend to our posteritie, we abuse the mariage bed? Lastly, when hauing receiued the fruit of the wombe, we haue no care by vertuous education to offer it to the Lord, that our childe by carnall generation may be the childe of God by spirituall regeneration? Surely no. And yet men without all looking vp to Gods prouidence and secret counsell, without all bethinking themselues of their corrupt nature, from which their children are descended, without all looking backe into their wicked and godlesse bringing them vp, will fret against their sinnes, and fume against their children: yea often they will correct them, and that to serue their owne corruptions, not so much grieued for that they haue sinned against God, as that they haue offended them. Christians therefore must know, that when men and women raging with boyling lusts meete together as brute beasts, hauing none other respects then to satisfie their carnall concupiscence, and to strengthen themselues in worldly desires, when they make no conscience to sanctifie the mariage bed with prayer, when they haue no care to increase the Church of Christ and the number of the elect, it is the iust iudgement of God to send them monsters, vntimely births, or disfigured children, or naturall fooles: or else such as hauing good gifts of the minde and well proportioned bodies, are most wicked, graceless, and prophane persons. Againe on the contrarie side, wee shall finde in the word of God noble and notable men commended vnto vs for rare examples of vertue and godlinesse, who were children asked and obtained of God by prayer. Our first parents *Adam* and *Eue* being humbled after the birth of their wicked sonne *Kaine*, obtained a righteous *Abell*, of whom when by his bloodie brother they were bereft, they receiued that holy man *Seth*. *Abraham* begetting a childe in the flesh, had a cursed *Ishmael*: but waiting by faith for the accomplishment of Gods couenant, hee obtained a blessed *Isaac*. *Iacob* not content with one wife, according to the ordinance of God, was punished in his children: yet after being humbled, he receiued a faithfull *Ioseph*. *Elkanah* and *Annah* praying and being cast downe, had a Prophet that did minister before the Lord. *Dauid* and *Bethsheba* lamenting their sinnes, obtained *Salomon* a man of excellent wisedome. *Zacharie* and *Elizabeth* fearing the Lord, receiued *Iohn* the Baptist and forerunner of Christ. Looke what sinnes wee haue naturally, without Gods great blessing, without prayer and humbling of our selues, we shall conueigh them to posteritie: and although the Lord doe grant sometimes naturall * gifts vnto the children of carnall and naturall men, yet for the most part they receiue their naturall * sinnes withall. But if the children of God by regeneration doe see into themselues, and lament their sinnes of generation, praying that their naturall corruptions may be preuented in their posterities, they shall see the great mercie of God in some measure freeing their posteritie from their sinnes.

Education of children.

Mariage bed.

Godly children Gods speciall gift.

* *As beautie, strength, wit, &c.*

* *If the childe resemble his parents in beautie, strength, wit, for the most part naturally, he is affected with the sinnes which accompanied those gifts in his parents.*

Now when thou shalt see such sinnes to be in thy children, enter into thine owne heart, examine thy selfe, whether they are not come from thee, consider how iustly the hand of God may be vpon thee, and when thou wouldest be angrie with thy childe, haue an holie anger with thy selfe, and vse this or such like meditation with thine owne soule: Lord, shall I thus punish mine owne sinne, and that in my childe? Shall I thus prosecute the corruptions of my aunce sters? Nay I see O Lord, and proue that thou art displeased with me, for the too carnall desire of posteritie. I lay then in some sinne, I asked not this childe of thee by prayer; be mercifull vnto me O God, and in thy good time shew some pitie vpon my childe. Thus thinking when thou goest about to correct the corruption of nature in thy childe, which he could not helpe, arming thy selfe with prayer, repenting with *Iacob*, thou shalt be so affected, that as thou art desirous to draw thy childe out of sinne, so yet to doe it with the mildest meanes, and with least rigour. And one thing is most wonderfull that some will teach their children to speake corruptly, and doe wickedly whilest they are young: and yet beate them for it when they be come to riper age. Againe, some will enbolden their children to practise iniquitie towards others, which when by the iust iudgement of God, they afterward practise against their parents themselues, they are corrected

A notable meditation in the correction of children.

1 *The follie of some parents.* 2

for it. And yet deale with theſe and ſuch like men, for the euill education of their children, and they will anſwere, doe not wee as much as is of vs required? Wee ſend our children to the Church to be inſtructed of the paſtor, and to the ſchoole to be taught of the maſter; if they learne, it will be the better for them; if not, they haue the more to anſwere for another day, what can wee doe more? But remember O man, conſider O woman, who ſoeuer thus ſpeakeſt, that for thy ſinnes ſake, and thy want of prayer, there may be a plague vpon the paſtors paines, and a curſe vpon the teachers trauaile: if parents would haue their children bleſſed at Church and at ſchoole, let them beware they giue their children no corrupt example at home, by any careleſnes, prophanenes, or vngodlines; otherwiſe parents will doe them more harme at home, then both paſtors and ſchoolemaſters can doe them good abroade. For the corrupt example of the one, fighteth with the good inſtruction of the other, which is ſo much the more dangerous, becauſe that corrupt walking is armed with nature, and therefore more forceably inclineth the affections of children to that ſide. And further, experience teacheth vs, that children like or miſlike more by countenance, geſture and behauiour, then by any rule, doctrine, precept, or inſtruction whatſoeuer. Some there be alſo, that will not haue their children taught, vntill they bee ten or twelue yeeres olde: becauſe (as they ſay) before that age, they haue but an apiſh imitation. To whom I anſwere, that although indeede they cannot then deeply diſcerne, nor profoundly conceiue things; yet how many things before thoſe yeeres both will they receiue and remember? And I demand, if children being apiſh in imitating euill whileſt they be yong, which they will haue the habit of when they be old, why may they not much more better doe apiſhly good when they are young, which they may doe carefully when they are old? Beſides, let them ſo goe vntaught, and they will grow ſo headſtrong, that they will ſooner be broken then bended. And ſure it is, that one ſtripe or two words will doe more good to a childe in the beginning, then a hundred ſtripes afterward. And here let parents bee admoniſhed of their vndiſcreete correction, who doe their children more harme in ſhewing a merrie countenance after their diſcipline vſed, then they doe good by their chaſtiſing, although in their anger they be corrected. Neither doe I purpoſe to take away naturall affections, and a Chriſtian kinde of compaſſion in all our cenſures: for it is my great complaint of the brutiſh vnmercifulnes of many parents herein; but I would wiſh Chriſtians to correct their vndiſcreete affections herein by heauenly wiſedome. Neither am I ſo Stoicall as to denie a more milde and affable kinde of ſpeech, to bee both lawfully and conueniently vſed to children: but yet I wiſh it to be voyde of all vnſeemely leuitie, and without all ſhew of fooliſh, vaine and vnneceſſarie behauiour. To be briefe, how needfull houſehold gouernment is towards our children, it may appeare by the ſlender thriuing and ſmall profiting of religion or vertue, either in the Church or Common-wealth. For complaine men, and preach they neuer ſo much abroad, vnleſſe they will begin to reforme their owne houſes, and giue religion a roome at home, eſpecially in their own harts, they ſhall trauaile much, and profit little. And ſurely if men were carefull to reforme themſelues firſt, and then their owne families, they ſhould ſee Gods manifold bleſſings in our land vpon Church and Common-wealth. For of particular perſons come families; of families townes; of townes prouinces; of prouinces whole realmes: ſo that conueighing Gods holy trueth in this ſort from one to another, in time, and that ſhortly, it would ſo ſpread into all parts of this kingdome. Well I ſay, let there bee neuer ſo good lawes in cities, neuer ſo pure orders in Church, if there bee no practiſe at home, if fathers of families vſe not doctrine and diſcipline in their houſes, and ioyne their hands to Magiſtrate and miniſter, they may, but moſt vniuſtly (as many haue done) complaine that their children are corrupted abroad, whereas indeede they were before, and ſtill are corrupted at home. Alas, if parents to whom the comfort of their children well brought vp, is a precious crowne, will not informe and reforme their children in the feare of God, whom it doth chiefly concerne; how ſhould hope ſuſtaine theſe men, that others will performe this dutie for them, to whom the charge doth farre leſſe appertaine? Laſtly, let parents remember, that therefore oftentimes they haue diſordered and diſobedient children to themſelues, becauſe they haue been diſobedient children to the Lord, and diſordered to their

parents

Parents muſt giue their children a good example in their priuate familie.

When to begin to cathechize children.

We muſt mourne and pray in the corrections of our children.

Houſehold gouernment.

The want of houſehold diſcipline cauſe of many euils.

A note for parents.

parents when they were yong; whereof becauſe they haue not repented, the Lord puniſheth their ſinnes committed againſt others, with the like ſinne in others againſt themſelues.

Wilt thou know thou father, how thou maiſt haue that bleſſing, to be the bleſſed father of a bleſſed ſeede? wilt thou know O mother, how to auoyd that curſe, to be the curſed mother of a curſed ſeede? then bring thy children within the couenant, endeuour to make thy ſonne by nature, the ſonne of God by grace; and thy daughter by nature, the daughter of God by grace: and remember that God which on his part proteſted to our father *Abraham*, that he was all ſufficient for the accompliſhment of his promiſe, in giuing him a bleſſed ſeede, required alſo of our father *Abraham* for his part, that he ſhould walke before him and be vpright.

Wilt thou then haue the one part of this couenant, that is, that God ſhould bleſſe thee in thy ſeed? then remember thou alſo the other part, that thou walke before the Lord and be vpright. Wilt thou haue thy children as the bleſſed ſeede of *Abraham*? teach them with *Abraham* the commandements of God, pray for them with *Abraham* that they may liue in the ſight of the Lord; be readie to offer them with *Abraham*, that they may be an holy ſacrifice to the Lord. It is thou O man, O woman, that mayeſt do thy child the greateſt good and the greateſt harme: if thou prayeſt for him, and repenteſt for thy ſelfe, the Lord will bleſſe thy care, the paſtors paines, and the teachers trauaile. But if thou deſpiſeſt theſe duties, the Lord will denie thee thoſe bleſſings, and the curſe of God will be vpon thy child at home in thy houſe, abroad in the Church and in the ſchoole. And ſeeing the Lord hath promiſed that he will be thy God and bleſſe thy ſeede, if thou be faithfull: thou maiſt both hope, that thou art of the faithfull, if thou haue a bleſſed ſeede, and feare that thou haſt not as yet the bleſſing of the couenant, when thy ſeede is curſed.

But ſome will ſay, had not *Iacob* wicked children, and *Dauid* godleſſe ſonnes? And doth not dayly experience teach vs, that wicked men haue godly children? Yes: for beſides the ſecret counſell of the Lord herein, we muſt know that neither the promiſe of the Lord is ſo vniuerſall, that euery particular child of a faithfull man ſhould be within the couenant: for if of many there be but one bleſſed, the promiſe is performed. Yea which more is, though that a faithfull man haue neuer a good childe, yet if vnto the thouſand generation there be but one good, the couenant is not broken. Neither muſt we tie the Lords worke ſo much to man, that a good man may not haue an euill ſonne, ſeeing though the Lord viſit not his ſinnes, yet he may viſit the ſinnes of ſome of the forefathers, to the third and fourth generation going before. *Obiection.*

To the ſecond I ſay: that an euill father hauing a good child, though the Lord ſhew not mercie to that particular man therein, yet he may remember his promiſe to ſome of the forefathers in the thouſand generation going before. And though that euill man haue no curſed childe, yet the curſe may be accompliſhed in the third and fourth generation following. Wherefore not ſpeaking of election or reprobation, which we leaue onely to the Lord to make good or bad, according to the good pleaſure of his owne will, I exhort parents to vſe the ordinarie meanes to bring vp their children, ſo as they either by ſome good tokens may ſee them the children of God, and heires of the couenant: or at the leaſt be comforted in their owne conſciences, if the Lord refuſe their children for ſome cauſe vnknowne, in that to their abilitie they haue vſed all good meanes to bring them vp well, and offered them to God. And if parents haue cauſe to be grieued, when thus trauailing in good education, they cannot ſee good in their children; how much more cauſe of griefe may they haue, when they haue vſed no labour at all to bring them vp in the feare of the Lord. And yet many will be grieued for the one, that will not be grieued for the other. Wherefore let vs learne (if we will conueigh Gods bleſſings to our poſterities) to vſe all holy duties thereunto: and on the contrary, if we will be loath to conueigh Gods iudgements to our children, let vs carefully auoide all meanes that leade vnto it. And ſurely as it is a bleſſed thing in the houre of death with *Simeon* to depart in peace, leauing our wife, children and ſeruants ſpouſes to Chriſt, children to God, and ſeruants to the Lord: ſo in death no one thing will be more grieuous vnto a man, then the Lord hauing giuen him

That parents may haue a good conscience in death.

the charge and dignitie of so many soules, to be furthered to saluation, that his owne tormented conscience shall presse him, how, in as much as he could, he hath helped them forward to their damnation; and so which is more fearefull, hee shall haue them spuing and foming out in his face continuall curses, in hell accusing him for euer to be the murtherer of their soules. Howbeit, I do not exempt children from all blame, so charging the parents, as though the children were free from all guiltinesse herein: for I am not ignorant, that as in the time of *Ezekiel*, so in our dayes, youth is readie enough to take vp this Prouerbe, *The fathers haue eaten sowre grapes, and the childrens teeth are set on edge.* But I affirme, that though the occasion be offered of such wicked parents, yet the cause of destruction is still in the children themselues. And besides that, it is sure that the soule which hath sinned shall die the death. Seeing also there be some yong men, who notwithstanding the great prophanenes of the most, the manifold corruptions offered abroad, the vngodly examples abounding at home, are so mightily preserued by the seede of grace, that they escape safely in an holy course of life, lamenting when they see the least occasion of euill, reioycing in the least occasion of good things: the rest who please themselues, and hope to shelter their sinnes vnder their parents defaults, are plainely left without excuse, and are iustly guiltie of the blood of their owne soules. Labour therefore ye yong men to wipe away the teares of griefe from your fathers eyes, and stay the sorrowfull spirits of your tender mothers, and consider with your selues, if you haue any good nature in you, and haue not buried the vse of common reason, what a shame it is to be a shame vnto your fathers, to whom ye ought to be a glory: and thinke ye wanton wits, that haue not cast off all naturall affections, what a contempt it is to be a contempt vnto your mother, to whom ye haue offered as it were a despightfull violence, in that ye are as it were a corosiue vnto her heart, when as ye should haue bin a Crowne vnto her head.

The end of all this briefly is thus much, that parents hauing children not walking either in knowledge or in a good conscience, must make some vse of so iust a cause of griefe, examining themselues, and accusing their owne soules before the Lord; either for that their meeting was prophane to so holy an estate; or brutish, because they desired rather a seede like vnto themselues in flesh and blood, then such as might be like to Christ by grace and new birth; or that they begat their ofspring, as meere naturall or very carnal men; or because they either prophanely neglected all education, or monstrously misliked that in their children which they liked in themselues, and punished in them their owne corrupt precepts; or for that they suffered iniuriously their children to doe euill vnto others, which they could not suffer them to doe vnto themselues: or vntaught that at home which was taught abroad; or in that they do lie in some sinne vnrepented of; or else because they neuer made conscience to bring their posteritie within the couenant of saluation: but still loued their flesh in their children, and not their soules. And children must here also learne, that it is one speciall propertie of a liberall and ingenious nature, to be carefull so to liue, that in time they may be a glorie to their fathers, and a ioy to their mothers: which the Lord grant to vs all for his glory, and our euerlasting comfort: through Iesus Christ our Lord and onely Sauiour.

FINIS.

OF

OF REPENTANCE, AND TRVE SORROW FOR SIN.

THE SEVENTH SERMON.

Acts 2. verſ. 37. 38.

Now when they heard it, they were pricked in their hearts, and ſaid vnto Peter, *and the other Apoſtles, Men and brethren, what ſhall we doe?*

Then Peter *ſaid vnto them, Amend your liues, and be baptized euery one of you in the name of Ieſus Chriſt for the remiſſion of ſinnes, &c.*

IN this portion of the holy booke of God is ſet downe to vs an effect, or rather a fruite of *Peter* his Sermon, which hee made for the anſwering of the ſlanderous reports of the Iewes, at what time they ſaw the wonderfull gifts of God ſent downe vpon the Apoſtles. In which Sermon, the Apoſtle had pricked their conſciences with ſhewing them their ſinnes, telling them of a ſuretie, that their iniquities was the cauſe of Chriſt his death: whereby a certaine care began to be wrought in them, in ſo much that being thus troubled, they enquired and ſaid, *Men and brethren, what ſhall we doe?* Whereupon afterward followed the ſecond Sermon of *Peter*: wherein hee exhorteth them to continue in their repentance, and teacheth vs that if our ſorrow bee good, we muſt goe forward therein. Further he ſheweth them to this ende, that they muſt beleeue, that beleeuing they may bee baptized, that being baptized they might receiue the gift of the holy Ghoſt. Laſtly it is manifeſt, how they hearing that Sermon, firſt receiued the doctrine, and after perſeucred in the practiſe of the ſame. Briefly therefore three things are here to be noted. Firſt, the fruit of the former Sermon of *Peter* contained in theſe words: *Now when they heard it, &c.* Secondly, the ſumme of a new Sermon of *Peter* in theſe words: *Then Peter ſaid vnto them, Amend your liues, &c.* Thirdly is ſet downe the fruite of their obedience. In the former part of this Chapter we may know the wonderfull workes of God, that the Apoſtles, who were neuer brought vp in ſchooles, ſpake with diuers tongues: which when the multitude heard, ſome are ſaid to maruaile and to be aſtonied: ſome mocked them and ſaid, *They are full of new wine.* But when *Peter* with great boldneſſe of ſpirit had in this Sermon which he made, ſet the trueth of God againſt their falſe accuſations, and had preached againſt their ſinnes, then they left off mocking, and were pricked in their hearts. Where firſt wee may note the power of Gods word, which onely is able to touch our conſciences for ſinne. For neither the diuerſitie of tongues, nor other gifts of the holy Ghoſt could pricke their hearts, as being able onely to caſt them into an admiration. What more forcible thing then that which cauſeth a godly ſorrow, and cauſeth our conſciences to be pricked? What ſo able to pricke our conſcience as the word of God? Indeed many feele ſorrow, and are inwardly pricked: but becauſe therewith is not ioyned the power of Gods worde, they be eyther ſenſeleſſe as blockes, or in their feeling they are murmurers. This commeth vnto vs by the

Three things to be noted in this text.

The power of Gods word, in the conuerſion of ſinners.

dignitie of Gods word, in that no wonders from heauen, no miracles on earth can touch our hearts, and worke in vs any good fruit without the ſame. For though the Lord ſhould ſhew vnto vs all the wonders from heauen, which he ſhewed on the old world, and on Sodome, although he ſhould lay all the plagues vpon vs, which he laid on *Pharaoh*, and on the Egyptians, without the word of God, we ſhould be as vnprofitable beholders, as euer were the Sodomites, and ſhould become as hard hearted as euer were *Pharaoh*, and the Egyptians: ſo that no iudgement from heauen, no trouble from earth can humble vs, no bleſſing from aboue, no benefit from beneath can profit vs, vntill the word of God commeth, which teacheth the old way to forſake it, the new way to enter into it, and the perfect way to continue in it. And thus much for the generall ſcope of this doctrine.

Three wayes.

Now more particularly we may obſerue in this firſt part three things. Firſt, the power of the word to pricke our conſciences. Secondly, that this pricke muſt not cauſe in vs a more rebelling againſt the word or miniſters thereof: but rather a greater reuerence to them both. Thirdly, ſuch prickes muſt prepare vs to a greater deſire to profit. For the firſt we muſt know, that this is the beginning of repentance, and this is the entrie to godlineſſe, euen to conceiue a ſorrow for our ſinnes, and ſo be wounded with a feeling of our euils. For as long as men are ſecure, it is not poſſible that they ſhould ſeriouſly apply their minde vnto doctrine, neither without the knowledg and feeling of our ſinnes can we heartily long for Chriſt. To this agree the Law, the Prophets, and the Apoſtles. The law, becauſe in all their ſacrifices, wherein Chriſt was prefigured, was manifeſted alſo vnder darke ſignes, the contrition of heart, and acknowledging their vnworthineſſe. The Prophets as *Dauid* and *Eſay*. *Dauid* in the fourth Pſalme and fift verſe ſaith, *Tremble and ſinne not:* where the Prophet ſheweth, that this is an effectuall thing to true repentance, to quake and tremble for feare of Gods iudgements. That we may then truely examine our ſelues, we muſt feare and humble our ſelues becauſe before trouble, terrour, and quaking at the iudgements of God, we will neuer be brought to offer our ſelues to Chriſt alone. In Pſalme 51. verſ. 18. 19. the Prophet likewiſe ſheweth, that no ſacrifice is acceptable to God without a contrite heart, that is, neither prayer, neither almes-giuing, neither praiſe of thankſgiuing, vnles we bringing an humble and contrite ſpirit with vs, caſt our ſelues downe before his iudgement ſeate, and ſue for mercie in Chriſt. And heremarke that he ſaith, *The ſacrifices of God are a troubled ſpirit, &c.* where he vſing the plurall number ſheweth, that the ſacrifices of repentance, which muſt not be one, but many, are humbleſnes of the ſpirit, and contrition of heart. For the affliction of the ſoule and contrition of the minde, doe ſo caſt vs downe, wounded with our ſins, and humbled with a feeling of Gods wrath, as that it maketh vs to acknowledge that we are nothing of our ſelues, and to ſeeke for our ſaluation wholly at the mercie of God. No marueile then (ſeeing by this meanes we being confounded and aſhamed of our ſelues, and ſtaying our ſelues on the only promiſes of God, do come to confeſſe our owne nakednes and wretchednes) if the Prophet ſhould ſay, that the Lord is pleaſed, with this ſacrifice as with the ſacrifice of ſacrifices. The Prophet Eſay. 40. 6, 7, 8. ſaith. *All fleſh is graſſe, and the beautie therof as a flower of graſſe, the graſſe withereth, and the flowre falleth, when the breath of the Lord falleth vpon it.* Where the Prophet painting out man in his proper colours, and driuing him to ſeeke out ſaluation not in himſelfe, but in Chriſt, deſcribeth the outward part of man to be as graſſe: and by the flower of graſſe, he ſheweth his gifts of minde being vnregenerate, as wiſedome, memorie, knowledge, and vnderſtanding. So that, when Gods ſpirit doth but breathe on vs, all our wiſdome, all our knowledge, riches, and authoritie fall before the preſence of the Lord of hoſts, neither can we remaine, but only by the word of God, whereby we are borne againe. Wherfore the conſidering and meditating of our tranſitorie eſtate, driueth vs to a contrition and humblenes of ſpirit. Beſides, the Lord God, ſaith *Eſay*, whom the heauens cannot containe, nor the earth hold will come *and dwell with a lowly, poore, and troubled ſpirit, and which ſtandeth in awe of his word.* God doth not accept our ſacrifices, which are offered without trembling at his word, no more then if we ſhould kil a man, and choke a dogge, or offer ſwines fleſh, which was counted an abominable thing among the Iewes, or praiſe the thing that is vnright. Laſtly, to this accordeth the Goſpell, and the Apoſtles. Our Sauiour Chriſt, Matth. 9. 13. ſaith, *I came not to call*

Note.

The firſt entry to godlines, and beginning of repentance, is a godly ſorrow for ſinne.

Pſal. 4 5.

Eſay 40. 6, 7, 8.

Eſay 66.

Matth 9. 13.

the

the righteous, but sinners to repentance: not euery sinner, but that sinner which condemneth sin in himselfe, and is weary & laden with his sins. Mat. 11.28. Mat. 21.32. our Sauiour Christ preferreth the harlots & Publicans before the Pharisees: for they being pricked for their sins and conuicted, did sorrow, and heard *Iohn* preaching vnto them. So then Christ giueth reliefe to those that want, righteousnesse to them that feele themselues sinners, ease to them which are burthened, light to them which are in darkenes, life to them which are dead, and saluation to them which condemne themselues. The Apostle declareth, 1. Cor. 14. how the Corinthians were moued with strange tongues: but yet had not in admiration the word. Besides, he sheweth by comparing the gift of tongues and prophecying together, that if an Infidel or vnlearned man should come, and heare them speake with straunge tongues, he would say, they were out of their wits: but if he should heare them speake the word of God plainly, he would be rebuked of all men and iudged of all men, and so the secret of his heart should be made manifest, he would fal down on his face and worship God and say plainly, when hee feeleth his sins, they rifle mine heart, they shew my secret sinnes, doubtles this is Gods doing, God is in thē, I wil follow this religion. Wherefore in this appeareth the power of the word, in that it eiteth & summoneth our consciences before the tribunal of God, and woundeth vs with a liuely feeling of Gods iudgement, that he, who before through securitie did despise sound doctrine, may now be constrained to giue the glorie vnto God. This appeareth more plainly, Heb. 4.12. where it is said, that the *word of God is liuely, mighty in operation, and sharper then any two edged sword, and it pierceth through, & searcheth the most secret chambers of the soule, and deuideth thought from thought:* and then all our holines shall seeme hypocrisie, al our righteousnes shal seeme as a defiled cloth: we shall finde with *Paul*, that in vs, that is, in our flesh, dwelleth no righteousnes. For mens consciences are cold, neither are they touched and displeased with their euils, so long as they be in ignorance: but when the word of God pearceth into the vttermost corners of their consciences, and telleth them, that they haue to doe with the Lord; they are thoroughly touched and begin to feare, and entering into themselues examining their conscience, they come to the knowledge of that, which before they had forgotten. We can neuer be offered to God without his spirit, Iohn 16. vers. 8. *For he reproueth the world of sinne,* and awaketh our consciences, that those sinnes, which before were hid, should be made manifest. *Dauid* did lie an whole yeere without this pricke of conscience, and thought that al was well, vntill *Nathan* came, neither did he finde comfort of conscience, vntil he had thus been pricked. *Iosephs* brethren were thirteene yeeres, and neuer remembred their sinnes, vntill after such time the Lord laid it before them. The Prophet *Dauid*, Psalm. 32. (which he intituled a Psalme of instruction concerning the free remission of sinnes) teacheth how we shall finde the same. For many perswade themselues, that their sinnes are forgiuen, when they be not. He also sheweth, that vntill trouble of minde did driue him to particularize and confesse his speciall sinnes to God, he found no comfort. *Manasses* which did eate the bread of sorrow, and did drinke the water of griefe, vntill he had lamented and sorrowed, felt no rest nor peace. The woman of Samaria, Iohn. 4. was pleasant, and iested with our Sauiour Christ, vntill her sinnes were opened, and then she began to answere with more reuerence. For vntill she was willed to call her husband, she thought all was safe: but after he had tolde her, that she had plaid the adultéresse, she acknowledged him that he was a Prophet. Wherefore we may see by this which hath been spoken, that the word of God onely pricketh our consciences, as plainly may here appeare by the Iewes, who cared not for the Apostles, nor made any conscience, vntill their hearts were pricked.

The power of the plaine and simple preaching of the Gospell.

The power of the word.

Heb. 4.12.

The word must pierce vs.

Ioh. 16.8.

2. Sam. 12.

In the second place we must note, that they were rightly pricked. For many oftentimes are pricked, which kicke against the pricke, and hauing their consciences galled by the word, they murmure either against the preacher of the word, or against the word it selfe. Here then is the difference betweene the godly and the wicked, the one is pricked and is made more carefull in a godly conscience; the other more hardened then before. But this is a godly sorrow, when wee loue the man that rebuketh vs, and reuerence the word the more being by it reprooued in our conscience. Doe wee loue him then that rebuketh vs? then we heare profitably. Let vs examine our selues in this sort: I see God hath wounded me

Signes of godly sorrow.

me by him, he is the inſtrument whereby God doth humble me, I will therefore loue him. Contrarily, if we be often touched and amend not, we are in danger of Gods wrath. Many indeed are pricked with pouertie, many with ſicknes, and ſome with other like afflictions, but few with their ſins, which is the cauſe of their pouertie, ſicknes, and other afflictions. Let vs then learne a willingnes to offer our ſelues to be taught and to be pricked for ſin, as theſe men were. The wicked alſo are pricked ſometimes: but it is rather for feare of puniſhment, then for conſcience to diſpleaſe God, as were *Caine* and *Iudas*. Some men are pricked, and to put away their ſorrow, they will goe ſleepe, they will goe play, they will goe ſport, they will get to merrie companie, and paſſe away the time, and ſo, as they terme it, they will purge and driue away the rage of melancholie: they neuer goe to any preacher, to aske of the Lord, or at the mouth of his ſpirit: they neuer reſpect prayer, nor ſeeke any comfort in the word of God. But to put away ſorrow on this ſort is to call it againe, and to feele it more freſhly either in the houre of death, or in hell. Contrariwiſe, if our ſorrow doth driue vs to prayer, or to the word of God, it is good. As for the wicked and prophane worldlings, though (as the Wiſeman ſaith, Eccleſiaſt. 11.) he ſpend all his dayes without any euill, yet his darknes will be greater then his light, his ſorrow greater then his pleaſure, his loſſe greater then his gaine, his trouble greater then his vanitie, in hell. Let vs not then ſo earnally ſhake off this godly ſorrow: for the word will ſend vs often an vnquiet ſpirit, that wee may ſeeke to be quiet in Chriſt. To examine our ſelues herein: Haue we heard the word of God? were we pricked by it? then haue we profited: Haue we not been pricked thereby? then as yet are we not a ſacrifice for the Lord. For, as was ſaid before, Chriſt comforteth them that are troubled, he helpeth them that doubt, he eaſeth them which are in diſtreſſe, hee ſetteth their feete in the way of peace and gladneſſe, that haue long been in darknes and ſorrow. Haue ye not been ſorrowfull, and will ye learne a ſalue for this ſore? be ſorrowfull, that ye were not ſorrowfull; be pricked in your hearts, becauſe you were not pricked. Haue we heard the word? let vs examine our ſelues, if our knowledge be the better, if our affections be the holier. As hauing heard the expoſition of the law of God, doe we feare God? doe we know how to loue God? doe we pray to God? doe we worſhip God in our ſoules, and in our bodies more carefully, and in greater conſcience then we haue done heretofore? Are wee not now as prophane and careleſſe ſtill in giuing the right worſhip to the true God, as before we were too ſuperſtitious, in ſeruing Angels, Saints, and other falſe gods; neither ſorrowing for our idolatrie, nor caring for true religion? Haue we not blaſphemed, and prophaned the name of God in vnreuerent hearing his word, in vnprofitable talking of his workes, and abuſing his owne maieſtie with ſwearing and curſing as much as euer wee did before we heard his word? Haue wee kept holie the Sabboth? or haue we not prophaned it, by open neglect of the word, by playing, ſporting, drinking, and other vanities? Doe wee not ſtill ſend forth our ſeruants to diſpatch our buſines on that day, as if it were the market day, when they may doe ſuch things moſt lawfully? Are not parents, houſeholders, and gouernours, as ſlacke in prouoking obedience; and children, ſeruants and ſubiects, as ſlow in yeelding obedience as euer they were? parents in the meane time, not ſeeing that children therefore rebell againſt them, becauſe they rebell againſt God; nor houſeholders perceiue that ſeruants doe not their duties to them, becauſe they doe not their dutie to God? Are we leſſe wrathfull, and more mercifull? Are we leſſe riotous, and filthie defilers of our fleſh? and are wee more ſober, chaſt and holie? Are we leſſe giuen to oppreſſion, to hard dealing one with another, and more iuſt, righteous, and carefull to maintaine the good eſtate of our brethren? Are we not backbiters, ſlanderers, or ſowers of diſcord, cauſers of contention among our neighbours? being farre off from maintaining loue, vnitie, and the good name of our brethren? The cauſe why we cannot ſee further into theſe things, is, becauſe we flatter our ſelues, and becauſe we compare our ſelues with our ſelues and with others, but not with the rule of Gods word. Let vs then learne to accuſe our ſelues, and to iudge our owne conſciences. For if God ſee vs condemne our ſelues, he will not condemne vs; if we accuſe our ſelues, God will not ſuffer Satan to accuſe vs; if we iudge our ſelues, God will acquite vs from the fearefull iudgement to come; if wee be diſpleaſed for our ſinnes, God will bee pleaſed with

How fooliſhly many would put off their ſorrowes.

A true examination of our ſelues.

In our examination he teacheth vs to follow the order of the commãdements.

1. Cor. 11. 30. 31.

with vs in Christ his righteousnesse. On the contrarie, whilest we lie in our sinnes, we lie in our owne blood; if we iudge not our selues, God will both iudge vs, and bee reuenged of our sinne; he will set our house on fire, he will send enemies, he will send earthquakes, hee will send famines to consume our goods, he will make friends foes, he will send sicknes and sorenes vpon our bodies, and a troubled spirit into our soules, he will send vs an ill name: thus will he bring plague vpon plague vntill we repent, and come to a feeling of our sins. And why doth God all this? becausse we will not come to iudge our selues. *For this cause* (saith the Apostle, 1.Cor.11.30.) that is, becausse we iudge not our selues, *many are weake, and sicke among you, and many sleepe.* 31. *For if we would iudge our selues, wee should not be iudged.* 32. *But when we are iudged, we are chastened of the Lord, that we should not be condemned with the world.* Likewise the Prophet, Psal.89. and 30.31.32.33. *But if his children forsake my law, and walke not in my iudgements, if they breake my statutes and keepe not my commandements: then will I visit their transgression with the sword, and their iniquitie with strokes: yet my louing kindnesse will I not take from him, neither will I falsifie my truth.* For as a father withdraweth from his childe sometimes his loue, and whippeth him with the rod of correction: so the Lord dealeth often with his children, and scourgeth their naked conscience. God doth iudge his here, but his enemies will he iudge in the world to come: if wee be not punished here, the punishment will be as a thunderbolt in the day of iudgement. Hast thou been afflicted, and not profited? Will not a little crosse serue thee? a greater shall come to thee. Will not a few troubles turne thee to God? then many shall come vpon thee. If a man be not troubled for sinne here, it is the way to hell: if hee be troubled here, it is the way to heauen. And as they which haue not bin troubled hauing had a little ioy, shall haue eternall paine: so they which here haue had a little paine, shall after haue euerlasting ioy. They that are corrected and haue profited by it, are afflicted of the Lord in mercie: but they that be vexed and amend not, receiue a token of Gods further wrath. Wherefore we must not looke to feele comfort in the remission of sinnes, vnlesse wee also haue sorrow for committing our sinnes. For neuer any of Gods children were comforted throughly, but they were first humbled for their sinnes. To the working of which humiliation, wee must remember Gods iudgements shewed on others. Hath God destroyed the whole world for sinne, and can he not, or will he not destroy thee for sinne? Hath hee ouerthrowne whole nations, and will hee suffer thee to lie still in thy sinnes? See how full hell is alreadie, and yet daily wee runne headlong thither. Consider also how great thy sinne was, that could not be cleansed but by the blood of Iesus Christ: Oh how foule was that sinne, that nothing else could wash it, but Christ his heart blood? Oh how great was our guiltines, that was raunsomed by such a price? How great was the sore that needeth such a salue? how deepe was the wound that needed such a medicine? O louing kindnes and vnspeakable loue towards vs! Shall Christ be slaine for our sinnes, and wee not labour to slay sinne in our selues? Shall Christ dye for our sinnes, and sinne as yet is not dead in vs? Shall Christ be crucified for vs, and will we not crucifie sinne in our selues? Shall Christ haue his heart pricked with a speare, and shall not wee haue our hearts pricked with sorrow? This is the true vse and meditation of Christ his passion. We are wont to defie the Iewes for accusing Christ, wee spit at *Iudas* for betraying Christ, and wee condemne *Pilate* for condemning Christ: but we are much more to be at defiance with our sinnes, which accused him before the iudgement seate of God; we are to accuse our selues, who haue and daily doe betray him; we must condemne our selues, whose sinnes haue condemned him. But if neither the iudgements of God, hell, nor the crosse of Christ can moue vs, then let vs examine our selues how we can reioyce in Christ.

Simile.

Sorrow for sin, the way to heauen.

Luk.16.

True humiliation before sound comfort.

Rom.6.12. Zach.12.10.11 Gal 5.24.25.

It followeth to speake of the counsell of *Peter*, *Repent*: as if he should say, I know your hearts are pricked, howbeit I will shew you, how it is the policie of the diuell, to make these good motions quickly to waxe drie in you, hee will stay you from persseuering, you must therefore endeuour to continue in this godly sorrow. The Apostle saw, that this sorrow, which as *Paul* witnesseth, is not to bee repented of, was well begun in them: but in continuing his Sermon still to that effect, hee sheweth that our sorrow must be also continuall. Many sorrow, as hath been shewed, but in a worldly sorrowing, which bringeth eternall death,

Not to content our selues with sorrow for sin, but to proceede to repentance.

death, not in a godly griefe which bringeth repentance. Wherefore wee are to note that repentance beginneth in vs, continueth and endeth with sorrow. Now, if it might bee, it were expedient to shew what repentance is. In one word, repentance is not a bare leauing of sinne, but an vtter condemning and misliking of that sinne which wee haue left. For though we haue left it, yet it may make vs to sorrow for it many yeeres after, yea euen at the poynt of death. *Dauid* had left his sinne, but it caused him to sorrow many yeeres after. *Iosephs* brethren had forsaken and almost forgotten their sinne, yet it troubled them, and grieued them thirteene yeeres after. Our pricking of heart therefore must bee continued and daily renued. This repentance is figured in Baptisme, both in that wee must dye to sinne, and burie it, and also that we must rise againe to newnes of life: for a man cannot dye to sinne but by the vertue of Christ his death, neither can hee rise to righteousnesse without the power of his resurrection. Now we must know that as our sinnes are forgiuen, so wee must also receiue Gods spirit. If God promiseth mercie to our children, much more to vs, if wee beleeue and receiue his promises; if to them which are a farre off, much more to them that are neere. And yet though we haue been baptized an hundred yeeres, and haue not receiued the holie Ghost, we may dye in our sinnes. Some vnderstand by the gift of the holy Ghost, the graces of God bestowed on the Apostles: but in my iudgement their opinion is not sound, because that was a particular thing giuen only to them of that time, this promise is generall and respects all posterities. We are then to note, that repentance is a continuall course of sorrow, and if wee haue this in trueth, then may we boldly seeke for comfort out of Gods word, and from his ministers, and looke what comfort they giue vs on earth, the same shall be sealed also in heauen. Wherefore as it is requisite continually to till the ground, if we will haue fruite, and daily to eate, if we will liue: so in spirituall things, we must be humbled with continuall sorrow, that we may be refreshed with daily comfort in Christ, in whose name let vs pray. *Our Father, &c.*

Note. Repentance what it is.

Phil. 3. 9, 10, 11.

Sorrow for sin must be continued.

Note.

FINIS.

MEDITATIONS ON PROV. 4. VERS. 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23.

Take hold of instruction and leaue not, keepe her, for she is thy life.

THE matter which is contained in this verse, hath bin often repeated in the chapters before, yet here againe it is necessarilie repeated: for in these matters besides our great dulnes and negligence wee are so readie to deceiue our selues, and to thinke wee loue the word when wee doe not, and doe perswade our selues in our owne imaginations that we haue laid fast hold of wisedome, when indeede wee haue neither touched nor tasted it. Therefore that wee might beware of this, hee repeateth that which hee had spoken before in most effectuall and significant speeches. For the word which is here translated, *lay hold*, doth signifie to lay hold with strength, as we see men that are

Many thinke they loue God, his word and religion, when indeede they doe not.

are in perill of drowning, they will lay hold ſo faſt vpon a thing, that their hands may be ſooner broken then looſed; all their power for the preſent time is in their hands, and they will moſt ſurely hold faſt that they catch in their hands: In like manner muſt we lay hold vpon wiſedome with our heart, with ſuch ſtrength and power muſt we catch hold of it, that nothing whatſoeuer be able to ſeparate vs from it. This is the firſt thing whereunto we are here exhorted. The ſecond muſt neceſſarily be ioyned to this: which is, that wee doe not leaue it for any thing, but keepe it as faſt as wee hold it. Both theſe exhortations are moſt neceſſarie, for we are very ſlack and ſlow to lay hold, and when we haue laid hold, through careleſnes we are readie to loſe it: hereof it followeth, that wee forget many godly leſſons that wee haue learned. Hereof it is that wee loſe many worthie things wherein wee haue been greatly comforted: yea hereof it commeth, that we be many times ignorant of ſome principall poynts, of which we haue been often inſtructed. Therefore if wee will for euer learne, that we haue once learned, if we will continually feele comfort, in that wherein we haue been once comforted: then let vs with all diligence attend vnto theſe two things: firſt, that we lay faſt hold vpon the word, and then that we keepe it faſt and ſure when we haue laid hold of it. This if we would doe, then are wee to beware of two things, which herein would greatly hurt vs: firſt, we muſt beware of vanitie of our mindes, that wee be not led away with it, from the word vnto worldly luſts, and from vertue vnto vanitie. Secondly, we muſt be very circumſpect in matters of this world, for the ouer-bold and vnwarie dealing in them, is of great force and power to keepe vs from catching faſt holde vpon wiſedome, and if wee haue alreadie laid faſt hold as we thinke, yet if our minde be bewitched with worldly things, the couetouſneſſe of them will choake vp all care of the word: the deſire of them will diſpoſſeſſe wiſedome, and caſt it out of our hearts. Theſe two things if we be carefull to auoide, then ſhall our hearts be much more fit to receiue the word, and to keepe it with care when wee haue receiued it. The things whereunto wee are here exhorted, are giuen vs in charge in the ſecond commaundement of the law, vnto which place this verſe muſt be referred.

Simile.
How to hold faſt true wiſedome.

The cauſe of forgetfulnes is careleſnes.

Two things to be auoided: firſt, vanitie of minde: ſecondly, worldlines, if we will intertaine and poſſeſſe wiſedome.

Verſ. 14. *Enter not into the way of the wicked, and walke not in the way with them.*
15. *Auoide it and goe not by it, turne from it and paſſe by.*

SAlomon hath hitherto exhorted vs to wiſedome, now he dehorteth and calleth vs backe from all manner of euill, which might hinder our proceedings in wiſedome, and firſt he aduiſeth vs to auoide all euill examples: ſecondly, he willeth vs to beware of our owne waywardnes and corruptions, and to flie from the euill examples of ſinfull and wicked men: he dehorteth vs in ſixe verſes, that is, from the 14. to the 20. and his dehortation conſiſteth of a precept, and the reaſons of the precept: the principall is expreſſed in the 14. and 15. verſes, we muſt haue no fellowſhip or familiaritie with the wicked, and becauſe it is hard to flie from them, and becauſe their companie is daungerous, therefore *Salomon* vſeth many words to ſet out the matter, ſhewing indeede, that we can neuer be too much or too often warned of them: for he ſaith, *Enter not, walke not, withdraw thy ſelfe from it, paſſe not by it, decline from it.* Much like vnto this phiſick, the Phiſitions preſcribe for the plague, for they ſay, if a man will be preſerued from the plague, he muſt obſerue theſe three things: firſt, that he quickly and with all ſpeed flie from it: ſecondly, that he flie farre away: thirdly, that it be long ere he returne to the place againe. By this they meane, that if the ayre be once infected, there can be no remedie deuiſed to preſerue a man in that place: now the plague is no more contagious then the wicked are, the plague doth no more infect the ayre, then the wicked doe infect thoſe places wherein they liue: and therefore *Salomon* doth very well to preſcribe this remedie for the auoyding of the infection which might be gotten by euill companie. For what could preſerue a man in Sodome, but onely his lawfull calling: therefore vnleſſe a man haue ſuch a calling to keepe him there, he muſt flie quickly from the wicked, he muſt flie farre from them, hee muſt ſee them amend before hee returne vnto them. *Dauid* did very well ſee this, and therefore hee doth in many places crie out againſt them. *Away from me ye wicked. Woe is me that I haue ſo long dwelt in Kedar. Dauid*

What to be auoided.

Simile.
To auoide the ſocietie of the wicked.
Citò, longè, tardè.

Pſal. 119. & 120

nid was not effeminate, he had not a womanish heart to crie without cause, he felt the smart of it, and therefore crieth so earnestly against them, he saw no good example, hee saw no occasion of goodnesse, he was much hindered in his obedience, he had many pul-backes, and other great disprofites. By this then we see, how needfull a precept *Salomon* doth here giue vs; but the necessitie of this shall more plainely appeare, if we consider either the wickednesse of their wicked practises, or the hurt which the godly haue receiued by them, for the will of the wicked is wholy bent to euill, they be euer willing and readie to hurt good people, when any occasion is offered, their skill is great, and their wisedome is answerable to their will. And therefore our Sauiour saith, *The children of this world are wiser in their generation, then the children of light*,

This wisedome we may perceiue in them, whether they shew themselues deadly and open enemies, or friendly and counterfeited friends: for if they professe themselues to be our enemies, it is maruailous to see their practises. First they will vse all extremitie and hard dealing, they will offer violence, and oppresse him (if it be possible) with wrongfull iniuries: and what is their purpose in all this, but to prouoke him that is good to requite euill for euill, and so fall from his God, or at the least wise to stay and hinder him in the course of his godlinesse, that God may be displeased with him? If this thing will not preuayle, they will worke another way, and labour by slander and false reports, in such wise to discredit him, that he may be vtterly discouraged, and caused to forsake his profession. And yet they will finde another way if this will not worke: they will deuise craftie fetches, and practise subtiltie against him, they will inuent pestiferous policies, and finde craftie counsels to ouerthrow him. These and many other wayes haue they to spit their spite, and spue out their venemous poyson against the people of God. If thus also they cannot haue that successe they looke for, if by this meanes they cannot obtayne their purpose, they wil take a contrary course to preuaile that way if it be possible: they will faine friendship and become our friends, they will flatter vs with faire words, and allure vs with their benefits, to communicate with them in their wickednesse, and to be companions with them in their sinnes: but then they deale most dangerously, when they marke and obserue our dispositions, and become appliable to our nature (for this meanes will they also vse:) so malicious are they indeed towards vs. If we be religious, they will shape some shew of religion; if we prayse any, they will praise him; if we mislike or dispraise any, they will shew their mislike of him. Thus in all things they will marke our mindes and our disposition, and will so applie themselues vnto vs, that except God giue vs grace they will ouerthrow vs. Seeing therefore they haue a readie will to hurt vs: seeing also they haue great skill to deuise most forcible and politike meanes against vs, what worthie account must we make of this precept, wherein *Salomon* teacheth vs how we may keepe our selues from receiuing any hinderance by them? Againe, if we thinke vpon the hurt that the godly haue had by them, or if we consider how they haue been infected through their corruption, wee shall confesse indeed that it is most dangerous to deale with them, and it is the best way to keepe vs farre from them. *Ioseph* was a good man, and indued with great graces, he had receiued great increases and strength of faith, and had strong temptations: yet being dayly conuersant among the Egyptians, hee learned to sweare *by the life of Pharaoh*. *Dauid* was a man according to Gods owne heart, he suffred much, and learned great obedience by his sufferings: yet abiding but a while among the vncircumcised Philistims, he learned *to lie and to dissemble*. What shall I say of *Lot* and his familie? what danger was he in? what losse did he sustaine? what hurt had he in his goods, in his soule and body? hee was caried away with the wicked Sodomites captiue, his goods and cattell were taken from him: and though through Gods goodnesse he was rescued, yet he loued Sodome still, and would liue in it, yea, though fire and brimstone were readie to be powred vpon it, he must be dragged and drawne out of the towne, or else he would not easily haue left that place, albeit his soule was dayly vexed with the filthinesse of their behauiour; his wife looked backe when shee was deliuered, and therefore she was turned into a pillar of salt; his daughters were so corrupted, that they were not ashamed to lie with their father, and *Lot* himselfe learned to drinke wine very liberally, whereby hee was brought into a filthie sinne. If a man were

1 *The practises of the wicked against the godly.*

2

3

What euill examples do.

assured

assured that he should continue safe, notwithstanding all the temptations of the wicked: yet the care of his familie, and feare of their falling should be a cause sufficient to driue him from wicked company. But if he himselfe be touched with a conscience and a feeling of his owne infirmitie, what loue of profite, what hope of aduantage should keepe him there? *Lot* therefore might plainely see the iudgement of God vpon him and vpon his family, because he would liue and linger so long among those wicked Sodomites. Now if these men receiued such deepe and great woundes by wicked company, then who is that man, or what is his name that can thinke to stand among them? We therefore ought to be most circumspect and carefull to keepe vs from the company of wicked men: for their heresies will make vs heretikes, their carelesnes will make vs vngodly and secure. This commandement of flying euill is very generall, and may be extended to all the commandements, which we are brought to breake by reason of euill company.

No hope of lucre or preferment must linke vs in any league with wicked men.

Vers. 16. *For they cannot sleepe except they haue done euill: their sleepe departeth except they haue caused some to fall, &c.*

THe law and precept which was prouided for the auoyding of euill company, was most effectually set downe in the two former verses. The reasons of this commandement do follow in the foure next verses. These reasons are in number two. The first is drawne from the peruerse and crooked nature of the will and disposition of wicked men, in the 16. and 17. & 19. verses. The second is drawne from the state of the godly, and from their behauiour, vers. 18. The nature of the wicked is such, that they count wickednesse as pleasant as wine: and therefore they make vngodly practises their chiefe delight; it is their meate and drinke to do euill, they are best refreshed when they most offend: neyther are they content with their owne wickednesse, but they do moreouer cause other to fall into wickednesse. If they cannot come by their purpose; if they haue not great occasion to worke that which they haue deuised; if they haue not made some fitter for their vngodly friendship, then they step desperately from them, they cannot be at rest. For as the hungry man cannot sleepe quietly, because his appetite continually craueth meate: so the wicked taketh no rest nor sleepe, if he be not stuffed, if hee haue not his belly full of wickednesse. How carefull ought we then to be to auoyd euill company? how farre must we flie from it, and how heartily should we hate it continually? Here we may note the contrary, as a very speciall signe and marke of the true child of God: for if we can make it our meate and our drinke to do good, as our Sauiour Christ saith, *It is my meate to doe the will of my father:* and as *Iob* saith, *I esteemed it more then mine appointed foode:* And againe, If wee can count it the great comfort of our hearts, and solace of our soules, when we can do good to others, and prouoke and stirre them vp to goodnesse, this is an argument that wee haue receiued the spirit of God, as a pledge and a seale of our euerlasting saluation, and that we are the children of God. Moreouer, if we be grieued when we haue wrought no goodnesse, nor gotten good by others: if we be as it were comfortlesse, when wee haue not taught others some goodnesse, or when we haue not prouoked them vnto practise of some good, which they had before time learned: this may well warrant vs that we do truely loue God, and that he loueth vs, and will bring vs vnto life. Thus farre for the first reason, which as it describeth vnto vs the nature of the wicked: so it must be applied to the generall head of sinne, and the corruption of our nature.

Reasons of the former precept.

The delight of the wicked.

A true marke of the wicked.

How we must endeauour to stirre vp others to goodnesse: and be sorie when we haue not performed any such dutie.

Vers. 18. *The way of the righteous shineth as the light, that shineth more and more vnto the perfit day.*

THe second reason why we should auoid the euill companie of the wicked, is, because of dutie we are bound to ioyne our selues to the godly, and to be companions of all them that feare the Lord. It is not enough to flie from the wicked, and to leaue their companie: but we must make haste to the assemblies of the godly, and linke our selues in friendship with them: for of our selues wee can deuise euill, and by our selues we can learne to worke

Psal. 119. *It is not sufficient to flie the counsels and companies of the wicked. We must hasten to the societie of the godly.*

worke wickednesse: wee can giue place to vngodly motions, wee can foster vp fleshly desires, yea and through our corruptions, aboundance of euill will flow out of vs. Albeit therefore we do auoyd the corruption wherewith we might be infected by others, yet if we prouide not some helpe for our owne infirmities, by good company, we may be as wicked when we are alone, as those which liue among the wicked: we must then seeke the company of Gods people, and with them we must nourish peace and loue, by labouring to profite them by what good thing soeuer wee haue, and by receiuing and learning some goodnesse by them, for the sustaining of our infirmities, for the relieuing of our needes, and for the supplie of our manifold wants. *Dauid* did see how needful this was: therefore Psal. 16, he doth not onely say, that he will keepe himselfe from the corrupt worship of the wicked, because he hateth them: but hee will ioyne himselfe to Gods people, for the loue that hee beareth them, saying: *All my delight is in the Saints.* And in another Psalme saith hee: *I hate them that hate thee O Lord:* whereunto that may be well ioyned, that is, *I am a companion to all them that loue thee, and loue thy name.* But *Lot* did greatly faile in that point, when he would not returne to his vnckle *Abraham*, after he was deliuered out of Sodome: for if he had gone vnto him, he might haue been preserued from much woe peraduenture, which after did befall him. But it was hard for him to confesse his fault vnto his vnckle, this was grieuous vnto him, and therefore he would not seeke for the company of *Abraham*. And what came hereof but griefe vnto himselfe, shame vnto his family, and continuall punishment vnto his posteritie?

Psal. 109.

Lot.

This rule then must be diligently obserued, that we be alwayes as carefull and desirous to ioyne our selues with godly companie, as we be to auoyde the assemblies of the wicked. If this be so, as it ought to be indeede; then how great and how grieuous is their sinne, and how fearefully doe they offend, which forsake the societie of the godly, to dwell among the wicked, and doe leaue the companie of Gods people, to haue the familiaritie of wicked men? It were good for such to consider what the Angell of the Lord said vnto *Hagar*, when she fled from *Sarah* her mistresse: *Hagar Sarahs maide whence commest thou? and whither wilt thou goe?* This talke might passe betweene them. Angell. Whence commest thou? *Hagar*. From *Abrahams* house. Angell. Whither goest thou? *Hagar*. Into Egypt. Angell. Whence commest thou? *Hagar*. From the people of God. Angell. Whither goest thou? *Hagar*. To the vngodly Egyptians. Angell. Whence commest thou? *Hagar*. From the Church of God. Angell. Whither goest thou? *Hagar*. To the Synagogue of Satan. Angell. Take heede to thy selfe and beware, commit not this great wickednesse, doe not this great sinne against the Lord, returne thy selfe vnto thy mistresse, humble thy selfe vnto her, and be obedient vnto her will. How pithie is this speech? How effectuall and worthie to be remembred, if we haue alreadie chaunged our places, or if we goe about to change them? Let vs remember the saying of the Angell, and let vs consider whether it may not likewise be said vnto vs: whence commest thou? out of the Church of God: whither goest thou? to the assemblie of heretikes: where hast thou beene? in the Church: where art thou, or whither wilt thou goe? to the world and the vanitie thereof. O fearefull exchange! Refraine thy selfe betimes, returne thy foote with speed, come hastily to the Lord thy God, humble thy selfe vnder his hand, promise and performe all obedience vnto him, that hee may receiue thee to his fauour againe. Let vs thinke that the Lorde doth speake vnto our consciences, and let vs then answere him with a pure heart, and it wil without doubt stay vs from many vnaduised and vnprofitable changes. If we do rightly and in truth consider of this, we shall be so far from going to the wicked, that if we be among them, we shall hastily separat our selues from them, that wee may resorte to the children and people of God, which in this verse are called righteous.

Gen. 16. 8.

Vaine and vnprofitable changes of places and of callings, &c.

Psal. 1. 1, 2.

Two markes of a righteous man.

These righteous men whose company we must keep, and to whom we must associate and ioyne our selues, are here described by two notes. The first note of a righteous man is this, that his life be ordered and guided by the word of God, which shineth out before him as a light to his feete, and a lanterne to his paths. When a man therefore hath a desire and care to measure all things by the word, he walketh in the light, his light shineth, he hath an argument that he is a righteous man.

1

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The ſecond note of a righteous man is, that hee ſtill growes vp, and maketh daily good proceedings in godlineſſe. But here may ſome man ſay: I feele not this encreaſe and going forward: nay I am ſo farre from that, that I am ſometimes driuen to commit ſinne. To this I anſwere, that ſuch a ſtate is both doubtfull and dangerous: yet if in a good conſcience thou labour to prouide for the peace of thy ſoule, then trie thy ſelfe and thine owne heart by theſe notes. First if the conſcience of thy former careleſneſſe doe make thee carefull: if the remembrance of thy former ſinnes doe cauſe thee more to hate and abhor ſinne, more to flie from it, and the more manfully to ſtriue and fight againſt it; and to be ſhort, if thou canſt make euery thing that befalleth thee, an occaſion to helpe thee forward; then maieſt thou thinke, that euen in theſe things thou makeſt ſome good proceedings, for as we knowe that the cloudes can neither leſſen the light of the ſunne, nor let the courſe thereof, becauſe at the laſt they are ſcattered by the heate of the ſunne which ſhineth out moſt comfortably: ſo we may be ſure that although ſometimes our righteouſnes be couered with our infirmities; yet if we ouercome them and driue them away, the courſe of our righteouſneſſe is not hindred. And againe, as a man is not letted by a fall in his iourney, when he learneth thereby to take better heede, and to haſte faſter forward: ſo wee by our falles and infirmities are not ſtayed, if they make vs more carefull of our ſelues, and more earneſt in going forward; yet muſt we not ſay here, it is a light matter to ſinne, that thereby they may be made more carefull: for if a man haue once truely felt the griefe of heart for ſinne, if he know how hard it is to get victorie ouer it, if hee conſider how much hee hath diſpleaſed God by ſinne, if he conſider the fearefull puniſhment which hee hath procured to himſelfe, and if he be perſwaded that none can rayſe him vp from ſinne but God alone: then hee will be moſt afraid to ſinne, becauſe hee knoweth not whether God will rayſe him vp or no, and therefore if any thinke that it is but a ſmall matter to ſinne, it is certaine that they haue not as yet vnfainedly repented, they are not as yet waſhed from their ſinnes. This firſt rule then is good and very fit to trie our ſelues, when to our owne feeling we can perceiue no encreaſe of godlineſſe within vs, which doth cauſe vs when we ſee it, to eſteeme more highly of the word, and to make greater account of it: for if our former negligence, or ſome ſinne through infirmitie, whereunto we haue ſlipped, do make the word more ſauorie and lightſome vnto vs, then it is certaine, that the Lord of his goodneſſe, by this fall hath helped vs forward. Contrariwiſe, if our former careleſneſſe doe make vs more careleſſe, if our ſlippes or ſinnes do make the word vnſauorie or vnſeaſonable vnto vs, we are in a moſt fearefull plight, we are in great danger to fall away: therefore let vs ſtriue againſt theſe, and let vs labour to vſe euery thing to helpe vs forward, let vs labour to finde ſweetneſſe in the word, and thus we ſhall haue comfort, euen in our infirmities; then ſhal our light ſhine brighter euery day, vntil we come to our dying day: now the means which God hath appointed to preſerue & increaſe this light in vs, is his holy word, by which as wee receiued our light, ſo muſt wee labour to haue it continued: herefore if we wil not haue our light quenched, we muſt not deſpiſe prophecie; if we wil haue it to burne cleere, then we muſt attend vnto hearing, reading, conferring, meditating, and other exerciſes of the word, wee muſt eſchue euill, and the occaſions of euill, then our light ſhall flame out continually.

2

Notes of a good conſcience.

1

2

3

Simile.

Simile.

Good cautions to keepe vs from ſinne.

3

Verſ. 19. *The way of the wicked is darknes, they know not wherein they ſhall fall.*

THe former verſe is amplified by the contrarie eſtate and condition of the wicked, their way is as darknes, becauſe they be deſtitute of the light of Gods word, & they know not wherein they ſhall fall: they ſin and ſee it not; they run vnto hereſies and know it not; the iudgments of God hang ouer their heads, and they eſpie it not: therefore when they thinke leaſt, they ſhalbe brought into greateſt danger; trouble ſhall aſſaile thē like an armed man, and their ſorrow ſhall come vpon them like as vpon a woman that trauelleth with child. In this caſe are all thoſe which are not inlightened by the word, this is the ſtate of all thoſe that make not the word their lanterne, continually to ſhine out before them. But the children of God are in a contrarie caſe, they are directed by the word in all their doings, and in the

How the wicked walke in ſinne and knowe it not.

light of the word they ſee light. They ſee the ſubtiltie of ſinne, and therefore they ſhunne it, and they are taken with an horror as it were of al manner of hereſies, they foreſee Gods iudgements and preuent them, and ſo are they kept ſafe and preſerued from euill. Thus farre haue we been dehorted from vngodly companie, both by precepts and reaſons. The ſecond part of this dehortation followeth from this place to the end of the chapter.

Verſ. 20. *My ſonne, attend vnto my words, incline thine eare vnto my ſayings.*

HEre followeth the dehortation, wherein we are forewarned of the corruption which is in our ſelues: yet before the Wiſeman commeth to giue any ſpeciall or particular precepts of this corruption, he doth after this manner deliuer ſome generall precepts for the vſe of the word, whereby this corruption may be cured in vs. Theſe generall precepts are ſet forth in three verſes, wherein firſt there is generally required of vs great attendance vnto the whole word of God in theſe words: *Attend vnto my words.* Secondly, wee are commanded to heare the word. This precept bindeth vs to heare, whether the word be read or preached, or whether it be conferred of: for all theſe waies we may get great profit by hearing the word. And becauſe we are not eaſily drawne vnto this hearing, therefore the precept is very effectually deliuered in theſe words: *Encline thine eare.* In which kinde of ſpeech there is firſt noted, our naturall ſlothfulnes and ſecuritie, which of our ſelues haue no good deſire or inclination to heare, vnleſſe God by his ſpirit doe worke it in vs, and bore through our eares. Secondly there is noted this; that wee ſhould heare, though it be paine for vs to doe; wee muſt ſtriue and ſtruggle with our ſelues that wee may heare, when the Lord doth neuer ſo little ſtirre vs vp thereunto.

Profit by reading, preaching, and conferring of the word.

Verſ. 21. *Let them not depart from thine eyes: but keepe them in the middeſt of thine heart.*

IN theſe words is a third charge giuen vnto vs, and that is this, that wee ſhould make a profitable vſe for our ſelues in the reading of the word, and in beholding of the creatures: for both theſe waies wee may winne great and good ſtrength to ouercome our corruption, and both theſe exerciſes are in the word commended vnto vs. The fourth and laſt precept is contained in the latter end of the verſe in theſe words: *Keepe them in the middeſt of thine heart.* In this precept is preſcribed the manner of the vſing and doing of the former duties: for all of them muſt be done with the heart, wee muſt giue attendance to the word, not onely with the ſtilnes and quietnes of the outward members, but wee muſt alſo be attentiue with our hearts, we muſt heare the word read, preached, and conferred of, not with our outward eares alone, but alſo with our very hearts. Wee are not to reſt in the ſimple reading of the word, or the bare beholding of the creatures: but wee muſt labour for a fourth thing, wee muſt looke that our hearts be preſent, when wee either reade the word, or behold the creatures. And yet there is a further thing to be here obſerued: for by this commandement we are charged to lay vp in our hearts all the profit which we learne by theſe meanes. It is not ſufficient to vſe them, it is not enough to feele ſome preſent vſe and profit by them: but we muſt lay vp in our hearts whatſoeuer gaine wee get, that wee may be ſtored and prepared for the time to come. This muſt bee done by prayer and meditations: for if wee pray feruently before, after, and in the vſing of theſe meanes: and if after we haue vſed them, we doe diligently meditate vpon them, both that we may be confirmed in each dutie, and alſo that we may applie them to our owne particular and priuate vſe: then vndoubtedly God will giue a bleſſing to his meanes rightly vſed, and will write the fruite of them in our hearts, yea the Lord will giue a further bleſſing vnto them; life vnto vs, and health vnto our fleſh, as it followeth in the 22. verſe, which before hath been expounded.

We muſt ſtore vp the word in our heart, by prayer and meditations.

Theſe verſes are very notable and worthie of all remembrance: for they commend vnto vs all the meanes whereby Gods word is made effectuall vnto vs, as hearing, reading, preaching, praying, conferring, meditating, and ſuch like godly and heauenly exerciſes. In other places of the Scripture, ſometime one, ſometime another is mentioned. But here all

all are expreſſely named, and this no doubt was done by the great wiſedome of God the holy Ghoſt, which by this hath met with the corruption of our owne nature. For this corruption much preuaileth and beareth great ſway in vs, that we vſing ſome one meanes diligently, doe neglect all the reſt. Some men doe ſo reſt in their priuate reading, that they neglect hearing, praying, and other holeſome meanes: ſome do ſo highly eſteeme hearing, that they will neuer reade to confirme the thing that they haue heard, nor vſe any other meanes. And ſo of the reſt: for there are men of all ſorts. But the holie Ghoſt commendeth all vnto vs, and chargeth vs with all, and that ſo ſtreightly, that we cannot with hope looke for any bleſſing from God, vnleſſe wee be carefull and diligent in all. It is the dutie then of euery man to be ſeriouſly exerciſed and occupied in all thoſe exerciſes, that God may bleſſe all: or if not, that ſometime one, ſometime another, according to his good pleaſure, may profit vs. Theſe 9. verſes, becauſe they giue vs in charge to vſe with diligence the hearing and other exerciſes of the word, muſt bee referred vnto the ſecond commaundement.

We muſt not reſt in the vſe of one good meanes.

Verſ. 23. *Keepe thy heart with all diligence: for thereout proceede the actions of life.*

IN this verſe hee doth call vs from all kinde of inward euill, which ſecretly lieth lurking in our heart, for as much as that in very deede is the wel-ſpring of all wickedneſſe, and becauſe *Salomon* doth here note the heart, as that which is the cauſe of all ſinfull actions: ſo that although we ſhould ſee any man doe euill, and although we ſhould not at any time be tempted to doe euill by any: yet our owne hearts would corrupt vs and cauſe vs to ſin. We doe hereby ſee that the doctrine both of the Papiſts and of the Familie of loue is moſt vntrue: for they doe teach that a man is not naturally inclined vnto euill, that his nature is not wholy corrupted with ſinne: but that hee is corrupted and infected either by the allurement, or example and temptation of others. True it is, that the occaſion of euill may be offered by ſome other man: but *Salomon* doth here teach vs, that the cauſe of our euill is in our ſelues, and for this cauſe he commandeth vs aboue all things to be watchfull ouer our hearts; for from them doe proceede the actions of life or of death.

See more of this argument in the ſecond part, chap. 33. and 34.

Now the cauſes why we are charged to keepe ſuch ſtreite watch ouer our hearts, are in number two. The firſt is, becauſe the heart doth carrie with it euery way all our ſenſes: ſo that as the Heathen ſaid, It is not the eye that ſeeth, but the heart; it is not the hand that toucheth, but the heart: and ſo of the other ſenſes. So from hence it commeth that there be oftentimes great ſounds and much noyſe: yet becauſe our eares doe attend vpon our hearts, which are earneſtly occupied about ſome other matter, wee heare not the ſounds, we doe not liſten vnto the noyſe. From hence it commeth, that wee ſee not goodly ſights and ſhewes when they be ſometimes offered vnto our eyes, becauſe our eyes are ſet vpon that thing, about which the heart is occupied. Yea from hence it commeth, that we ſometimes ſtumble in the plaine ground, and our feete doe faile vs euen in faire places, becauſe our feete are carried with our heart, which is earneſtly occupied on ſome other matter. Therefore although we ought to keepe with great care our eyes, our hands, our eares, and other parts of our body: yet doth it moſt ſtand vs in hand to keepe all watch and ward ouer our hearts, ſeeing they rule all the reſt.

1 *Two cauſes of watching ouer our hearts.*

The ſecond cauſe why we ſhould watch ouer our hearts, is, becauſe it maketh or marreth all our actions: for if our heart be pure, then all our actions be pure and accepted of through Chriſt, though ſome want be in them: and contrariwiſe, if our heartes be not ſound, but corrupted and vnpure; the thinges that in their owne nature and kinde are good, yet do become euill and ſinfull through vs. This may be perceiued in all the parts of our life: let vs then a little ſee how our corruption deceiueth and defileth vs in many things. Firſt this is without all controuerſie, that it is onely the corruption of our owne hearts, which cauſeth vs to be ſlacke in doing good, or to leaue it altogether vndone, or elſe to do that which is euill and odious in the ſight of God. For albeit many cauſes may be pretended, which ſometimes may haue a ſhew of goodneſſe: yet thoſe cauſes are but corruptions, there is no goodneſſe in them. Some men are kept backe from doing good to their familie

2 *The ſecond cauſe of watching ouer our hearts.*

by catechizing them, becauſe they would not haue all men to talke of them, and becauſe they would not hazard the credit of their name. Some are kept backe from being zealous in godlineſſe, becauſe they might ſtill vſe their libertie, in buying and bargaining, whereby they might prouide for their ſelues and families. And for euery thing they doe, they will haue a colourable excuſe, they will doe nothing without a reaſon. But their excuſes are but colours, their reaſons are very raw, not ſeaſoned with the word. They are deceiued through the deceitfulnes of ſinne, their corruption deceiueth them, they are beguiled becauſe they make no triall of their hearts. The ſame thing commeth to paſſe euen in thoſe things which in their kinde are good. To leaue ſinne is a very good thing: yet if wee doe not herein take heede vnto our hearts, we may be ſore deceiued: for when wee be minded and doe purpoſe to leaue ſinne, let vs conſider the cauſe why wee purpoſe and goe about ſuch a thing, and we ſhall often finde that it is not the conſcience of ſinne, but the feare of puniſhment, or the ſhame of the world, which moueth vs ſo doe. The adulterer doth many times abſtaine from his filthie adulterie, not becauſe that ſinne is odious in the ſight of God, but becauſe it will bring him to open ſhame among men. The theefe without any hatred of theft doth ſometimes keepe himſelfe from the outward act, that he may auoyde hanging and the outward danger of the law. And that the ſhame of the world and feare of men doth more preuaile with many then the feare of God, it may appeare by this that they will abſtaine from ſuch things whereunto there belongeth ſhame, or for which ſome grieuous puniſhment amongſt men is appoynted, as for theft, murther, adulterie, &c. yet they will paſſe by great ſinnes for which there is no penall ſtatute, as ſwearing, &c. For if there were any true conſcience of ſinne in them, they would make a conſcience of all ſins: but eſpecially of theſe ſinnes which in Gods eyes are moſt abominable. Againe, we muſt not reſt when we haue left any ſinne, as though that were ſufficient: but we muſt narrowly ſearch into our hearts, to ſee what cauſe hath moued vs ſo to doe: for if we doe not with ſorrow repent vs of our wickednes, and leaue it for the feare of God; but forſake it, either becauſe it will bee no longer profitable vnto vs, or becauſe wee be ſickly, or olde or weake, and take no longer pleaſure in it; then our labour is but loſt, our hearts haue deceiued vs. And many no doubt are thus deceiued, yea they ſhew that they be deceiued by this, that they can ſtill ſpeake of their ſinnes without ſorrow, and laugh at others which commit the ſame ſinnes. Verely if they had repented of their ſinnes, the remembrance of them would haue been grieuous vnto them; yea they would be very ſorie when they ſaw others fall into the like ſinne. But ſeeing they can laugh and make a ſport at it when any man doth it, as they haue done, moſt ſure and certaine it is that their hearts haue deceiued them, they are yet in their ſinnes, though they haue left them outwardly.

In what reſpects the worldlings leaue ſinne.

Let vs proceede a little further, that wee may ſee into the corruption of our hearts. We purpoſe to deale faithfully, we purpoſe to heare the word, to reade it. Theſe things in themſelues are very good: yet if we be not carefull ouer our hearts, their corruption will pollute and defile them. For if we be moued hereunto not with any zeale of Gods glorie, but with a care of our owne credit, not becauſe in trueth wee would countenance the Goſpell, but becauſe wee would get ſome countenance by it, the thing good in it owne nature is made euill vnto vs, and ſinfull, becauſe our hearts are not right in the thing. And how many be thus deceiued, may ſoone appeare by the ſmall fruite, which moſt men doe get by the word. For when wee ſee many very diligent in hearing of the word, yet profiting nothing, nor deſiring to profit, it is vndoubtedly true, that thoſe men are deceiued by their owne hearts, which are not right with God. If there were any conſcience, if there were any heart or ſpirit in men, they would profit ſomething, or at leaſt they would be greatly grieued for their not profiting. Moreouer, when wee haue brought our purpoſe to practiſe, and haue done any good thing indeede, euen then I ſay may wee be beguiled, if wee take not good heede. The corruption of our heart is readie to make vs proude of weldoing, whereas indeed we ſhould be humbled: it is readie to make vs glorie in that, for which we ſhould giue glorie to God: it is readie to make that an occaſion of ſlothfull careleſneſſe, which ſhould be as a ſpurre to make vs more carefull. Therefore when the thing is done, when the worke is wrought, and when all our purpoſe is brought to paſſe, we muſt ſtill be carefull

The triall of our harts, whether in ſincerities we loue the Goſpell for the truth ſake, or becauſe we get ſome gaine and glorie by it.

carefull ouer our hearts, wee muſt ſtill haue an eye to them, that our corruption be in no wiſe hurtfull to that good grace which God hath giuen vs. Thus whether wee purpoſe to leaue ſinne, or wee leaue it indeede, yet we may be deceiued by our hearts, if they bee not right in doing of them. Therefore aboue all things wee muſt take heede vnto our hearts: otherwiſe we may doe many goodly and glorious things in the ſight of men, yet our hearts will one day accuſe vs for them, our conſcience wil check and controll vs, and God, which is greater then our conſciences, will vtterly condemne vs. Now contrariwiſe, when our heart is vpright with God, when it is ſound and ſincere, then will the Lord fauourably accept of our doings, and through his ſonne he will count them righteous. Thus if wee with a pure heart do leaue ſinne, though the dregs thereof remaine with vs: if with a good heart to Godward we labour after goodnes, though wee cannot doe the good which wee would, this vprightnes of our hearts doth pleaſe God greatly, and he will ſurely pardon the other imperfections through Chriſt. True it is, that no man can ſay his heart is pure, if hee compare it with the rule of Gods word, or with the iuſtice of God: and therefore who ſo ſeeth not great corruptions in his heart, he ſeeth nothing. Yet the children of God may ſay, that their hearts are pure by Chriſt, which by faith purifieth them, and hath wrought the death of ſinne in them, though ſome corruption remaine in their hearts.

This doctrine hath two eſpeciall vſes: firſt to humble vs: ſecondly to comfort vs. We haue good cauſe to be humbled, ſeeing that it teacheth vs, that the very cauſe of all our ſins is in our own ſelues, & cannot be laid vpon any other. It is our own corruption which cauſeth vs to ſinne, whileſt it giueth place to the ſuggeſtions of Sathan, to the policies of peruerſe men, and to the temptations of our owne fleſh. If this corruption were not in vs, no temptation ſhould preuaile againſt vs: if this corruption were not rooted in our hearts, we ſhould ouercome euill through goodnes. Chriſt was free from all ſinnes, and voyd of all corruption, therefore Sathan by temptations could not preuaile againſt him: no, Sathan could not preuaile againſt our firſt father, vntil his hart through vnbeleefe was corrupted: but we through our corruption doe yeeld vnto our temptations, and therefore we are the cauſe of our own ſinnes. That ſaying therefore is altogether vnſauourie, which theeues and others haue often in their mouthes, whē they ſay, woe be to ſuch a man or to ſuch a womā, that euer I knew thē: for if I had neuer fallen into their companie, I had neuer come to this ſtay and wofull ſtate. For albeit euill companie might be a great occaſion of their fall, and though ſuch men and women did ſinne greatly in tempting them to ſinne, yet their owne corruption cauſed them to be ouercome by euill companie, and therefore the cauſe of their ſinne reſteth vpon themſelues. Secondly, this doctrine doth greatly comfort vs, ſeeing it giueth aſſurance of victorie againſt all temptations; if we be renued in our inward man; if our heart be purified by faith, and if we labour againſt them by flying vnto Chriſt. And this ſhall ſeeme comfortable indeede, if wee conſider that euery man hath ſome corruption either more or leſſe in his heart, according to the meaſure of his regeneration. And againe, if wee conſider that the diuell as a deadly enemie, goeth about to ouerthrow him, and to ſubuert his faith by meanes of that corruption. Theſe things if we thinke of, it will be very comfortable to know, that we ſhall perſeuer and continue, not able finally to be ouercome of any temptation: it will be very comfortable to know, that the diuell for all his furie, is like vnto that ſouldier which launced the impoſtume of his enemie, and preſerued his life, when hee purpoſed nothing elſe but to haue ſlaine him. *Ioſeph* was regenerate, and when the temptations of his miſtris came into his eare, hee did fight againſt them, fled vnto Chriſt, and had a good iſſue of his temptations. *Dauid* contrariwiſe, though in part regenerate, and truly renued, yet when the like temptation was offered, he yeelded and was ouercome, becauſe he looked not vnto his heart, diſtruſted not his owne weakenes, ſet not the Lord for the time before his eyes, fled not vnto Chriſt, nor fought not couragiouſlie himſelfe againſt it: therefore in what meaſure we be regenerate, in what meaſure we vnto our regeneration doe adde the feare of God, for the purging of our hearts, and a diſtruſt of our weakenes to driue vs vnto Chriſt; in that meaſure ſhall we withſtand all temptations: and as we faile in all theſe, or in ſome one of theſe; ſo do we yeeld vnto temptations, and ſo are we buffeted by Sathan. If we be pure in heart and ſtand ſtedfaſt, the diuell, the world, wicked

Cauſe of all ſin in our ſelues.

Sathan is made a chirurgion to cure the corruptions of the Saints.

How the pure heart ſtandeth faſt in temptations.

wicked men, our owne corruptions and all may tempt vs, yet they ſhall not hurt vs. They may let vs ſee ſome corruption that is in vs, ſome ſinne whereof wee haue not throughly repented of, or ſomething that is not right within vs: yet if wee yeeld not vnto them, they ſhall doe vs good and not euill, they ſhall driue vs to Chriſt, before whom we muſt lay open our wounds, that he of his goodneſſe may binde them vp. This doctrine then as wee ſee doth teach vs reuerent and Chriſtian humilitie, withall it doth miniſter moſt worthie matter of ſingular comfort.

Now that wee be not deceiued herein, it is requiſite that wee make ſome triall of our hearts, whereby we may be truly humbled if we finde them corrupted: or we may be comforted, if through the blood of Chriſt wee doe feele our ſinnes waſhed away. Our hearts are tried two waies, either by afflictions and temptations, or elſe by the motions and affections thereof. For if there be any corruption in our harts, it will appeare by one of theſe. Sure it is, that as a man doth ſhew himſelfe in troubles and temptations, ſuch a one hee is indeede: if troubles doe not ouerturne him, if feare cauſe him not to fall away, if temptations cannot moue him to forſake the truth, or to denie his profeſſion; then verely he hath a good argument that his heart is vpright; he hath great cauſe of comfort and reioycing. But contrariwiſe, if for feare his heart faint, if for troubles he turne away, if in temptation he forget his triall, and betray the truth; his heart is not vpright with God, he is in the gall of bitternes, he ought in his heart to be greatly humbled. Before this time of triall come, he may thinke well of himſelfe, he may perſwade his heart that there is great godlineſſe in him: but if he examine not himſelfe, if he doe not ſtreightly looke vnto his heart, his vertue will proue vanitie, and ſuch godlineſſe will worke his griefe.

Our hearts tried two waies

The firſt by afflictions.

There be many men which now in this time of the Goſpell, doe account themſelues verie religious, and they will beare a countenance with the beſt, and will outwardly appeare very forward: but becauſe they reſting in their profeſſion, doe not examine their heart, their hope faileth them, and they fall away. For when the ſtate of the Common-wealth ſhall be changed, when religion ſhall be altered, when the truth ſhall be perſecuted, when the Lord ſhall take from them the light of his word, and ſhall ſuffer Satan to tempt them with hereſie; then their corruption will ouercome them, and cauſe them to beleeue lyes. Likewiſe men that haue been brought vp by godly parents, and men that haue the companie of good men, may ſeeme to be ſure ſetled in ſound religion: but whileſt they reſt in theſe outward meanes, and labour not after ſome inward trueth, their hearts doe deceiue them, and in time they ſhew themſelues to be but hollow hearted hypocrites: for when the benefit of good companie is taken from them, and when they light vpon wicked companie, their former godlineſſe is forgotten, they will frame themſelues vnto that companie. Therefore if they be tempted vnto theft, they will proue theeues: if occaſion of filthines or other vices be offered, they will take the occaſion, and ſtaine themſelues with many ſinnes. Thus doe temptations trie what is in the heart of man. Thus doe afflictions finde out the hypocriſie of the heart, ſo that hee may well be counted a ſound hearted man indeede, which is not ouerturned by temptations, and which falleth not away by the vehemencie of afflictions: for euen Gods children for want of examining their hearts, doe oftentimes take the foyle in temptations. *Lot* no doubt was no common drunkard, and yet the forcible temptations of his daughters cauſed him twice to commit that ſin: his daughters were no common harlots, for then they might haue had great pleaſure in Sodome. But the diuell deceiued them with a ſhew of godlineſſe, and brought them to that filthie ſinne of inceſt: for when they ſaw there was none to continue their fathers name vpon earth, they thought it good to lye with their father, that ſo his name and ſeede might bee continued. Very needfull it is therfore to examine our hearts, and often to take a triall of them, leaſt the couertnes of our corruption deceiue vs, and make vs hypocrites: and this wee muſt be carefull to doe, before afflictions and temptations do come, that when they come we may glorifie God by keeping our ſtanding.

The ſecond triall of the hart by our ioy and griefe in good and euill.

The ſecond rule to examine our hearts is, to take heed vnto our ioy and our griefe, our hope and our feare: for whatſoeuer our hearts are moſt ſet vpon, wee will be moſt glad when we haue gotten it, wee will be moſt fearefull of looſing it, and moſt greatly grieued

when

when we haue loſt it. By this rule we may ſee how our hearts ſtand affected in any thing we go about, or in any time wherein we liue. As for example, in ſeeking riches, honour, promotion, or glorie, we are moſt comforted when we haue great hope to obtaine them, if we be moſt cheerefull when we haue gotten them; if wee be moſt afraid leaſt wee looſe them, and if wee could be contented to forgoe any thing, rather than them, verily our hearts are moſt ſet vpon riches, vpon glorie, vpon honour, dignitie, and promotion. Againe, if we be moſt deſirous of our ſaluation; if wee can moſt heartily reioyce, when wee haue gotten aſſurance of it; if wee be ſore afraid of all thoſe things which might put vs in danger of looſing it, if no greater griefe can befall vs, then when we feele not the comfort of it, a moſt certaine argument we may hereby gather, that our hearts do ſtand very rightly affected to our ſaluation: contrariwiſe, haue we no deſire to ſeeke after it? haue we but ſmall loue of the meanes whereby we may attaine vnto it? then ſurely we are more carnall then ſpirituall, yea, we are altogether earthly, we ſeeke not the things that are aboue. The like may be ſeene in all other things: art thou glad and cheerefull when thou receiueſt ſome profit, and heauie hearted when thou ſhouldeſt be thankefull? art thou ſorie when thou receiueſt any loſſe, and without all ſorrow when thou haſt ſinned? art thou angrie when thou art wronged, and not at all diſpleaſed when thou haſt done open iniurie to the high God? Where is thy heart? where is thy vprightneſſe? it is gone, wickednes hath bewitched thee, and thy owne corruption hath made thee careleſſe. In heaping vp thy riches, thou ſaiſt thou art not couetous, becauſe thou giueſt to euery one his owne, and takeſt nothing but that the law will giue thee. But all this thou maiſt do, and yet be couetous: if then thou wouldeſt know thy heart, thou maieſt hereby trie it. If thou be euer muſing how thou mayeſt get thy goods: if it cheere vp thy heart when thou doeſt encreaſe them, then thou art couetous, though thou ſee it not, thy minde is on thy money, though thou perceiue it not. Let vs ſee in this one particular point: thou haſt much corne to ſell, dearth of corne would be commodious vnto thee, and yet hurtfull vnto thy poore brother, and to the whole land: now if thou wouldeſt wiſh dearth for thy owne profits ſake, though it would be a hinderance to the whole Church; if thou reioyce more in thine owne gaine, then thou canſt be ſorrowfull for thy brothers harme; if thy gaine do make thee through pride, to aduance thy ſelfe aboue thy brother, then doubtleſſe, thy heart is ſore infected with corrupted couetouſneſſe. Contrariwiſe, if it be cheape, and thou canſt be more glad for the profit of many, then thou art grieued for thy owne loſſe, or if it be deare, yet thou canſt wiſh from thine heart, that it were cheape: then thou mayſt ſafely ſay, that couetouſneſſe preuaileth not againſt thee, it ruleth not in thy heart, yea by this thou maiſt ſee, that thine heart is rightly affected, both to God and to thy brethren.

Deſire of ſaluation.

How to diſcouer a couetous heart.

To conclude this poynt, wouldeſt thou know in what trueth of heart thou doeſt labour for the glory of thy God? Come hither, examine thy heart with all reuerence by this rule, and thou ſhalt know it. The glorie of God eſpecially ſhineth in the proſperous and flouriſhing eſtate of his Church, and his glory is then trampled vnder foote, when his Church is oppreſſed. Thou ſeeſt the Church in our land hath great quietneſſe: this thou reioyceſt at, yea thou canſt heartily pray for thy Prince, that peace may be continued in this Church. This is well, and more then many do: but this is not enough, thy heart in this may deceiue thee, becauſe thou mayeſt be moued to doe this for thine owne eaſe, without any care of Gods glorie: examine thy ſelfe therefore a little further, and call vnto thy conſideration the Churches beyond the Seas: thou doſt heare that they be in continuall trouble, they be perſecuted, and on euery ſide inuaded: *Their Prieſts are ſlaine with the ſword, their Princes are piteouſly abuſed, their people are ledde into captiuitie: ſo that there are nothing but complainings in their ſtreets.* Here mayeſt thou trie thy ſelfe, if there be any trueth in thee. For if ſo be thou be ſo full of thine owne proſperitie, that ſorrow cannot enter into thy ſoule, for thy poore and afflicted brethrens ſake: nay, if thou canſt not be more ſorrowfull in their ſorrow, then thou canſt reioyce in thine owne ioy, thou haſt cauſe to feare, thy heart is not ſincere toward the glory of God. In like manner, thou thy ſelfe art in miſerie, toſſed with afflictions, and troubled on euery ſide: yet thou heareſt that reſt is giuen to the Churches, thou heareſt, that God hath bleſſed them with the bleſſing of peace. Oh now if thou coul-

Care for the proſperitie of the Church, a ſpeciall note of Gods children. Pſal. 122.

True tryall of our ioy and ſorrow.

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deſt reioyce in the ioy of Gods people, though thou wert in ſorrow! if thou couldeſt glory with Gods inheritance, though thou ſufferedſt ſome outward ſhame, if thou thoughteſt thy ſelf happy in the felicity of Gods choſen, although of all men thou mighteſt ſeeme moſt miſerable; then would thy conſcience no doubt ſpeake comfortably vnto thee, it would tell thee thou didſt truely eſteeme of the glory of God. Now if thou thinkeſt that herein too much is required of thee, then looke vnto Gods children in former ages, *Paul* was ſore afflicted, much troubled, and often impriſoned; yet all this did nothing grieue him ſo long as the Goſpel had good ſucceſſe, and the Churches flouriſhed. Therefore in his Epiſtles he ſaith often: I was comforted when I heard of your faith: I liue if you ſtand faſt, and ſuch like ſpeeches, whereby he did euidently declare that he ſought the glory of God, and not his owne praiſe. *Daniel* contrariwiſe was in great credite, honour, and eſtimation, he was preferred aboue all the Princes of Perſia, and was ſecond vnto the King, but how did hee eſteeme of this honour? what account made hee of his authoritie? Surely very little, for when he ſaw that the appointed time of the end of their captiuitie was not come, when he ſaw the worſhip of God decayed and worne almoſt cleane out of minde, when he ſaw the oppreſſion of Gods people by the wicked heathen, his heart was heauie, and his ſoule did melt for griefe: yea, though he had libertie to worſhip God, though hee were free from all oppreſſion, yet did he humble his ſoule with faſting, and was in heauineſſe three weekes of dayes, becauſe Gods Church was not farther inlarged, becauſe the temple lay vnbuilded, and becauſe his brethren the Iewes had no oportunitie to cleaue vnto Gods worſhip. This was the practiſe of godly men in auncient times. This alſo muſt be our practiſe, if our hearts be pure: thus farre for the triall of our hearts by feare, ioy, hope, and griefe, in all things which we take in hand. Now followeth the ſecond part of this tryall, by applying it vnto times, as vnto proſperitie and aduerſitie. If wee looke not warily vnto that time wherein we liue, we, through the great corruption of our hearts may be dangerouſly deceiued. For proſperitie will moue vs to prayſe God, and trouble will make vs tremble at the thinking of him, and none almoſt is ſo deſperate and voyd of all knowledge, which will not do ſo: the wife of *Iob* will prayſe and bleſſe God, in aboundance and proſperitie; and ſhee no doubt hath many companions. *Pharaoh* will be humbled when the hande of God is vpon him: *Saul* will be godly when God doth afflict him: and will not many do as *Saul* did? are not many like vnto *Pharaoh*? Therefore if thou wilt haue thy heart pure, looke vnto thy profeſſion in proſperitie, and diligently trie thine heart when thou art in trouble. For thou maiſt ſeeme to feare God when his hand is vpon thee, thou maiſt ſeeme to loue God when he doth enrich thee, and yet thou maiſt proue an hypocrite at the laſt. Take heed therefore vnto thy heart, and trie it thus, when thou aboundeſt in all things, thou loueſt God. This is well if it be in trueth. Doeſt thou alſo feare him? Art thou afraid to diſpleaſe him? Art thou afraid to ſinne againſt him? Doeſt thou of very conſcience abſtaine from ſecret ſinne againſt him, though no law can puniſh thee? Art thou afraid to do wrong to any man, then when he cannot reuenge himſelfe vpon thee? This if thou canſt do, thy loue is true, thy proſperitie hath not deceiued thee: but if thy proſperitie puffe thee vp, if it breede in thee a careleſneſſe of ſinne, if by thy might thou wilt oppreſſe him, although he be poore, and cannot withſtand thee; then if thou hadſt the loue of men and Angels, it were but hypocriſie, though thou ſeemedſt to be nothing but loue, yet thy heart is bewitched, thy proſperitie hath drawne thee from God, thy wealth hath deceiued thee. O looke vnto *Iob*, and conſider his life, and thou ſhalt ſee, that when hee flouriſhed like the greene bay tree, yet if he had ſinned, he durſt not go out of the doores, and if the moſt contemptible of his family had ought againſt him, he would haue taken the reproofe: if then thou abſtaine from open ſinne, and yet make no conſcience of ſecret corruption, if thou abſtaine from thoſe things, for which puniſhment is appointed, and yet not from thoſe, which indeed are greater, though by law they be not puniſhable, thou doeſt not loue God, becauſe thou feareſt not to offend him, hee will count thee an hypocrite, although thou be called a Chriſtian. The way to remedie this thy corruption, is to labour in thy trouble, that thou loue God, and to ſtriue in thy proſperitie, that thou mayſt feare God, and then thy heart ſhall be vpright, neither thy proſperitie nor thine aduerſitie ſhall

Paul afflicted, yet greatly comforted, when he heard of the peace of the Church and proſperitie of the Goſpell.

Triall of the heart in proſperitie.

ſhall draw thee from God. But what ſpeech can be ſufficient to paint out the corruption of the heart, which vnto man is vnſearchable, and aboue all things moſt deceitfull? One Sermon is to too little, if the exerciſes of weekes and moneths might be ſpent in one thing: this amongſt many, would miniſter ſufficient matter in this exhortation. *Take heede vnto your hearts, for from thence proceede the actions of life.*

FINIS,

MEDITATIONS ON PROV. 14. VERS. 5, 6, 7, 8,

Verſ. 5. *A true witneſſe will not lie: but a falſe witneſſe ſpeaketh lies.*

THe righteous man knowing that his tongue was giuen to him to ſpeake the truth, will make conſcience of a lie euen in the leaſt things. But if the matter be of more weight, or if it come into the place of iudgement, then he will much more heartily abhorre all lying and deceitfulneſſe: yea then hee will not be brought to ſpeake any thing whereof he hath not a certaine ground. As for the vngodly, it is not ſo with them: for they hauing no care of truth in light and common matters, doe ſoone caſt off all care and conſcience euen in greateſt and moſt waightie cauſes. This agreeth with the ſaying of our Sauiour Chriſt, Luk. 16. 10. *He that is faithfull in the leaſt, he is faithfull alſo in much.* Which may be thus particularly applied: he that for conſcience ſake doth ſpeake the truth in common and ſmall matters, he will alſo ſpeake the truth in matters of great importance: and he that is not aſhamed of a lie in his priuate dealing, he will alſo without ſhame beare falſe witneſſe before the Iudge. Here then we be taught euen in the leaſt things to inure our tongues to ſpeake the truth: ſo ſhall we be better preſerued from falſe witneſſe bearing: for the Lord would not haue vs to dally with ſinne. Therefore in his righteous iudgement, he doth leaue men that make no conſcience of a lie, and ſuffereth them to fall and to offend in ſome open and knowne trueth. Againe, whereas men take great libertie in lying, if the matter be ſecret and vnknowne, the Lord doth hate this hollownes and hypocriſie of men, and doth often bring it to light, that by the ſorrow for, and ſhame of that ſinne, (if it be poſſible) they may be cauſed to make greater conſcience of a lie for euer after. Therefore if we would not haue the Lord to puniſh our leſſer frailties with greater ſinnes: if we would not haue him to puniſh our ſecret ſinnes and faults with open and notorious offences, then let vs be afraide to tell a lie in the very lighteſt and moſt ſecret cauſes. But if this will not at all moue vs, yet let vs be ouercome with the conſideration of thoſe fruites which will come of true ſpeaking, ſpecially let vs conſider of theſe two. Firſt, the loue of the trueth doth breede and beget in vs a great and ſingular comfort, when we ſee that herein we reſemble our heauenly father, who is the God and the author of trueth. Secondly, the loue of the trueth is a ſpeciall helpe to reuoke vs from ſinne. For as the lyer can ſo cloake his ſinne, and ſet ſuch a colour vpon

To loue and ſpeake the truth in the leaſt matters.

How God chaſteneth his children for lying.

it that no man can accuse him; no admonition or rebuke can take hold vpon him, no threatning feare him: so the silly soule that in simple trueth doth confesse his sinne, is open vnto rebukes and holy censures, his heart lieth naked before the world, which doubtlesse will worke effectually to reclaime him from sinne.

To speake the truth in iudgement.

The second thing which we must learne out of these words is this: that albeit we must speake the truth at all times, and in all places: yet must we be especially carefull so to doe when we be called as witnesses before the iudgement seate. For the whole state and order of iudgement doth depend vpon the witnesse: so that the questmen, the Iudge and all doe proceede either falsely or truly, according as the testimonie of the witnesse is either false or true. Last of all, we learne that good care must be vsed in chusing of witnesses: so that we may not take periured persons, or common liers, no not such as doe often lie, though it be but in light matters: but if there be any one man that of conscience speaketh truth in all things, he is worthie and fit to be a witnesse. This condemneth the practise of receiuing all indifferently to be witnesses in court, and specially such as be knowne to be common liers. Thus much for this verse.

Vers. 6. *The skorner seeketh wisedome, and findeth it not: but knowledge is easie for him that will vnderstand.*

Scorner.

BY the skorner is here ment the proude and contemptuous man, who in the pride of his wit will compasse any thing, neglecting, yea contemning those holy meanes which God hath ordained. This proud and contemptuous skorner shall not finde knowledge. By knowledge we may vnderstand, not the knowledge of the letter floting in the braine, and flowing euen at the tongues end (which indeede is not worthie the name of knowledge:) but the true vnderstanding of the word taught by the spirit, which entreth into the heart, and worketh on the affections, frameth to obedience, and assureth of euerlasting life. This indeede is healthfull knowledge, which the skorners though they seeke, shall neuer obtaine. And hereunto doth our Sauiour Christ giue witnesse when he saith: *Many shall seeke to enter in, and cannot.* Now if we would see the cause hereof, it is this, they doe refuse the right and direct meanes whereby to come to knowledge, or else vse the meanes with corrupted hearts. For if they seeke and search in the prophane writings of Heathen men, or in the corrupted writings of hellish heretikes, no marueile if they neuer finde this knowledge. For how can they finde truth in falsehood? how can they finde the true knowledge of God in the fained deuises and inuentions of men? Againe, though they cast off all these, and come to the holy word of God: yet if their hearts be not sound and right; if they seeke profit, preferment, and vaine pleasure, doubtlesse they shall neuer attaine to this holy knowledge. For sure if the heart be corrupted when they come to studie vpon the word, they shall be made worse and not better by it. The experience of this doe we see in many, who seeking and searching after knowledge, either to get liuings, or to gaine credit, or to some such euill and corrupt end; they haue been disappoynted of their hope, and haue failed of that which they sought after. By the example of others then let vs beware and learne to seeke after the knowledge of God and of godlinesse in the written word of God, which onely is able to make vs godly. Againe, aboue all things let vs take heede vnto our hearts, that they be vpright and sound in seeking for it. Now for the triall hereof, let vs examine whether we seeke knowledge, that we might be better able to glorifie God, and to profit our brethren: let vs examine whether we seeke Christ for Christ: whether in Christ we seeke nothing but Christ: and this if we can truly see and feele euen in the trueth of our hearts, then our heart is vpright, then haue wee before vs a right end, then do we rightly seeke God, and he whom he hath sent Iesus Christ, euen to the saluation of our soules. True it is, that the Lord may and doth often bestow liuings, riches, and such other outward helps and benefits on his children: but they do not chiefly seeke these. They take these as an handfull, yea as an ouerplus of his fauour: but their hearts are not set vpon them. Their loue is set vpon God and vpon his glorie, and that they especially labour for, that they do toile and trauel about, and that is the end of al their labours, in what

True knowledge, where and how to finde it.

Triall of our hearts whether we principally respect Gods fauour in all our actions.

measure

meaſure they obtaine that, in that meaſure they be quiet, though they want other things: but in what meaſure they doe not finde that, in that meaſure are they grieued, though they abound in outward thinges. When a man is of this minde, when hee hath this heart, when he hath this good will to learne; then among many other bleſſings he ſhall bee ſure to finde that which followeth in this verſe: *Knowledge ſhall be eaſie to him that will vnderſtand.*

There be two things whereat many men are much offended, and whereby they are driuen from that due care which they ought to haue of the word. The firſt is becauſe they ſee that great and wealthie men of this world little eſteeme it, and make light account of it. But men ſhould know that the affections of ſuch are for the moſt part weaned from the word; their loue is ſet vpon their profit, vpon their pleaſure, and vpon ſuch other things below. Now the minde and heart being foreſtalled, yea and ſurcharged with the liking of theſe things, they cannot with deſire receiue the word into their ſoules: and ſeeing that they haue little liking of it, and leſſe will and deſire to learne it, no marueile though it be as vnſauourie ſalt vnto them. *Contempt of the word, what cauſes breede it.* 1 *We ſay the rich and the mighty eſteeme it not.* 1. Cor. 1.

The ſecond thing which feareth and offendeth many, is the hardnes of the word. Oh (ſay they) we would gladly learne indeede, but the word is ſo obſcure and hard, that indeede it cannot be learned. See the ſhameleſſe vngratiouſneſſe of ſome men, who to cleere themſelues, will lay a fault vpon the holy and pure word of God. But know this O man that the word is hard, becauſe thy heart is hard through ſinne. Couetouſneſſe, anger, vncleannes, ſecuritie, and ſuch like ſinnes, haue ſo beaten and trampled vpon thy heart, *that it is euen hardened through the deceitfulneſſe of ſinne:* but repent thee of thy former ſinne, and put away the euill of thy workes, and then come to the word with a holy heart, and then thou ſhalt ſee and feele thy vnderſtanding inlightened, thy iudgement reformed, and all the words of wiſedome plaine and eaſie vnto thee. All this is confirmed vnto vs by plaine and daily experience: for when a man hath been buffeted with ſome ſinne; when he hath yeelded too much to pride, worldlineſſe, anger, and ſuch like; when he hath fallen into ſome miſliking of the word, or of the preacher, then in hearing he heareth not, and the word is a ſealed booke vnto him. Contrariwiſe, when men doe moſt miſlike themſelues for their ſinnes, when they be moſt grieued for their dulnes, when they thinke themſelues moſt vnapt and moſt vnworthie of knowledge, and yet deſire to finde comfort in the word, wiſh to be inlightened and led into the true knowledge of it: then doth the Lord very often giue them the deepeſt inſight into his heauenly myſteries; then doth he worke in them a moſt comfortable feeling, and then doth he alſo put and ſtirre vp moſt heauenly and holy motions in their minds. By all this muſt we learne many things: firſt when we heare the word without fruite, then we muſt returne into our ſelues, and know that our ſinnes are the cauſe of blockiſh dulnes which is come vpon vs. *Anger hath troubled our affections, and pleaſure hath ſtollen away our hearts: profit hath corrupted our iudgements:* therefore our iudgements doe not yeelde vnto the word, it cannot enter into our hearts, neither can it worke vpon our affections. We are then in this caſe to bewaile our ſinnes, to labour for repentance, to pray for the ſpirit of ſanctification, whereby theſe ſinnes may be conſumed, and then returne vnto the word with prayer, and the Lord will bleſſe our vnderſtanding. Againe, when we ſee our iudgements reformed, and our hearts touched, ſo that the word worketh vpon our affections, then we muſt know that the good worke of God hath gone before: his mercie hath diſburdened vs of the heauie burthen of ſinne, his goodnes hath emptied our hearts of vnprofitable thoughts, and his good ſpirit hath wrought all in all in vs. Then to ſhut vp this verſe let vs know, that as ſinne doth hinder and holde the word out of our hearts: ſo doth the loue of the word as it were open the doore of our hearts, and make a broade and large paſſage for the word to enter into vs, and to worke that good worke for which it was ſent. It followeth in the next verſe. *Some ſecret or open ſinnes, cauſe the word to ſeeme hard vnto vs.* 2 1 2

Verſ. 7. *Depart from a foole when thou perceiueſt not in him the lips of knowledge.*

GOd hath ordained that men ſhould liue together, that one might be helpfull to another. But there is a neerer bond of friendſhip, when one entereth into league with ano- *Friendſhip.*

ther, or when one maketh choice of another, for some neerer bond of friendship, affinitie, or such like. And because this bond cannot stand, but where there is a great likenes of conditions and qualities, and it is commonly seene that the partie better affected is sooner changed: therefore in this place we be admonished to beware, least at any time we ioyne our selues to those that are foolish and vngodly. Not that it is altogether vnlawfull to haue any dealing with them: but that we may not come too neere vnto them. For to eate and drinke with them, to dwell in the same towne by them, and such other common duties, be not vnlawfull. But to ioyne in mariage with them, to make them priuie to our counsels, or to vse them as more neere and speciall friends, this is vnlawfull, and this is here forbidden. For little or no good at all can be gotten by them, they will hardly or not at all be brought to goodnesse, and such is their subtiltie that one of them is able to peruert the faith, or at least to corrupt the manners of very many. Good cause therefore there is why we should depart and get our selues from them: on the contrary side we be taught, to seeke out good companie, and to ioyne our selues to them as neerely as may be, yet with this full purpose of heart, that we may receiue fruite and profit by them. Nature doth call vpon vs to doe this; the communion of Saints requires it at our hands, our owne profit should compell vs, the examples of euery man in each calling may moue vs thereunto. For men doe desire to be in companie of their betters: the scholler would be in companie of him that is better learned: the worshipfull man desireth the companie of the noble man, and the honorable delighteth much in the fauour of the prince. Yea in the baseſt occupations and handicrafts, men doe still desire to be in the companie of them that are most skilfull. And all this is to obtaine the knowledge of earthly things, and the fauour of them that can helpe them; how much more then should we desire the companie one of another, that we might be helpfull one to another in heauenly things? Nay, how intirely should we be ioyned one to another, and receiue good one by another in all kinde of goodnesse? And yet must this be done in great discretion: for the best men haue their faults. Therefore we must be most carefull, as to receiue what good we can by any, so to receiue hurt or hinderance by none at all. It followeth.

Common duties with godlesse men.

Verſ. 8. *The wiſedome of the prudent is to vnderſtand his way: but the fooliſhnes of fooles is deceit.*

True wiſdome. THat is true wiſedome indeede, which beginning at knowledge doth goe forwarde vnto practiſe, and beginning at faith doth further proceede vnto the fruites of faith. For vnleſſe there be profitable vſe of knowledge, both in our generall and particular callings, it hath neither the ſenſe nor the ſauour of heauenly wiſedome. Then we be here admoniſhed to labour that our knowledge may grow vnto faith, and that we builde a godly life vpon faith. And that we may this doe, we muſt eſpecially traueile that our hearts may ſtand in awe of Gods word, and that we may haue a charitable and louing heart vnto men. This if we can obtaine, then ſhall we in feare and loue doe the good duties which may glorifie God, profit men, and haue ſure arguments that we haue true wiſedome. *But the fooliſhnes of fooles is deceit.* That is, they doe either take a wrong courſe of life, or elſe if they take a right courſe, yet their hearts are not aright: and therefore they deceiue both themſelues and others. All this commeth to paſſe, becauſe with conſcience they doe not apply euery generall poynt of doctrine to their particular eſtate, and labour not to make practiſe of it. We giue titles vnto men, and count them wiſe and politike men that can foreſee and preuent worldly diſpleaſure. But the holy Ghoſt hath giuen ſentence vpon ſuch, that if they labour not to liue godly, they be but fooles: yea and the more knowledge they haue, ſo much the greater fooles they be, if they doe not for conſcience ſake practiſe the ſame. We ſee then what *Greateſt fooles.* we muſt doe if we will not be counted fooles. Now all of vs, be we neuer ſo ſimple witted, would be loath to be counted fooles, and in deede the name is moſt reprochfull, and will grieue a man at the very heart. Therefore our Sauiour Chriſt doth recite it among thoſe Matth 5. words that kill and murther, ſaying: *Whoſoeuer ſaith vnto his brother thou foole ſhall be guiltie of hell fire.* But howſoeuer grieuous it is, yet in truth we are ſuch, if hauing knowledge we doe

do not bring it into practiſe. This then muſt be forcible to make vs to ioyne a godly life with good knowledge, and good workes with a liuely faith, if before the Lord we will not be accompted fooles.

Verſ. 9. *A foole maketh a mocke of ſinne: but among the righteous there is fauour.*

THe heart of man is fraught and filled with much groſſe and filthie corruption: but none is worſe then that which is here ſpoken of, that a man ſhould make a light matter of ſinne. It is ſtrange and very monſtrous that it ſhould be ſo, and yet by this place we ſee it doth often ſo fall out. Yea in another place the holy Ghoſt doth teſtifie, (and we know that his teſtimonie is true) that *the foole doth make euen a ſport and a paſtime of ſinne.* Our owne dayes will confirme the ſame. For come vnto an adulterer, to a falſe witneſſe bearer, and to ſuch groſſe ſinners, tell them that God is angrie with them, that he will be auenged on them, as he hath been vpon others for ſuch ſinnes, and what I pray you will they do? Surely he that is filthie will be more filthie, and the falſe witneſſe will mocke at iudgement. And what is this but to make a mocke and a ieſt at ſin? nay, what is it but to make a God of ſin, and to ſerue it in ſteade of God? and how do they grow vnto this height and exceſſe of ſin? Surely one chiefe cauſe is, becauſe they be not plagued like other men, becauſe the mercy of God doth hedge them in on euery ſide, and becauſe they paſſe their time in proſperitie and pleaſure. O what a monſtrous thing is this that a man ſhould be made worſe by the goodnes of God? how miſerable is that man that wil make the mercie of God an occaſion of his own miſerie? and how vnthankfull is he, that the more benefits the Lord doth beſtow vpon him, the more he will heape ſin vpon ſinne? nay, how worthily is he deſtroyed, that will abuſe the vnſpeakeable louing kindnes of the Lord to his own deſtruction? And that there ſhould be ſuch, the Apoſtle *Peter* foretold vs, *In the latter times* (ſaith he) *ſhall come mockers*, which ſhall aske for the comming of the Lord, as though he would not come at all. But theſe abuſe the goodnes and bountie of the Lord, who would that al ſhuld be brought to repentance. They therfore do treaſure vp wrath for themſelues againſt the day of wrath, wherein the ſonne of God ſhal come in iudgement and fierce wrath, againſt them that haue made a mocke of ſin, and haue not been led to repentance through his long patience and louing kindnes.

Fearefull to make a ſporte of ſinne.

Pſal. 73.

Rom. 2. 4. 5.

2. Pet. 3.

Now ſeeing the iudgement of God will lay hold of all thoſe that lie in ſinne, and ſeeing we can neuer come out of ſin ſo long as we make ſuch light account of it; let vs know that although one ſinne is leſſe then another, and although a ſinne in thought may be counted a little ſinne, in reſpect of a ſinne in outward act: yet in very deede and before the Lord no ſinne will bee counted little. For the infinite iuſtice and mercie of God is violate euen by the leaſt ſinne, and therefore no ſinne can be counted little. For euen the leaſt ſinne is ſufficiently able to condemne and confound vs from the preſence of God. Againe, if the Lord ſhould ſet the leaſt ſinne vpon our conſciences, and ſuffer our conſciences to checke vs for it, and Satan himſelfe to burthen vs with it: doubtleſſe it would be ſo heauie and grieuous, that we ſhould not bee able to abide it. How then can we make light account euen of that ſinne, which of all other ſeemeth leaſt?

Light ſinnes with men, great with God.

Moreouer, the Lord will not onely condemne the wicked as for their great, ſo for their leſſer ſinnes: but hee will very ſharply correct, yea and ſeuerely puniſh euen his deareſt children for thoſe ſinnes, which in our eyes do ſeeme moſt ſmall. Thus was *Adam* throwne out of Paradiſe for eating of the forbidden fruite. *Moſes* for ſpeaking of an angrie word dyed in the wilderneſſe, and could not bee ſuffered to come into the promiſed land. *Ezechia* did but ſhew his treaſures to the Ambaſſadors of Babel, and for that ſinne they were all caried into Babel: yea the holy temple was ſpoyled, the holy veſſels were prophaned and their glorie was giuen into the enemies hand. *Joſiah* did goe to warre againſt his enimie and the enimies of God, and that onely to keepe them out of his owne land: yet becauſe he did not aske counſell at the Lord, therefore he was ſlaine in the battell. What ſinnes are leſſe then theſe? and yet ſee how ſharply the Lord did puniſh them in his owne children: and can it be then that any ſinne ſhould be counted light? Beſides, though it were graunted that ſome ſinne in it ſelfe were but little, yet for this cauſe could it not be counted little, be-

Light and ſmal ſinnes in appearance in Gods children ſeuerely puniſhed in this world.

Sinne in time will drawe on more sinne.

cause in time it will draw vs and driue vs into grosse offences. But seeing that in trueth the least sinne is too great, then how much the greater must we thinke euery sinne to be, considering that it commeth not alone, but either presently or shortly after bringeth in great transgressions? Last of all, seeing that the least sinne could not be forgiuen but by the death of the sonne of God, so that he must suffer the very pangs and paines of hell for the least sinne that euery man committed: seeing that euen our least transgressions caused him to be accursed, and in the extremitie of griefe to crie, *My God, my God, why hast thou forsaken me?* Where haue we the face, or how can we finde in our hearts to make a mocke of the least sinne? Well then, let vs know sinne to bee sinne, and labour to bee sorrowfull for

True sorrow for sinne.

euery sinne: so that although wee bee not in like measure sorrowfull for all, yet let vs take heede that no sinne escape vs without some true and godly sorrow: then shall we finde fauour among the righteous, yea then shall wee obtaine mercie from the Lord. For the lesse wee fauour sinne, the neerer wee bee to the fauour of God: and the more we hate sinne, the more we shall be sure to enioy the louing kindnes of the Lord: yea ioy and

Ioy and peace to the penitent.

peace and comfort in the holy Ghost is oftentimes bestowed vpon men in greatest measure, when they feele the greatest measure of vnfained repentance, and godly sorrow for sin, and haue conceiued the greatest hatred against the same. The Lord in mercie therefore increase this sorrow and hatred in vs euer more and more, that our ioy and comfort may be the more increased through Iesus Christ our Lord: to whom with the father and the holy Ghost, one true and euerliuing God, be all praise, power, dominion and principalitie, now and euer. Amen.

FINIS.

EIGHT GODLIE TREATISES OF DIVERS ARGVMENTS, TENDING PRINCIPALLIE TO COMFORT AND CVRE soules afflicted.

By Maſter RICHARD GREENHAM.

Pſalme 94.12.
Bleſſed is the man whom thou chaſtiſeſt, O Lord, and teacheſt in thy law.

At London
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1601.

SVCH TREATISES AND MATTERS AS ARE CONTAINED IN THIS PART ARE THESE:

1 A comfortable treatiſe for an afflicted conſcience on the 18. of the PROVERBS, verſ. 14.
2 Another ſhort treatiſe of the ſame argument.
3 The markes of a righteous man.
4 Notes of election.
5 A treatiſe of Contract.
6 A large treatiſe of the Sabboth.
7 Short notes of our ſaluation, and of an vpright heart.
8 Neceſſarie rules for the profitable reading of holy Scripture.

TO THE RIGHT WORSHIPFVLL SIR DRV DRVRIE KNIGHT, GENTLEMAN-VSHER OF her Maieſties priuie Chamber: and Maſter THOMAS FANSHAVV *Eſquier, the Queenes Remembrancer in her Highneſſe Court of Exchequer:* H.H. *wiſheth the increaſe of all mercies and comforts, in Ieſus Chriſt for euer.*

SOme of theſe treatiſes (Right Worſhipfull) ſerue well to teach vs both the daunger and the cure of the greateſt *wound a man can haue on earth: the reſt differ in argument, yet haue one generall ſcope, as namely the building of Gods people in the faith and obedience of Chriſt. Herein firſt I requeſt your Worſhips patience, to take ſome view of a ſhort repreſentation of the whole booke, by ſpeciall branches, couching the authors owne very words and matter in this compendious forme following.

*the wound of the ſpirit.

The firſt treatiſe is of a wounded ſpirit, wherein this faithfull ſeruant of Chriſt teacheth vs: 1. *How great an euill the wound of the ſpirit is: for that the very Pagans and Papiſts can beare great afflictions till their ſpirits be wounded, but if their minds be deiected, they will diſpatch themſelues with any violent death: and the faithfull alſo caſt downe with Gods arrowes, and ſight of their ſinnes, and the feeling of Gods hand vpon their mindes,* Iob, Dauid, Hezekiah, Ieremiah, *mourned heauily for the wound of the ſpirit. 2. What comfort the true peace of conſcience carries with it, able to free vs from all diſcomforts of this life: and contrarily how the minde appalled, no bleſsing can long cheere vs in this preſent life. 3. How mad they be which by violent death ſeeke to end their afflictions of minde: for that this is the onely way to increaſe their torments: for if their burthen be great here, it is intolerable in hell. 4. How moſt men ſeeme actiue, painfull, and prudent to preuent and foreſee other troubles and euils: but few regard with any care at all to preuent the troubles of minde. How many trauell with great skill for riches, and honour, &c. but few take any paines for the precious treaſure of the peace of a good conſcience. 5. Preſeruatiues againſt afflictions of minde are the ſearching of our ſinnes paſt and preſent, great and ſmall: and the examination of our faith. 6. In examination for ſinne, wee may not content our ſelues to haue left them. Wee muſt alſo heartily ſorrow for them, euen the ſinnes of our youth: for if we doe not truly repent vs of them, they may againe rebound vpon vs (ſaith he) after many yeeres to the great affliction and tormenting of our mindes.*

7. *Exa-*

7. Examination of sinnes, must be as well of sinnes committed after our calling as before: for these sinnes of all other bite soreſt and pearce deepeſt. Couer them not, but confesse them to God in time, least thou be constrained to blaze them abroad to thine exceeding griefe and torment. 8. After knowledge and light receiued from God, note euer what sinnes sway most in thee, by the often checks of thy conscience, and so labour to auoide them, being grieued for them: which if thou doe not, thou canst not escape either hardnes of heart, or afflictions of minde. 9. Sinnes of omission haue much distempered Gods good children, the negligent vse of the meanes of saluation, and for the not putting of their gifts in practise; many haue been whipped afterwards in their naked consciences, and the Lord hath euen pearced them in their secret bowels. 10. Some are troubled for their priuate pride, and this is a good preparatiue to receiue Christ. Some for doing more in shew then in trueth, abusing their knowledge, in that they make it but a maske to iuggle in, and for that they make but their affections to fight with their owne iudgement. Some righteous men are troubled when they offend not (for they are their owne greateſt accusers) for some secret corruptions in other matters: so that there is nothing more difficult, then to search our hearts to the bottome for sinnes past and present, for priuie pride, hidden wants, and secret corruptions. 11. That we must carefully auoide too scrupulous a feare, as well as carnall securitie. If the diuell finde vs voide of all feare, hee thinkes his assaults must be stronger, because our resistance is the weaker: but if hee finde in vs a cowardly feare and fainting of heart, before we strike one stroke against him, he will suddenly stab vs to the heart, and make a spoyle of vs. 12. If we see the godly afflicted in their consciences, either before or in the issues of death, we may not conclude therefore they are hypocrites, or great sinners before God: for that the Lord may as well make triall of their faith, as take punishments of their sinnes, as we see in Iob and others: for (saith he) if such affliction come principally for sinne, then the greateſt sinners should haue the greateſt afflictions. 13. When any shall come to the cure of soules afflicted, they must not begin with words of compasion onely; God is mercifull, &c. but first with a gentle searching of their sores, labouring to draw out of them the confession of some speciall and secret sinnes. 14. All griefes are either confused or distinct, arising of knowne or vnknowne causes. The spirituall Phisition must wisely consider of the originall of the euill, whether it be in soule or bodie, or both: for this cause hee warneth, that in this distemper, the Phisitions counsell be neuer seuered, nor the godly ministers labour neglected. 15. The persons ministring in this affliction must be men learned, of sound iudgement, wise, and of good experience, meeke, and of most louing spirits. I counsell thee (saith he) if thou canst not come to the particular sight of sinne in and by thy selfe, vse the helpe of such men, vnto whom thou must offer freely thine heart to bee gaged and searched, and the whole course of thy life to be examined by the bright shining glasse of the law of God. 16. A certaine cause or knowne sinne is either alreadie committed, and not repented: or a sinne not committed, but whereunto wee be tempted. If troubles come for some speciall sinne committed, say thus: Doth this one sinne so displease thee? and deserue I thus to be punished and farre more grieuously for this one? how great then should my punishment be, if thou shouldeſt so deale with me for all my other sinnes? If the heart be terrified with feare of the commission of sinne, for temptations and motions vnto sinne: wee are not so much to dispute with our motions, as to resist them strongly by instant and extraordinarie watchfulnes in prayer. 17. If thou laboureſt in this due examination of thy selfe, thou shalt in time be able to discouer the veines, bodie, age, and strength of many temptations in others, by an holy experience which God hath taught thee, thou shalt see into mens secret corruptions, and be able to beget an inspeakable ioy in others, who may be tempted as thou

By the often checkes of conscience we may know what sins sway most in vs.

art,

art, or haſt been. 18. Againe, when men proceede in this cure, they muſt remember two ſpeciall grounds: firſt, to labour that the afflicted may bee perſwaded their ſinnes are pardonable, and their ſores curable. Secondly, that their viſitation is not ſo much a ſigne of Gods wrath and anger, as a ſeale of his mercie and fauour: for that it is not blinde and barren, but like to be plentifull in good effects, and fruitfull in godly iſſues. 19. Albeit ſome in this cure, ſuppreſſe the Law and applie the Goſpell onely: yet I ſee not, but that there muſt be a ſound ſorrow for ſin, before the pardon of ſin be ſealed, and men muſt know and acknowledge themſelues ſicke, before they ſeeke the Phiſition: yet here is wiſedome required, neither to preſſe the conſcience too ſeuerely, nor to releaſe it too vnaduiſedly. 20. Laſtly, in applying the law to ſome perſons afflicted, he warneth vs wiſely to obſerue, firſt, whether we ſpeake to man or woman, for that wee may vrge the law more ſtrictly to the man as being the ſtronger. Secondly, whether they haue knowledge or no: for the ignorant in this caſe, thinkes neuer any ſo tempted, and Sathan perſwades him that hath knowledge, that he hath ſinned againſt the holy Ghoſt. Thirdly, whether ſtrong or weake, more or leſſe wounded for their ſinne. Fourthly, whether by nature they are more fearefull and melancholike. Fiftly, whether it be a ſigne of infirmitie, or of cuſtome. Sixtly, conſider well the perſons age, eſtate and condition of life: for temptations and afflictions doe varie according to all theſe. And yet remember well how there be many (of what condition, ſex, and knowledge ſoeuer they are) which be more troubled for the vexation of their minde diſtempered, then for the vilenes and horriblenes of their ſinnes committed: as fearing ſome outward ſhame, rather then humbled for their inward ſinne. Seuenthly, the time is to be obſerued: to be more milde in the burning ague of their fits, but more ſharpe in admonition in their intermiſſion and reſt. Eightly and laſtly, to beare patiently the impatiencie of the ſicke: remembring alwaies the words of Gods bleſſed ſpirit: A wounded ſpirit who can beare? And thus farre concerning the principall contents and rules of the firſt Treatiſe.

The ſecond is of the very ſame argument: and here hee commendeth theſe holie obſeruations following: *Firſt he willeth vs, in afflictions not ſo much to faſten our eyes vpon them, as vpon the end which is moſt ſweete and comfortable. 2. That the Lord ſhackleth vs the more with the chaine of his chaſtiſements, becauſe wee are more carefull to be vnburthened of our afflictions, then to be freed from our ſinnes. 3. How the godly ſhould reioyce in their godly ſorrow for ſinne, for that it is an earneſt of their regeneration. And that they take heede to diſquiet themſelues, becauſe they are peſtered with wicked motions, ſuſpitions, deluſions, vaine phantaſies and imaginations: for that the bodie of ſinne will euer ſend forth ſome filthie froth, which is not onely (ſaith he) deteſtable to the minde regenerate, but alſo would make abaſhed the very naturall man and vnbeleeuer, if hee could ſee into that ſea of ſinne and ſinke-hole of iniquitie. 4. Though wee finde in our ſelues manifold infirmities: though we know not whether wee ſtriue for feare of puniſhment, or for loue of ſo good a father: yet if wee feele this in our ſelues that wee would faine loue the Lord, and be better, and being wearied and tired with our ſinnes, long gladly to enioy the peace of righteouſneſſe, and deſire to pleaſe God in a ſimple obedience of faith: then let vs be comforted, there is no time too late to repent in. 5. If any ſay his faith is weake and cold, and my conſcience is as a burning furnace, I feare the Lord will purſue me with his wrath. I anſwere, thou doeſt well to feare: but feare and ſin not. For that feare which ſubdueth the ſecuritie of the fleſh is in all moſt requiſite: but fight euer againſt that feare which hindereth the certaintie of faith, for that will incourage our enemie more fiercely to ſet vpon vs. 6. He ſaith, that ſome are vtterly ignorant of the afflictions*

fliction of minde: and when they heare any ſpeech of any ſuch matter, they ſuppoſe they heare a man ſpeake in a ſtrange language. But he counſelleth vs to runne vnto the Lord in this life with a troubled minde, leaſt wee tarie with ſuch men to be lockt vp with the heauie fetters of deſperation, when he ſhall ſummon vs to the barre of his iudgement in the ſight of his Angels, &c. 7. In proſperitie many thinke Gods bleſsings are their owne right, and binde God (as it were) in this life to intertaine them at full charges; and ſue him as it were by an obligation, if hee ſeeme to withdraw his hand from them: So they prouoke him, to proue to their faces by ſome ſpeciall croſſe and affliction, that all they haue is but lent and borrowed. But Gods children acknowledge continually that God hath rods in a readines (though they ſee no preſent euils) to beate them from their ſinnes: and bend all their care how they may rather ſuffer aduerſitie to Gods glorie, then to ſleepe ſecurely in proſperitie to enioy the pleaſures of ſinne for a ſeaſon. For they know Gods graces muſt not bee idle in his children, but well exerciſed by afflictions. Thus farre for the ſecond treatiſe.

The third treatiſe teacheth vs what be the ſpeciall markes of a righteous man. *Here firſt he ſheweth that true righteouſneſſe doth not conſiſt of any inherent qualitie, be it neuer ſo excellent, but is onely by imputation: for the obtaining whereof a man muſt feele and finde himſelfe naked, and voide of all righteouſneſſe, and full of all vnrighteouſneſſe, by reaſon of that ſinne which dwelleth in vs. 2. A man muſt deſire to leaue his ſinnes, and to eſcape the puniſhment due vnto them. 3. To commit himſelfe by faith vnto Chriſt, and truſting in him and in his alſufficient merits for his full reconciliation with God. 4. A man thus iuſtified and reconciled, is alſo ſanctified to walke with an vpright heart before the Lord. 5. This vprightnes is tried by foure ſpeciall notes. Firſt, wee muſt loue all good things as well as one, and hate all ſinnes as well as one: hauing reſpect to all Gods commandements.* Pſal.119.6. *Yet this rule may haue ſome exceptions (ſaith he) for we doe not at the firſt know all good, nor all euill, much leſſe loue the one and hate the other as wee ought: yet let euery man walke according to that meaſure of grace and light receiued. For of this be aſſured, in that meaſure we like of ſinne, in that meaſure is hypocriſie in vs. Secondly, wee muſt haue a ſingle care to approue our ſelues vnto God himſelfe, and to ſet forth his glorie in weldoing without hope of reward, albeit trouble come vpon vs for it. And here (ſaith hee) whereas Phariſaicall Papiſts which neuer knew the true efficient, nor matter, nor forme, nor end of a good worke, haue in elder ages farre paſt many of our cold Goſpellers, it is a ſigne there be but a few righteous men on earth. And if here wee ſhall finde in our ſelues much rebellion and hypocriſie, yet marke euer our chiefeſt driſt in all our actions: for it is one thing to doe a thing for hypocriſie, and another thing mixt with hypocriſie. The third marke is euen to proceede on, in euery good grace and in all obedience, not to ſtay in the beginning, or to ſlide backe, when we are gone ſomewhat forward. And here yet Gods children may both linger and fall: but they miſlike and mourne for their lingering; and if they fall, they take better hold of Chriſt in a new repentance: and becauſe by their fall they haue loſt much ground, they runne the faſter and cheerefuller in the reſt of their race. The fourth note of a righteous man is to loue righteous manners, and righteous matters, as well in others as in our ſelues: wee muſt loue our ſuperiours before vs, to follow them; our equals to confirme them, and to be confirmed by them; our inferiours to inſtruct them, and to helpe them forward in the waies of godlines.* And thus farre this treatiſe.

The fourth portion of this booke containeth his ſhort notes of election. The fift treatiſe is of a contract before mariage. And here firſt for the commendation of this holy contract he vſeth theſe arguments: *1. That it ſeemeth the light of nature commends it, for that the very Heathen did like it and approue it. 2. Our bleſſed*

preſidents

preſidents ſet before vs in holie Scripture, they likewiſe recommend it in their practiſe. 3. The holy law inſtituting the ſame puniſhment for the pollution of parties contracted which it doth vpon adulterers, argueth a contract to be a ſpeciall promiſe greatly reſpected of God. In the next place he ſheweth, that a contract is a preparation of the parties contracted, by prayer and inſtruction, to preſent themſelues for mariage in a ſpeciall time appointed publikely before God and his congregation. Laſtly, hee giueth the parties contracted many holy inſtructions and exhortations, all grounded vpon the articles of faith and the decalogue. Thus farre the contract: an argument greatly deſired (I am well aſſured) of many, becauſe ſo few in our age haue written of it.

Now the ſixt part followeth, and that is a very large and learned treatiſe of the Sabboth: the principall contents whereof (as briefly as I could contract them) I haue diſpoſed in this order: *Firſt he ſheweth the neceſsitie of this argument from the inconuenience of breaking, and the commodities and bleſsings of keeping the ſame. 1. Inconueniences are many ſet downe, in reſpect of the wicked and vnbeleeuers, as alſo the true beleeuers in the Church of God, which moue many ſcruples concerning it, for that they are not throughly taught nor perſwaded of it. The commodities and fruites alſo which follow the right vnderſtanding and obſeruation of the Sabboth are many and great: for that this day is the Lords market day, wherein he laies open the manifold graces of his holie ſpirit.*

2. The method of handling this argument may be thus:

1. *This Commandement is* { 1. *Affirmatiue:* and 2. *Negatiue.* } *The reſt not ſo.*

2. *The reaſons for confirmation:*
   1. *From the end, in the word* Remember.
   2. *From the authoritie of the law-giuer:* The ſeuenth day is the Sabboth of the Lord.
   3. *From the equitie of it:* Sixe daies thou ſhalt worke.
   4. *From proportion of the Lords owne example in the creation:* For in ſixe daies, &c.

A fift reaſon may be couched vnder all: from the time of the firſt inſtitution; if before the law it was ſo effectuall to keepe out ſinne, then much more needfull now, to recouer vs from ſinne, and to keepe vs being recouered.

3. Generally hee noteth how this commaundement is for words larger, and for reaſons fuller then any other commaundement: becauſe men will neither in reaſon ſo ſoone admit it, nor in affection be ſo readie to embrace and practiſe it. For thus hath hee done with all the reſt of the Commaundements, which finde leaſt intertainment and loue among men.

4. This Commandement alone hath a preface in the word Remember: *where we be taught in this firſt reaſon, that if we deſire to know and to obey God according to the firſt and ſecond tables, remember this law ſet (as it were) betweene both. Secondly, that this law was giuen before, and alwaies practiſed in the Church of God,* Exod. 16. *before the promulgation in Sinai. Wherefore it is not ceremoniall, as ſome phantaſtically haue conceiued. He addeth many reaſons, this ſpeciall argument is one. The firſt end is the principall, ſanctifie the Sabboth was the firſt end, and it is the principall.*

5. The ſecond reaſon is from the equitie of the law, that the Lord granting vs freely ſixe daies to trauell and to merchandize for our ſelues, wee ſhould not preſume to intermeddle or inuade the Lords owne day the 7. day reſerued for himſelfe. And here againe

(against the aduersaries) he saith, if these Commandements be ceremoniall, then the permission of sixe daies for worke also is but of the same nature.

6. The third reason is taken from the authoritie of the law-giuer, The Sabboth of the Lord: because it must be wholy spent vpon the Lord, or in attending and waiting on him. If the Iewes had neede of this whole day for their instruction, &c. then haue we neede as well as they, that being freed from the manifold distractions of our callings, we might wholy giue our selues to the worship of God commanded in the Gospell.

7. The fourth and last reason is drawne from the proportion of Gods owne example, In sixe daies God made, &c. where hee sheweth that God hath promised a speciall blessing to this day in the true sanctification of it.

8. After all this he meetes with very speciall obiections, which are brought by aduersaries to preiudice the doctrine of the Sabboth, against the morall obseruation of it. And here to know what is morally and ceremonially commanded in the Old Testament, hee giueth vs this speciall rule, when a thing is vrged to the Iewes, and hath a peculiar reason made properly to the Iew, then as it begun with the Iewes, it ceased with the Iewes: but when the reason of the thing vrged is not peculiar to the Iewes, but also belongeth to the Christians, then the thing commanded is common to Iew and Gentile.

Like reason like law.

9. The Gentiles by the light of nature can no more see the true Sabboth of the Lord, then the pure meanes and manner which the Lord hath appointed for his worship. The morall law and the naturall law differ: for albeit the morall law be the explaining of the naturall law, yet it doth not follow, that that which is in the morall law, is no more then that which is in the law of nature.

10. Hauing shewed the morall vse of the Sabboth to concerne the Gentiles as well as Iewes, and answered all obiections to the contrarie. In the next place hee teacheth the obseruation of it: how it is to be kept and how it is broken: what are the publike exercises of the Sabboth: with what care and conscience we should prepare our selues to meete the Lord on the Sabboth: how we must attend vpon him, for the time present in the congregation: and lastly, what our priuate exercises must bee after our departure from the publike assemblie.

11. In the second part or negatiue, he sheweth vs in this law what workes are forbidden: and them all hee referreth to these two heads: First, all workes of our ordinarie calling. Secondly, all lawfull recreations. Concerning the first kind, be they more vsuall or lesse vsuall, no question would bee made, if men were as wise to serue God in diuiding the times and seasons for the easements of their bodies, and refreshing their soules on the Sabboth, as they be politike for the increase of their worldly substance. And as concerning lawfull recreation on the Sabboth day: If labour be forbidden in seede time and harueſt, much more pleasure all the yeere long: if things more needfull for the preseruation of life, to the glorie of God be disallowed; then assuredly, these lesse needfull cannot be allowed. Againe, (saith he) the zeale of worldlings may shame vs in our securitie: for so long as any profit drops on them, they giue no place to pleasure. Behold the policie and painfulnes of the world may teach vs what we ought to doe for our soules. And thus farre of the compendious summe of the treatise of the Sabboth. Of this argument I found three verie good copies: after due examination and conference had, I haue here published the best in my iudgement, both for matter and forme, in the best manner that I can. This worke hath been in many hands for many yeeres, and hath giuen light to some, and I trust shall giue further occasion to others to trauaile yet more herein for the good of posteritie. And whereas so many in all Churches

Strange works, as Iron mils and such like, must rest on the Sabboth.

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in theſe daies paſſe by this argument of the Sabboth, and that other of Tithe, as meere ſhadowes and ceremonies: it were to be wiſhed, that as this reuerend man of God, and Maſter *D.B.* haue painfully trauailed in the one: ſo the learned and faithfull ſeruants of Chriſt, would communicate their knowledge and iudgement of the other, vnto the Church and people of God.

I wiſh that theſe two arguments, of the Sabboth, and of Tithe, were more fully handled by ſome godly learned Diuines.

The ſeuenth portion is ſhort, but containeth very good notes of ſaluation, and of an vpright heart.

The eight and laſt part or treatiſe, teacheth vs verie profitable and neceſſarie rules for the reading and vnderſtanding of the holie Scripture, which bee theſe:

1. That Gods people which will profit by preaching, muſt remember to attend carefully the reading of the holy Scriptures: for that none (ſaith he) can ſo well profit by preaching, as they that haue been trained vp in reading the Scriptures, or hearing them read.

2. Next to profit by reading of the Scripture, hee requireth eight ſpeciall things to be obſerued: 1. Diligence. 2. Wiſedome. 3. Preparation. 4. Meditation. 5. Conference. 6. Faith. 7. Practiſe. 8. Prayer.

1. Diligence maketh a rough way plaine and eaſie: here keepe an euen courſe, and perſeuere without wearines or ſtarting from it.

2. With diligence deſire to ioyne wiſedome: for choiſe of matter what, of order how, of time when, to reade. For matter ſearch things reuealed, and hunt not after things not reuealed. In things reuealed, ſeeke after things moſt neceſſarie, and then things leſſe neceſſarie. For order, firſt deſire to lay the foundation of Chriſtian religion, then build vpon it, as God giues the increaſe of faith and knowledge. For time, wee muſt not reade alwayes, but keepe our appoynted times. The Sabboth day we may ſpend a great part of it in reading: the weeke daies, in the morning, at noone, and euening, when we may redeeme the day from the workes of our calling.*

* Genealogies.

3. Againe, a due preparation is required, whereunto appertaine: firſt, the feare of Gods maieſtie, which ſerues well to correct the pride of reaſon, and to ſubdue our affections, and ſo to fit vs for the ſchoole of Chriſt. Secondly, faith in Chriſt, for that hee alone openeth our vnderſtanding, that wee may vnderſtand the Scriptures. Thirdly, great deſire in the heart to feede vpon the good word of God.

Luk. 24. 45.

4. The fourth propertie is meditation, which is the life of all good learning, and makes that we haue heard to be our owne: and this is two-fold: firſt of the minde or vnderſtanding, diſcourſing of things read or heard. Secondly, of the affection, when liking any thing in iudgement, wee labour that it may worke alſo vpon our affections. Here this rule is to be noted, that meditation without reading is erronious, and reading without meditation barren.

5. The fift helpe here is conference. For if in naturall things, and in all things appertaining to this life, man ſtandeth in neede of the helpe of other men, much more in ſpirituall things.

6. The ſixt propertie after reading, meditation, and conference, is faith, which hee requires as an increaſe of that aforegoing preparation. We muſt beleeue in Ieſus Chriſt by a generall faith going before: but wee muſt vſe (ſaith he) all the meanes before named, to increaſe our knowledge and faith in all particulars after.

7. The ſeuenth is practiſe: for this is a good way to increaſe our ſtore, to put to good vſe that mediocritie of knowledge, and gifts wee haue receiued. And aſſuredly according to Chriſts words, we ſee by daily experience their gifts decay, which put them not in practiſe.

8. The eight rule or propertie is prayer and thankeſgiuing. With this he wils vs to begin, to continue, and to end this whole work. Like as we haue no title to meate and drinke without prayer: ſo (ſaith he) they be impudent that doe touch Gods booke without prayer. And here he requires alſo a ſpirituall thankeſgiuing: for (ſaith he) if this be needfull for corporall foode, how much more for ſpirituall, be thankfull for any light and for euery good motion which proceedeth from Gods ſpirit? And thus farre the compendious ſumme of all theſe treatiſes.

Now (Right Worſhipfull) this holy worke I recommend to your protection: firſt, becauſe I knew not any in heart more affected towards that reuerend man Maſter *R. Greenham*, who was the author of them all. Againe, this worke in part appertaines to one of your Worſhips by a former dedication. And therefore I am the more bold to recommend it thus amplified and inlarged vnto you both. And the rather, for that Gods good ſpirit hauing ſo knit your hearts together in the holie faith of Chriſt, I may not doubt, but that this and the like bleſſings proceeding from the ſame ſpirit, muſt delight your ſpirits, and finde grace and acceptation with you. I haue much preſumed on your Chriſtian patience: I commend you with all yours to the tuition of the Almightie.

Anno Dom. 1599. Aprill 30.

Yours to vſe in Ieſus Chriſt:

HENRY HOLLAND.

THE FIRST TREATISE FOR AN AFFLICTED CONSCIENCE, VPON THIS SCRIPTVRE.

Prouerbs 18.14.

The ſpirit of a man will ſuſtaine his infirmitie: but a wounded ſpirit who can beare it?

THis Scripture is not onely worthie to be grauen in ſteele with the pen of an Adamant, and to be written in letters of gold: but alſo to be layd vp and regiſtred by the finger of Gods ſpirit in the tables of our hearts. Which ſentence briefly ſpeaketh thus much vnto vs, that what trouble befalleth a man (his minde being vnappalled) he will indifferently beare it out: but if the ſpirit of a man be once troubled and diſmayed, he cannot tell how to be deliuered. And no marueile: for if the minde of man be the fountaine of conſolation, which miniſtreth comfort vnto him in all other troubles; if that become comfortleſſe, what ſhall comfort it? If it be voyde of helpe, how ſhall it be helped? If the eye which is the light of the body be darkeneſſe, how great is that darkeneſſe? If the ſalt which ſauoureth all things be vnſauourie, for what is it good? If the minde which ſuſtaineth all troubles be troubled, how intolerable is that trouble? To ſhew this the better, I will firſt declare how great a puniſhment of God this wound of conſcience is. Secondly, I will teach how this trouble of minde may be preuented and auoyded. Laſtly, I will ſet downe how Gods children falling in ſome meaſure into this affliction of ſpirit, may be recouered out of it.

The mind caſt downe, vvhat ſhall comfort vs?

Parts to be conſidered.

For the firſt, the grieuouſneſſe of his maladie is ſeene, either by ſome due conſideration of the perſons that haue felt it: or by ſome wiſe compariſon made betweene this griefe of minde, and other outward griefes incident vnto man.

The perſons in whom we may conſider this wound of ſpirit, are either meerely naturall men, or ſuch as be renued by the ſpirit of God. The men meerely naturall are either the Heathen, ſuch as neuer knew God in Chriſt, or carnall profeſſors, ſuch as haue not profeſſed Chriſtianitie aright. If we looke among the Heathen, how many of them haue willingly gone vnder pouerty and haue been content to vnburthen themſelues of all worldly treaſures? How ſome of them (whileſt their mindes were not deiected) haue ſuffered impriſonment, exile, and extreame tortures of body, rather then they would betray their countries? How many of them haue deuoured many iniuries, and borne outward troubles, with ſome eaſe and with no reſiſtance, whileſt their minds were at libertie? And yet looke not into the meaneſt, but the beſt and moſt excellent men among them, euen their wiſe Philoſophers, ſweete Orators, and exquiſite Poets; who in bearing and forbearing thought the chiefeſt point of vertue to conſiſt; and ye ſhall ſee, when once ſome great diſtreſſe of minde did wound them, ſome would make an end of it by preparing a cup of deadly poyſon: ſome would

Perſons afflicted in minde.

The courage of heathens not diſquieted in mindes.

would violentlie and voluntarilie runne on the enemies pikes : some would throw downe themselues from high mountaines : some would not sticke to stabbe most monstrously their owne bodies with daggers, or such like instruments of death : all which men would seeme to haue great courage in sustaining many harmes, so long as their mindes were not ouer mastered. But when the diuine and supreme essence (which they acknowledged to be God) did by his power crosse and ouerturne their wittie deuises and head-strong attempts, so as without hope of remedie they were hampered in pensiuenesse and sorow of minde: then not being able to turne themselues vnder so heauie a burthen, they shrunke downe, and by violent death would rid themselues of that disquietnesse and impatience of their troubled mindes.

Papists disquieted in minde.

But let vs come neerer ; and whether wee beholde the Papistes, or the Family of loue, or the common sort of Christians, wee shall see they will passe quietly through many afflictions, whether for that they haue a spirit of slumbering and numnesse cast vpon them, or whether becausе they haue brawned themselues through some senceleſſe blockishnesse, as men hewen out of hard oakes, or grauen out of marble stones I know not : But yet when the Lord shall let loose the coard of their consciences, and shall set before their faces their sinnes committed ; see what fearefull endes they haue, whilest some of them by hanging themselues, some by casting themselues into the water, some by cutting their owne throates, haue ridde themselues out of these intolerable griefes. Now wherein is the difference that some die so senseleslie, and some dispatch themselues so violentlie? Surely the one feeling no sinne, depart like brutish Swine ; the other surcharged with sin, die like barking dogges.

Iob.

But let vs come to the children of God, who haue in some degree felt this wound of minde ; and it will appeare both in the members and in the head, of all burthens, to be a thing most intollerable to sustaine a wounded conscience, And to begin, let vs set in the first ranke *Iob*, that man of God commended vnto vs by the holy Ghost for a myrrour of patience ; who although for his riches hee was the wealthiest man in the land of Huz; for his authoritie, might haue made afraide a great multitude ; and for his substance, was the greatest of all the men in the East : yet when the Sabeans came violently and tooke away his cattell ; when the fire of God falling from heauen, burnt vp his sheepe and his seruants ; when the Chaldeans had taken away his Camels; when a great winde smote down his house vpon his children, although indeed he rent his garments, which was not so much for impatiencie, as to shew that hee was not senceleſſe in these euils : yet it is said that hee worshipping, blessed the name of the Lord, saying : *Naked came I out of my mothers wombe, and naked shall I returne thither : The Lord giueth, and the Lord taketh away, blessed be the name of the Lord.* But behold, when at the strange conference of his comfortlesse friends, his minde began to be agast, which was not so in all his former triall ; when his conscience began to be troubled, when he saw the Lord fasten in him sharpe arrowes, and to set him vp as a Butte to shoote at ; when hee thought God caused him to possesse the sinnes of his youth: this glorious patterne of patience could not beare his griefe ; he was heauie, and now may commend the image of a wounded spirit, to all that come after. *Dauid* a man chosen according to the Lords owne heart : *Ezekiah* a pure worshipper of God, and carefull restorer of true religion : *Ieremiah*, the Prophet of the Lorde, sanctified and ordained to that office before hee was formed in his mothers wombe, were rare and singular in the graces and fauour of God : yet when they felt this wound pearcing them with griefe of heart, they were as Sparrowes mourning, as Cranes chattering, as Pellicanes casting out fearefull cries, they thought themselues as in the graue, they wished to haue dwelt solitary, they were as bottels parched in the smoake, they were as Doues mourning, not able without sighes and groanes to vtter their words, their hearts claue to the dust, and their tongues to the roofe of their mouthes.

Dauid. Ezekiah. Ieremiah.

Christ Iesus, an example most

But aboue all (if these were not sufficient to perswade vs in this doctrine) there remaineth one example, whom we affirme to be the perfect anatomie of an afflicted minde. This is the Lord and Sauiour Iesus Christ, the image of the Father, the head of the body, the myrrour of all graces, the wisdome, righteousnesse, holines, and redemption of all the Saints,

Saints, who ſuſtained the croſſe euen from his youth vpward: and beſides pouertie, baſeneſſe, hunger, did willingly go vnder the great trouble of contempt and reproch, and that among them, where he ſhould haue had a right deſerued honour, in reſpect of the doctrine he taught them, and in regard of the manifold miracles he wrought among them; as the healing of the ſicke, the giuing of ſight to the blinde, the reſtoring of life to the dead: this vnkindneſſe neuertheleſſe did not ſo much ſtrike into him. But at what time he was ſet as a ſacrifice for all, when he was to beare our infirmities, and carie our ſorrowes, at what time hee was plagued and ſmitten of God, humbled and wounded for our tranſgreſſions, when he ſhould be broken for our iniquities, and the chaſticement of our peace was vpon him; then he cryed out, *My ſoule is heauie euen vnto the death:* Then he prayeth, *Lord if it be poſsible, let this cuppe paſſe from me.* But how prayeth he? euen with ſweating: how ſweateth hee? euen droppes of bloud: How long prayeth hee? three times: When endes his agonie? not vntill hee was dead: What ſaide hee beeing readie to departe? *My God, my God, why haſt thou forſaken me?* Was this for his humaine death, as ſome haue imagined? No, no, wicked men haue dyed without complaint, whoſe patience then might ſeeme to exceede his; it was his ſuffering in his humane ſpirit, which incountered with the wrath of God, his God-head ſuppreſſing it ſelfe for a while: hee ſuffered indeede many tormentes in bodie, but much more heauily did the wrath of God lie vpon his ſoule.

comfortable for all afflicted conſciences.

If this conſideration of an afflicted ſpirit in theſe examples do not ſufficiently ſhew, what a grieuous thing it is to ſuſtaine a wounded conſcience: let vs proceede to the comparing of this with other euils which fall into the nature of man. There is no ſickneſſe, but Phyſicke prouideth for it a remedie; there is no ſore, but Chirurgerie will affoord it a ſalue; friendſhip helpeth pouertie; there is no impriſonment, but there is hope of libertie; Suite and fauour recouer a man from baniſhment; authoritie and time weare away reproch: But what Phyſicke cureth? what Chirurgerie ſalueth? what riches ranſometh? what countenance beareth out? what authoritie aſſwageth? what fauour relieueth a troubled conſcience? All theſe banded together in league (though they would conſpire a confederacie) cannot helpe this one diſtreſſe of a troubled minde: and yet this one comfort of a quiet minde doth wonderfully cure, and comfortably aſſwage all other griefes whatſoeuer. For if our aſſiſtance were as an hoſt of armed ſouldiers; if our friends were the Princes and the Gouernours of the earth; if our poſſeſſions were as large as betweene the Eaſt and the Weſt; if our meate were as Manna from heauen; if our apparell were as coſtly as the Ephod of *Aaron*; if euery day were as glorious as the day of Chriſts reſurrection: yet if our mindes be appalled with the iudgments of God, theſe things would little comfort vs. Let experience ſpeake: If a troubled minde impaireth not health, drieth not vp the blood, waſteth not the marrow, pineth not away the fleſh, conſumeth not the bones, if it maketh not all pleaſures painefull, and ſhortneth not this life: ſure no wiſedome can counſel it, no counſel can aduiſe it, no aduiſe can aſſwage it, no aſſwagement can cure it, no eloquence can perſwade it, no power can ouercome it, no ſcepter will affray it, nor inchanter can charme it. And yet on the contrary, if a man languiſh in ſickneſſe, ſo his heart be whole, and is perſwaded of the health of his ſoule, his ſickneſſe doth not grieue him: If a man be reproched, ſo hee be precious in the ſight of God and his Angelles, what loſſe hath he? If a man be baniſhed, and yet doubteth not that heauen is his countrie, and that he is a citizen among the Saints, it doth not appall him: If a man be in trouble, and findeth peace of conſcience, he will quietly digeſt his trouble. But if the minde be troubled, who dareth meete with the wrath of the Lorde of hoſtes? who can put to ſilence the voyce of deſperation? who will ſteppe out and make agreement with the helles to ſpare vs? who dare make a couenant with the diuell, that hee would lay claime vnto vs? If then a good conſcience helpeth all euilles, and all other benefites in this life, in themſelues cannot helpe a troubled conſcience; wee ſee it true in proofe, which here is in prouerbe, *The ſpirite of a man will ſuſtaine his infirmitie: but a wounded ſpirite who can beare it?*

True peace of minde how comfortable attained.

Nothing can more diſquiet vs if we be at peace with God through Jeſus Chriſt: and contrarily, &c.

Againe, in all other afflictions we may haue ſome comfort againſt ſinne; this is euer

accompanied with the accuſation of ſinne. A man may be ſicke, reproched, impouerished, impriſoned, and baniſhed; and yet in all theſe haue a cleere conſcience; his owne heart telling him that there is no ſpecial cauſe of theſe croſſes in him, but that he may ſuffer them for the tryall of his faith, or for righteouſneſſe ſake and well doing. But when the ſpirit is wounded, there is ſtill a guiltineſſe of ſinne, and when a mans ſpirit is troubled, he ſuſpecteth all his wayes, he feareth all his ſinnes, he knowes not what ſinne to begin with; it breedes ſuch hurly burlies in him, that when it is day hee wiſheth for night; when it is night hee would haue it day: his meate doth not nouriſh him, his dreames are fearefull to him, his ſleepe oftimes forſaketh him: if he ſpeaketh, hee is little eaſed: if hee keepeth ſilence, he boyleth in diſquietneſſe of heart; the light doth not comfort him, the darkneſſe doth terrifie him.

To proſecute our compariſons; where all other euilles are the more tolerable, becauſe they be temporall, and purſue vs but to death: this not being cured, endeth not in death, but becommeth eternall. For euen the heathen men thought that death was the end of all miſerie: the perſwaſion whereof made them (being in ſome miſerie) to make an ende of themſelues, and haſten their owne death; as Satan doth make many now adaies to do, who are ignorant of the hels, which is a place of farre greater paynes then any they can ſuffer in this world whatſoeuer: for a tormented conſcience, if before it was begun, is now continued; or if it was not before, now beginneth, and neuer endeth world without end. For though true it is, that ſickneſſe, pouertie, impriſonment or baniſhment haue ended their tearme in death; yet a wounded heart which was temporall in this life, is now eternall after this life; that which before death was in hope recouerable, is after death made vncureable and vnrecouerable. It is good therefore to conſider, if euen in this life the torment of conſcience be ſo fearefull; how much more grieuous is it to ſuſtaine it in hell, where that is infinite, which here is finite: where that is vnmeaſurable, which here is meaſurable; where is the ſea of ſorow, whereof this is but a drop; where is the flame of that fire, whereof this is leſſe then a ſparke?

Vnbeleeuers by violent deaths do not end, but begin their torments.

But to ſhut vp this argument: Some there haue beene who throughout all their life time, haue beene free from all other troubles, ſo as either they felt them not at all, or elſe in very ſmall meaſure, and by that meanes neuer knew what outward trouble meant. As for example, ſome men there haue beene, who for ſickneſſe neuer knew the head-ach: for pouertie, neuer knew what want meant; who for diſcredit, were neuer euill ſpoken of; who euer put farre from them the euill day of the Lord; who made a league with death as it were, and a couenant with hell; who thought they could crucifie euery croſſe, rather then come vnder any croſſe: yet they could neuer eſcape a wounded conſcience, either in this life, or in the life to come. True it is, that Gods children by faith and repentance do often eſcape it, but the wicked, and ſuch as are borne vnto it, as to their ſure inheritance, the more they flie from it, the more it purſueth them. If we haue tranſgreſſed the Ciuill lawes, the Iudge by bribes may bee corrupted; if a man haue committed ſome capitall offence, by flying his Countrie he may eſcape the Magiſtrates hands: but our conſciences telling vs that we haue ſinned againſt God, what bribe ſhall we offer? or whither ſhall we flie? whither ſhall we go from his ſpirit? or whither ſhall we go from his preſence? If wee aſcend into heauen, is not he there? If we lie downe in hell, is he not there? If we flie to the vtmoſt parts of the ſea, is he not there alſo? There needeth no apparitor to ſummon vs, there needes no Bayly arraunt to fetch vs, there needes no accuſer to giue in againſt vs; ſin will arreſt vs, and lyeth at the doore, our owne conſciences will impannell a Queſt againſt vs, our owne hearts will giue in ſufficient euidence, and our owne iniquities will pleade guiltie to our owne faces. Thus we ſee both by the experience of them that haue ſuffered the wound of the ſpirit, and by the comparing of it with other euils, what a weight moſt grieuous, and burthen intolerable it is to haue a tormented conſcience.

A tormented conſcience can not flie from God.

The ſecond part of the firſt diuiſion.

Now let vs ſhew how we may preuent, and by what meanes Gods children falling into ſome degrees of it (for if it rage in extremitie, it is an euill moſt dangerous) may ſafely and quietly be deliuered from it. And here a iuſt complaint is to be taken vp, and it is a wonder to be marked (if we may wonder at Gods workes) that we ſee many ſo carefull

and

and watchfull to auoyd other troubles, and ſo few or none take any paines to eſcape the trouble of minde which is ſo grieuous. We ſee men louing health and loathing ſicknes, in diet temperate, in ſleepe moderate, in Phyſicke expert, skilfull to purge, and to auoyd ſuch corrupt humors, which in time may breede (though preſently they do not bring forth) ſome dangerous ſicknes: yet to auoyd the diſeaſes of the ſoule, no man abateth his ſleepe, no man abridgeth his diet, no man prepareth Phiſicke for it, no man knoweth when to be full, and when to be emptie, how to want and how to abound. Others caried away with the loue of riches, and very ſlie to fall into pouertie, will not ſticke to riſe early, and take ſleepe lately, to fare hardly, to teare and taw their fleſh in labour by land and by water, in faire and foule weather, by rockes and by ſands, from farre and from neere: and yet to fall into ſpirituall decaies, to auoid the pouertie of conſcience, no man taketh ſuch paines; as though ſaluation and peace of minde, were not a thing worthie the labouring for. Some ambitiouſly hunting after honour, and not eaſily digeſting reproches, behaue themſelues neither ſluggiſhly nor ſleepily; but are actiue in euery attempt, by loue and by counſell, by prudence and proweſſe, by wit and by practiſe, by labour and learning, by cunning and diligence to become famous, and to ſhun a ciuill reproch: yet to be glorious in the ſight of God and his Angels, to fall before the heauens, and in the preſence of the Almightie to be couered with ſhame and confuſion of conſcience, we make none account, as they, who neither vſe any meanes to obtaine the one, nor auoid thoſe occaſions which may bring the other.

How wiſe many be to preuent many euils, and how few labour to preuent afflictions of minde.

Others vnwilling to come within the reach and danger of the law, that they may eſcape impriſonment of body, or confiſcation of goods, will be painefull in penall Statutes, skilfull in euery branch of the ciuill law, and eſpecially will labour to keepe themſelues from treaſons, murthers, felonies, and ſuch like offences deſeruing the puniſhment of death: yet when the Lord God threatneth the ſeizure both of ſoule and body, the attaching of our ſpirits, the confiſcating of our conſciences, the baniſhing of vs from heauen, the hanging of vs in hell, the ſuſpending of our ſaluation, the adiudging of vs to condemnation for the breach of his commandements, no man ſearcheth his eternall law, no man careth for the Goſpell, neither the ſentence of euerlaſting diuorcement from the Lord, neither the couenant of reconciliation is eſteemed of vs.

And to reach our complaint one degree further. Behold, the more wee ſeeke outward pleaſures and to auoid the inward trouble of minde, the more we haſte and runne into it, and ſuddenly plunge our ſelues in a wounded ſpirit ere we be aware. Who poſteth more to become rich, who hopeth leſſe to become poore, then the merchant man? who aduenture th great treaſures, who hazardeth his goods, who putteth in ieopardie his life; and yet ſuddenly he either ruſheth vpon the rocke of hardneſſe of heart, or elſe is ſwallowed vp of the gulph of a deſpairing minde: from which afterwards he cannot be deliuered with a ſhip full of gold. Woefull proofe hath confirmed, how ſome men (wholy ſet on pleaſures, ſuch as could not away to be ſad, and to be hedged vp alwayes of godly ſorow) haue had their tables made ſnares, and euen their exceſſe of pleaſures hath brought exceſſe of ſorrowes: and whileſt they laboured to put the euill day farre from them, they haue, vſed ſuch follies, as haue bred them moſt bitter and terrible tormentes of their fearefull and trembling conſciences.

In ſeeking ſo greedily for earth and ſo faintly for heauen, wee thinke we labour for our peace, but we haſten this way into many griefes & ſorrowes. 1. Tim. 6. 7. 8. 9.

There be ſome of another ſorte, who neuer dreaming of a troubled minde, haue had their hearts ſet on nothing, but how they might get ſome great fame and renowme: and therefore haue ſlipt into ſuch vaine-glorious attempts, and foule flatteries, as they haue not onely loſt the peace of their conſciences, but alſo fallen moſt deepely into reprochfull ſhame, which they ſought to ſhun. Now as the peace of conſcience and ioy of minde is ſuch a treaſure, as the eye hath not ſeene, the eare hath not heard, nor the tongue expreſſed, but paſſeth all vnderſtanding: ſo the wounded ſpirit is ſuch as the eye hath not ſeene it, the eare hath not heard it, nor the tongue vttered: but paſſeth all vnderſtanding. And as they onely know what the peace of minde meaneth, that feele it: ſo they alone can in trueth ſpeake of a troubled minde, that haue taſted of it by experience.

Ambitious.

How we may be preſerued from the wound of conſcience.

But let vs ſhew what way is to be vſed to keepe vs from this wound of the ſpirit. It is the

vſe

vse of Physicke, as to cure vs of diseases when we are fallen into them: so to preserue vs from sickenesse before it hath taken hold of vs: it is the power of the word, as to asswage the trouble of conscience, when it doth once presse vs; so to preuent it before it hath ouertaken vs. It is a chiefe point of worldly wisedome not to tarie for the vse of Phisicke vntill we be deadly sicke; but to be acquainted with Gods mercifull preseruations to defend vs from it: likewise it is a chiefe policie of a godly Christian, not onely to seeke comfort when the agonie is vpon him, but also to vse all good helps to meet with it before it comes. *Simile.* And we condemne them of follie, who will not as well labour to keepe themselues out of debt, as to pay the debt when they owe it: so it is a madnesse not to be as circumspect to auoid all occasions, which may bring trouble of minde vpon vs, as wee would be prouident to enter euery good way which may draw vs out of this trouble, when we haue once entred into it.

Preseruatiues against afflictions of mind. The remedies preseruatiue, are first the searching of our sinnes, and then the examining of our faith.

The searching of our sinnes, is the way to the due acknowledging of our sinnes, and to the true sense and feeling of our sinnes. The acknowledging of our sinnes, is either of those that be past, whether we haue vnfainedly repented vs of them: or of those which be present, whether we be truely grieued for them.

Thirdly of those secret corruptions, which in the course of our life are likely to come, whether we are reuerently afraide of them, and resolue to suppresse them with all our endeuour.

Psal.25. 1.Cor.11.29. Concerning sinnes past, we must call to minde the sinnes done of old, in our youth, in our middle age, in our old age; that we iudging our selues, may not be iudged of the Lord; that accusing of our selues, Satan haue no occasion to accuse vs; and throwing downe our selues before the Lord, he may lift vs vp. For many going quietly away, and sleeping in carnall securitie (notwithstanding the sinnes of their youth) and neglecting to make conscience of their sinnes done long agoe; suddenly haue fallen into such horror of minde, that (the violent remembrance of all their sinnes surcharging them) they haue beene ouerwhelmed.

This examination doth then rightly proceede, when it reacheth to the errors of this life, and to the sinnes of our youth; because many men (euen from their childhood, by a ciuill righteous life) hauing escaped grosse sinnes, wherewith the world could neuer charge them, haue notwithstanding caried the burthen of their secret sinnes done in their youth. *Sinnes of youth.* *Dauid* (Psal.25.7.) prayeth the Lord, not to remember the sinnes of his youth: *Iob* (23.6. the man of God) confesseth that the Lord writing bitter things against him, made him to possesse the iniquities of his youth. What, shall we thinke, that *Dauid* or *Iob* were giuen to notorious wickednesse in their youth? No, they knew they were subiect to youthfull wantonnesse and vnstayednesse of their affections; which though it did not burst out, yet it made them lesse carefull to glorifie God; which loosenesse, the way to leudnesse; which weakenesse, the way to strange vanities; which wantonnesse, the way to open wickednes, is euen in the best of Gods children in the dayes of their youth: which being afterwards in the time of their regeneration, brought (as it were) to iudgement, and laid before their consciences, doth cause them to repent.

But here is a thing to be blushed at, which maketh mens eares to tingle when they heare it; that many men (farre no doubt from this true repentance) can largely indeed discourse of the things done in their youth: but with such a brauerie, with such boastings, and *To glorie in sins of youth.* pleasing of themselues in the remembrance of them, as besides that they prouoke others to sin in the like, and set themselues a flat back-byas against repentance, and this christian examination; they seeme to renue the decayed colours of their old sinnes, with the fresh suite of their second pleasures therein. But alas, what pleasure haue they in those things, Rom.6.22. whereof they haue no profit? what profit haue they of those things whereof they should be ashamed? Neither in this streine can we forget the madnesse of them, who may seeme to steppe one degree farther towardes this examination of sinne then did the former; by thinking that the leauing of sinne, and repenting of sinne is all one. Against these both

dayly

dayly experience and the word of God doth ſufficiently declaime. *Ioſephs* brethren (*Iacob* his ſonnes) who deuiſed euill againſt their brother, put him into the pit, and ſold him vnto ſtrangers; did ceaſe from this crueltie: but yet they are not read to haue remembred their ſinnes with any remorſe, vntill thirteene yeeres after the ſinne was committed; as we may ſee in the proceſſe of the hiſtorie. *Dauid* had left his ſinnes of murther and adulterie (as thinking all quiet and well) the ſpace of a whole yeere; after which time (being admoniſhed by the Prophet *Nathan*) hee repented of it. And experience hath tried in many, that haue had ſome working of God in them, that though they left their ſinnes many yeeres agoe, yet becauſe they repented not truely for them, they haue rebounded vpon them with terrible ſights and fearefull viſions, to humble them, and to bring them to a ſerious examination of them, being done and left long ſince. Examples whereof we neede not fetch from farre, ſeeing ſo many Preachers as are acquainted with fearefull ſpirits, will giue witneſſe hereof. The fruite of which amazed mindes for ſinnes alreadie left, is ours, to beware of ſinnes which are to come. And that other mens harmes may teach vs bleſſed wiſedome, let vs labour not onely to leaue ſinne, *which one may doe for profit, for feare, for praiſe, or for wearineſſe:* but alſo to repent of it for conſcience ſake.

The leauing of ſinne, is not the repenting of ſinne.

For what cauſes many leaue ſinne.

This examination of our ſins paſt, muſt be partly of thoſe that we committed before our calling, & partly of thoſe which were done after our calling. Euery man (eſpecially hauing his reaſon reformed by the word of God) will graunt an examination of the life, before our true knowledge of God in Chriſt, to be moſt needfull. But it may be, ſome will thinke that we neede not to be ſo preciſe in the ſearching of thoſe ſinnes, which were after our knowledge. But ſeeing of all other ſinnes theſe bite foreſt, and pierce deepeſt, for that they are aggrauated with all the mercies of God going before, and ſinne is then moſt ſinfull, when after we know the trueth, after wee haue beene deliuered from ſinne, after wee haue beene inlightened with the grace of God, we haue fallen into it: I thinke that an examination moſt ſpecially ought to be had of theſe ſinnes. Wherefore to iterate our former examples in a new matter, as we may ſee the former kinde of examining of our ſinnes before our calling, in the ſonnes of *Iacob*: ſo we haue a patterne of the latter in the practiſe of the Prophet *Dauid*, who at the hearing of his ſinne was ſo troubled in his ſpirit, that he could not reſt in the Prophets ſpeech, telling him that his ſinne was forgiuen him, but ſtill was diſquieted, as one vtterly forſaken of God, and could finde no comfort of Gods ſpirit in him. For as it fareth often with ſores, it commeth to paſſe in ſinnes, wee are loath to haue our wounds often grated vpon, we cannot ſo well away to haue our ſores rifled, ſeared, and lanced; but fedde with healing ſalues: ſo wee are hardly brought to haue our conſciences ground, or our ſinnes ranſacked, ſifted, ſearched, and ripped vp; but would ſtill haue them plaiſtered with ſweete promiſes, and bathed in the mercies of God: whereas it is farre ſafer before incarnatiue and healing medicines, to vſe corroſiue and mundifying waters, without which though ſome ſores may ſeeme to cloſe & skin vp apace, yet they proue worſe, and being rotten ſtil at the core; they haue aboue a thin skin, and vnderneath dead fleſh. In like maner, we would cloake, we would hide & couer our ſins, as it were with a curtaine: but it is more ſound Chirurgerie to pricke and pearce our conſciences with the burning iron of the Law, & to cleanſe the wound of the ſoule by ſharpe threatnings, leaſt that a skin pulled ouer the conſcience for a while, we leaue the rotten corruption vncured vnderneath; and ſo we be conſtrained to cry out of our ſins openly. As it is a foilie then to diſſemble our ſores whileſt they be curable, and after to make them knowne when they be growne vncurable: ſo it is as great folly to diſſemble our ſins whilſt they may be remedied, ſo after be conſtrained with ſhame to blaze thē abroad, when thou mayſt think thē remediles. But of this by the way, becauſe we ſhal more largely touch it in the laſt part to come.

Examination of ſinnes after our calling.

Sinnes like ſores.

Simile.

Couer not thy ſinnes.

It is ſufficient to commit ſinne before knowledge, but after ſome good light of the ſpirit to ſinne, breedeth either hardneſſe of heart, or a troubled ſpirit; both which wee ſhall auoid, if in trueth wee be carefull to watch ouer our affections, and beware that after our deliuerie we fall not into ſinne againe.

Sinnes after knowledge.

Seuerall men, ſubiect to ſeuerall ſinnes, haue their ſeuerall checkes in their conſciences: ſome are ouercome with wrath, and yet after the moodie fit they can tell that the wrath of

man

man doth not accompliſh the righteouſneſſe of God: ſome are ſubiect to luſt, and afterwards they ſay, it profiteth them nothing: ſome are giuen to a continuall courſe of vanitie, who notwithſtanding can ſay, that mans life hath another ende: ſome ſlippe deepely into worldlineſſe, and yet they be often wakened with moſt terrible checks of conſcience.

A bleſſed thing to be awaked and grieued by checkes of conſcience.

Well, bleſſed are they, whoſe hearts be truely grieued; and let them beware that make daliance with ſinne: for either hardneſſe of heart will ouertake them, or a troubled conſcience will confound them. Wherefore it comes to paſſe, that many ſpending their bodies on luſt, lament that euer they ſo abuſed their ſtrength: many giuen too much to the pleaſure of this life, had griefe come vpon them, to remember how they haue ſpent Gods graces, lauiſhed his good gifts, and miſpent their time; or elſe, if they haue not this griefe, they fall into voluptuouſneſſe, and draw ſuch a thicke skin vpon their hearts, as will cauſe the ſtrongeſt denouncings of Gods iudgements to rebound, bee they driuen on neuer ſo hard. And ſure, it is the ſinne of this worlde, that men beeing controlled in their conſciences, whileſt they are a praying, and feele a ſecret charge layde againſt them, to beware of guile in buying and ſelling; either haue theſe checks leſſe and leſſe, and ſo they grow to be prophane; or elſe afterward they are wonderfully wounded, that they haue beene ſo worldly, ſo greedily purſuing earthly things; ſo coldly procuring heauenly things. Thus euen our priuie thoughts (not profited by) are breeders of farther trouble.

Remedie.

Now the remedie againſt this trouble is, willingly and wittingly not to cheriſh ſinne, to wiſh that the Miniſter ſhould touch our moſt priuie and ſecret ſinnes, to be glad priuatly to be admoniſhed, to profit by our enemies when they do reproch vs: and rather to deſire (in ſuch a caſe) to be humbled, than to ſuffer our ſelues to be flattered. This trying of our ſelues muſt yet ſtretch it ſelfe further, not onely to the committing of euill, but alſo to the omitting of good. As when (after ſome good workiug and feeling of the ſpirit) wee begin to fight and conflict with our owne conſciences, ſaying: though I muſt pray, I muſt haue time alſo to prouide for my familie: if I goe to heare the word of God, ſurely I ſhall be in danger to looſe this profit: if I thus attend vpon the exerciſes of religion, I ſhall be cut ſhort in the vſe of my pleaſures. Wherefore it ſhall be good to ſearch our hearts, not onely in the careleſſe not vſing of the meanes; but alſo in the negligent watching ouer the fruites of the meanes: ſaying to our ſelues in this manner; I haue heard a Sermon, but (alas) without any feeling or working vpon my affections; I haue beene praying, but with no power of the ſpirit; I haue receiued the Sacrament, but without thoſe ioyes glorious & vnſpeakable, which I was wont to taſte of; I ſaw the diſcipline of the Church executed, but without any feare of ſin at all in my ſelfe, or compaſſion to the member cenſured

Sinnes of omiſſion.

And here I dare for my owne obſeruation aſſuredly affirme, that outward ſinnes haue not beene at ſometimes ſo grieuous to Gods children, as that they haue ſome times vſed the meanes with little reuerence and with leſſe fruite. And no marueil, we ſhall ſee many men at ſome times, not ſo much grieued for their ſickneſſe it ſelfe, as for that they haue eyther willingly neglected the meanes which might haue preſerued their health, or that they haue abuſed the Phiſicke that might haue reſtored their health to them againe. In like manner (I ſay) it fareth with them, who either vnreuerently haue refuſed the meanes, which ſhould keepe their ſoules from ſurfetting: or elſe vnthankefully haue abuſed thoſe helpes, which might haue recouered them againe. From hence it commeth, that ſome men are as much grieued for not vſing their good gifts to the benefite of Gods Church, as others are troubled for peſtering the Church with vnprofitable corruptions: or as we ſhall ſee a rich man ſometimes as much humbled for not giuing money to the poore, which hee might haue done, as for heaping vp riches falſely, which he ought not to haue done. And thus many (hauing receiued good gifts and graces from the Lord) are ſeaſoned and ſanctified by afflictions; whereby they are taught to put their gifts in vre, and to offer their ſeruice to Chriſt: and others are forced to hide their gifts, which cannot be without ſome decay of Gods glory, without offence to the weake, without the loſſe of many ſoules, which otherwiſe might be wonne to the Goſpell, and without ſtrengthening the hand of the aduerſarie to ſlander our darke and dumbe profeſſion. All which thinges will in the ende bring terror of minde; becauſe if the Lord cannot worke vpon vs by taking away goods,

Note.

The negligent vſe of the meanes of ſaluation.

friends,

friends, credit, wife, children, or ſuch like, to bring vs to repentance; he will ſurely whip our naked conſciences, he will enter euen into our very entrailes, and pearce our ſecret bowels. As wee muſt examine our ſelues thus for ſinnes of time paſt, and preſent, ſo muſt we vſe this practiſe in ſinne to come: and this is very needfull. For were it ſo, that our life and conuerſatiō were ſuch, as neither before nor after our calling, man could iuſtly accuſe it: yet the hidden corruption of our nature, may threaten ſome hainous downfall in time to come, which hath made men of very good report and conuerſation to hang downe their heads, and feare their ſecret hypocriſie, as that which may breake forth to the ſhame of all their former life, in time to come. *Secret corruption.*

But becauſe wee forgat to ſpeake of them, that in the examining of their liues paſt, are much grieued for the want of ſinceritie, and for priuie vaine-glorie in themſelues; let vs before wee goe to the ſearching of our hearts in ſinne to come, ſpeake ſomewhat of this. Men troubled for this priuie pride are either touched, or not touched. If the veile of ſinne was ſo great in them, that it hid Chriſt from them; it is the good will of God, that by this ſight of their ſecret ſinnes they ſhould come to ſee the righteouſneſſe that is in Chriſt Ieſus, and ſo they ſhall the better be kept from being iuſticiarie Phariſees. For when being a long time well brought vp, and leading a ciuill life, the diuell would perſwade vs of ſome inherent righteouſneſſe in vs; it is the wiſedome of our God to touch vs with the conſcience of moſt hidden corruptions, as alſo to certifie and make knowne vnto vs, that euen from our birth there was a ſecret ſeede of ſinne in vs, which (without the Lord watching ouer vs) would ſurely haue broken forth to his diſhonour. As for them which haue had ſome working in them, and yet are often plunged with ſore diſtreſſes, this trouble commeth to them for two eſpeciall cauſes, either for ſome hypocriſie, that they did more in ſhew than in truth: wherefore the Lord bringeth them backe againe to ſee their corrupt proceedings, and that they may know all their religion to be but hypocriſie, and all their righteouſneſſe to be but vnrighteouſneſſe: or for the abuſing of their knowledge, in that they made it but a maske to iuggle in, and that they made their affections to fight with their owne iudgements. We muſt remedie this, by not thinking of our ſelues aboue that which is meete, and by labouring to embrace the truth in truth. And here let vs note, that many of Gods children accuſe themſelues of hypocriſie, when indeede they offend not in it, (for the moſt righteous perſons are their owne greateſt accuſers) and yet the accuſation doth iuſtly ariſe from ſome fault on their parts: for though they haue done things in truth, yet becauſe with truth they laboured not to ſee their ſecret corruptions, in ſome other matters, they ſuſtaine this trouble of minde. So that there is nothing harder then to ſift and ſearch our harts to the bottome, whether we reſpect our ſinnes paſt, or our ſinnes preſent, whether we looke to our priuie pride, hidden wants, or ſecret corruptions. *Iuſticiarie Phariſees,* *Affections fighting againſt iudgement.* *Examination hard.*

And to returne from whence wee digreſſed, to the examination of our hearts, in ſinnes to come: let vs obſerue that in Gods children there is ſuch a iealouſie, as they tremble at the very firſt motions, and quake at the leaſt occaſion of ſinne, although becauſe vice will ſit in reſidence very neere vnto vertue, there may be in them ſometime too much ſcrupulouſnes. This feare cauſeth the deareſt of the Saints of God to reaſon on this ſort: O Lord, I ſee how many excellent in gifts, and conſtant in profeſſion for a long time, whoſe ende hath not anſwered their beginnings, whoſe deaths were not like to their liues. This is true, whether we look into the word or into the world: and it is a thing that may much humble vs. For though we may remember what we haue been, and know what we are; yet who can tell what may come vnto him hereafter. *Returne to ſins to come.* *The godly iealouſie of Gods children.*

Oh that the ſerious meditation hereof would dwell long vpon our conſciences: that with an holie iealouſie we might preuent the ſinne that is to come. But alas, there be ſome venturous knights, which thinke it no maſterie to offer themſelues to masking, minſtrelſie and dauncing, nor to runne into quarrels, braules and contentions, as though they had their eares, their eyes, their hands and their feete in their owne power, and at commandement to vſe and gouerne as themſelues liſt. Howbeit, Gods children better fenced with his grace, than thoſe bold bayards, are afraid of theſe occaſions: as knowing full well, that their eyes may ſoone be prouoked to luſt, their eares may quickly liſten vnto vnchaſt delights,

lights, their hands may ſuddenly ſtrike a deadly blow, and their feete may eaſily be ſnared in carnall pleaſures. Beware O man, be circumſpect O woman, that thou proſtitute not thy ſelfe to too much libertie: for although in comming to ſuch laſciuious and contentious places thou diddeſt purpoſe none euill; yet for thy ventring without warrant, thou maiſt be ouer thy ſhoes in ſin, and plunged in ſome wicked attempt ouer head and eares, ere thou beeſt aware. And becauſe vice is ſo confine vnto vertue, beware alſo of ſuperſtition: for ſtill the enemie laboureth either to make thee too hardie in ſinne, or elſe hee will cauſe thee to be too fearefull and ſuperſtitious; either he will puffe thee vp with preſumption, or aſſault thee with deſperation. To theſe tentations our nature is very pliable: firſt to preſumption, as may appeare by our common ſpeech; tuſh, the preacher is but a man as I am, I am ſure he hath infirmities as others haue; we are no Angels, our nature is corrupt, we are but fleſh, I am ſure you would not haue vs Gods. Thus the diuell commeth to tempt; but hee apparrelleth himſelfe in another ſute when hee commeth to accuſe, and then of a fiye he makes an Elephant; of the very ſmalleſt pricke of a pinne, a globe of the whole earth; of a molehill a mountaine: and preſſeth ſillie ſoules with feares and terrors, that they know not how to winde out themſelues. If hee cannot bring them to make no conſcience, where they ſhould make conſcience, hee will labour to bring them to make conſcience where they neede make no conſcience. Hee careth not whether thou wilt bee remiſſe or ſuperſtitious, ſo thou be one of them. If he cannot get you to follow the Epicuriſme of the world, as Libertines in diet and apparell; hee will make you ſo preciſe, as to thinke it a hainous ſinne, to eate one bit of meate, or to weare one rag of cloath more than for neceſſitie. How needfull therefore it is to faile with an euen courſe, we may coniecture by other things which will bewray the corruption of our nature.

Take heede to our libertie.

The diuell tempting.

The diuell accuſing.

Note.

Boldnes in plague.

In the time of a plague we ſhall ſee ſome will be ſo bold, that without any lawfull calling or godly warrant, they will ruſh into places infected; and then falling ſicke, their conſcience prickes them for their tempting of God by an vnaduiſed boldnes, in the houre of their death.

Others plunged as deeply in a quite contrarie extremitie, are too fearefull when they doe but heare of the ſickneſſe; and for very feare haue been brought to deaths doore, only by imagining themſelues to haue been infected, when they haue been moſt free, who oftentimes haue euen died, and that without any naturall cauſe that euer could be knowne, but onely through immoderate feare, and the iudgement of God comming vpon them for their infidelitie and vnbeleefe. Thus it is with vs in Chriſtianitie, in that as well the oppreſſing our ſelues with too much feare to be ouercome, as the carnall ſecuritie, in not fearing to be ouercome, may bring ſinne vpon vs: God his children muſt labour for a meaſure, and that muſt be ſought for in the word, which will teach them how they ſhal neither decline on the right hand, nor on the left; but will guide them in the narrow way, ſhewing in euery thing what is vertue, what is vice; what is the meane, what is the extreame.

Zeale.

Among many examples, let vs conſider of zeale, a moſt precious vertue in Chriſtianitie, ſo long as it is free from the extremities. Otherwiſe if wee bee cold in zeale, it is a ſinne on the left hand: if wee be zealous without knowledge, it is prepoſterous, and becommeth a ſinne on the right hand.

What perfection we haue in this life.

But can we not come to ſome perfection? No, if you vnderſtand it for an abſolute vnſpottednes; albeit to that perfection which the Scripture taketh for ſoundnes, trueth, and ſinceritie of heart, which is voide of careleſſe remiſnes, wee may come. Neither doth the Lord deale with vs after our ſinnes, nor reward vs after our iniquities: in whoſe eyes the moſt glorious actions of men, are but as waters flowing purely from the Conduit, but defiled by paſſing through a filthie chanell. Wherefore hauing theſe imperfections, let vs not ſeeke to be more righteous than wee can be, ſaying for euery error of this life; Oh, I am none of God his ſonnes, I am none of his daughters: for I cannot finde that perfection in me which is to bee required. But let vs comfort our ſelues in the trueth of our hearts, and ſinglenes of our deſires to ſerue God, becauſe he is God; and ſo wee ſhall be accepted of God.

I ſpeake this to this end, that poore ſoules might haue comfort, and know that if they abhorre

abhorre ſinne as ſinne, if they examine themſelues for it, if they grone vnder it, if they miſlike themſelues for it, if they feare to fall into it; the Lord will not purſue them with the rigor of his law, but will giue them the ſweetnes of his promiſes; they are no more vnder the curſe, but vnder grace.

A ſcrupulous feare.

But further to inforce our exhortation, to auoyde too ſcrupulous a feare, which hindereth the true examination of our hearts: let vs thinke that it happeneth in the ſpirituall conflict as in ciuill warres. We reade that many cities lying in great ſecuritie, haue ſuddenly both been aſſaulted and ouerthrowne; as alſo how ſome Countries (too much negligent in the meanes) through an exceſſiue fearefulnes, haue incouraged their enemies with more greedy violence to pray vpon them. With which kinde of ſtratagems our aduerſarie the diuell being well acquainted, doth often practiſe this policie. If he ſee vs without all feare too quietly to reſt in our ſelues, he thinketh his aſſault muſt needes be the ſtronger, becauſe our reſiſtance is the weaker. Againe, if he deſcrieth in vs a cowardly feare and fainting of heart, before we once begin to ioyne battell with him; he will ſet vpon our immoderate feare, and as villainouſly as ſuddenly ſtab vs to the heart, and make a preſent ſpoyle of vs.

Common practiſe doth further teach vs, that when we can heare the word without all trembling at God his iudgements, when we can pray without all feare before the Maieſtie of God, when we can come to the diſcipline of the Church without all reuerence of the ordinance of the Lord; all is in vaine. Againe, let vs heare with too much trembling, and we ſhall learne nothing; let vs pray with too ſeruile a feare, and our worſhipping of God will be without all comfort and vncheerefull. Thus if we neither leſſen ſinne, that is ſinne indeede, neither make ſinne of that which is not ſinne in truth, it is good to proceed to this three-fold examination, and to lay the edge of this doctrine more neere our affections, becauſe many will be found in this ripenes of knowledge and barrennes of conſcience, to ſpeake, diſpute and declaime of all theſe things very skilfully, which flickring in the circumference of the braine, and not ſitting at the ground of the heart, doe ſeale vp a more iuſt ſentence of condemnation againſt them. To helpe this euill, we muſt meditate deepher of the Law and of the Goſpell, together with the appurtenances of them both, that finding our ſelues farre from Gods bleſſings, promiſed to the keepers of the law, and ſeeing our ſelues neere to the curſes due to the breakers of the law, we may raiſe vp ſome ſenſe of ſinne in our ſelues. Yet herein we muſt not ſtay our foote, but giue a further ſtride: for whereas many by a diligent view of the law, haue come to the ſenſe of ſinne in themſelues, and ſaw plainly their owne condemnation: yet becauſe they laboured not to ſee the guiltineſſe acquited by the remiſſion of ſinne in Chriſt, they plunged themſelues into a bottomleſſe ſea of ſorrowes. Others hauing paſſed theſe degrees, and hitherto made theſe ſteps to auoyde the wound of conſcience, haue come alſo too ſhort, and miſſed of the marke: when becauſe beſides the ſenſe of ſinnes pardoned by the death of Chriſt, they felt not alſo the vertue of his paſſion crucifying ſinne in them, but ſaw that with the remiſſion of ſinne was not ioyned the mortification of ſinne; they feared that there was no forgiueneſſe for them, but ſtill languiſhing with ſorrow, they thought themſelues to ſtand charged with their former guiltines. Yea, and which is more, for that ſuch men haue not truely been inſtructed, nor ſurely haue been grounded in the doctrine of Chriſts death and reſurrection, that is, for that they ſaw not as well power flowing from his death to ſlay ſinne in them, as vertue to pardon ſinne in them: for that they felt not as well ſtrength to ſanctification, ſtreaming from the riſing againe of Chriſt, as they were perſwaded of iuſtification and righteouſneſſe therein: they haue lien ſtill bleeding at the heart, in ſuch ſort, as the wound of griefe could hardly or neuer be ſtayed and ſtanched. Wherefore let vs ſtrengthen our weake ſoules with this ſixe-fold corde of conſolation, againſt theſe bitter aſſaults. Let vs firſt labour to know ſinne, then to ſorrow for ſinne, after to feele our ſinnes in Chriſt forgiuen, further to looke for power to crucifie the ſame, then to lay hold on iuſtification by his reſurrection: and laſtly, hope for ſtrength to proceede from thence, to further vs in ſanctification and holines of life, euen vnto the end. And thus much briefly for the ſecond thing which we matched in company with the examination of ſinne, euen the triall of faith: both

Remiſſion of ſinne and mortification of ſinne goe together.

Sixe points which muſt be knit together.

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which rightly vsed, shall in some measure saue-gard vs from the trouble of an afflicted minde.

The third part of the first deuision.

Now let vs hasten to the third part of our diuision, to shew how Gods children being fallen into this wound of spirit, may be helped out of it: which (God willing) we will also performe, after we haue answered a necessarie obiection, which (in the former part) might seeme to incounter against vs. There is no man but will graunt, that *Dauid*, *Iob*, and others of the Saints of God, had a sight of their sinnes, a sorrow for their sinnes, and a taste of the remission of their sinnes: how then commeth it to passe, that these men were so troubled in minde? To this I answere, that their trouble so befell them, either for failing in some of these former things; or else they were rather afflicted for triall of their faith, than for punishing of sinne in them. And therefore be it alwayes prouided, that we thinke not euery conflict of conscience, continually and chiefly to be for the pursuing of our sinnes: but sometimes and principally, that it commeth for the triall of our faith: and yet secondarily, or lesse principally, for the scourging of sinne, as we may see in *Iob*. Whereupon let all men be admonished, when they see good men thus humbled and throwne downe in minde, to lay their hands on their mouthes from saying; Surely these men are but hypocrites, doubtlesse these men be great sinners, the Lord hath found out their hypocrisie. For good reason there is, that such silence should be vsed: for that the Lord may as well make triall of their faith, as take punishment on their sinnes. For if such affliction should alwayes and chiefly be sent for sinne, then it should follow that all others as they exceeded them in sinne, should also exceede them in the punishment of sinne.

The godly afflicted.

Value of this sore.

But now comming to the saluing of this sore, I shall seeme very strange in my cure: and so much the more bee wondred at, by how much in manner of proceeding I differ from the most sort of men herein. I am not ignorant, that many visiting afflicted consciences, cry still; Oh comfort them, oh speake ioyfull things vnto them. Yea, there be some, and those of the most learned, who in such cases are full of these and such like speeches. Why are you so heauie my brother? why are you so cast downe my sister? Be of good cheere: take it not so grieuously. What is there that you should feare? God is mercifull, Christ is a Sauiour. These be speeches of loue indeede: but they often doe the poore soules as much good herein, as if they should powre colde water into their bosomes; when as without further searching of their sores, they may as well minister a maladie as a medicine. For as nutritiue and cordiall medicines are not good for euery sicke person, especially when the body needeth rather a strong purgation, than a matter restoratiue; and as incarnatiue medicines may for the time allay the paine of the patient, but after the griefe becommeth more grieuous: so the comfortable applying of Gods promises are not so profitable for euery one that is humbled, especially when their soules are rather further to be cast downe, than as yet to be raised vp: so those sugred consolations may for a while ouer-heale the conscience, and abate some present griefe; but so as afterwards the smart may be the sorer, and the griefe may grow the greater: hereof insueth this effect, that comfort seemeth to cure for a while, but for want of wisedome in the right discerning of the cause, men minister one medicine for another; and so for want of skill, the latter fit grindeth them sorer then the former. Some there be, who without all precept and practise will be their owne Phisitions: and these, so soone as the fit commeth vpon them, thinke it the best to chastise and to chase away their sorrow, by drinking at tauernes, by minstrelsie, in merie companie, by purging melancholie in taking Phisicke: all which may seeme to weare away the paine for a while, but yet after it biteth more deepely, when the burning feauer of their spirits shaketh them with a second recourse: and for that before they were not truely searched, purged, seared and launced, it commeth to passe, that the second relapse is more dangerous then the first impression.

How to proceede in comforting the afflicted.

The vaine shifts of some, in afflictions of minde.

To come to our purpose we must know, that all griefes are either confused or distinct: and sure it is that the minde is appalled either for some cause knowne to vs as certaine; or for some thing vnknowne to vs and vncertaine. To them which are troubled with such blinde griefes, whereof they can see no reason, as often it happeneth to Gods children in secret prouidence, who either neuer knew God, or else had but a generall knowledge of him.

him. I anſwere, that as I denie not Phiſicke to be miniſtred if it in part proceed from a naturall cauſe: ſo I require the word eſpecially to ſhew the principall and originall cauſe to begin in the ſoule. And this I do the rather, becauſe I would haue wiſedome both in conſidering the ſtate of the body if neede ſo require; and in looking chiefly to the ſoule, which ſo few thinke of. If a man troubled in conſcience come to a Miniſter, it may be he wil look all to the ſoule and nothing to the body: if he come to a Phiſition, he onely conſidereth of the bodie, and neglecteth the ſoule. For my part, I would neuer haue the Phiſitions counſell ſeuered, nor the Miniſters labour neglected; becauſe the ſoule and bodie dwelling together, it is conuenient, that as the ſoule ſhould be cured by the worde, by prayer, by faſting, by threatning, or by comforting; ſo the bodie alſo ſhould be brought into ſome temperature, by Phiſicke, by purging, by diet, by reſtoring, by muſicke, and by ſuch like meanes; prouiding alwayes that it bee done ſo in the feare of God, and wiſedome of his ſpirit, as wee thinke not by theſe ordinarie meanes to ſmoother or ſmoke out our troubles; but as purpoſing to vſe them as preparatiues, whereby both our ſoules and bodies may be made more capable of the ſpirituall meanes to follow after. *Note well.*

As we require theſe things to be the matter of our Miniſterie in ſuch a perplexitie: ſo we would wiſh the perſons miniſtring to be men learned and of ſound iudgement, wiſe, and of godly experience, meeke and of moſt louing ſpirites. For when the troubled patient ſhal be weil perſwaded of our knowledge and diſcretion, and therewithall ſhall perceiue vs to come in tender and louing affection, I thinke an entrance is made, and all preiudice is taken away, ſo as we may the more freely worke vpon the conſcience; firſt bringing them to the ſight of ſinne, as to ſome cauſe of their trouble. Herein we muſt labour to put away all confuſion and blindneſſe of ſorrow, endeuouring by wiſedome to bring the parties wounded to ſome certaine obiect and matter of their trouble; and ſo draw out of them the confeſſion of ſome ſeuerall eſpeciall, and ſecret ſinne; I ſay ſeuerall and ſecret ſinne, becauſe I know, how many (through a palpable blindneſſe or diſordered diſcerning of ſinne) talke nothing ſo much as of ſinne; and yet they either cannot deſcry ſeuerall ſinnes, or they will not be brought to acknowledge their ſecret ſinnes: whereof the one proceedeth of the ignorance of the law of God, and the other of ſelfe-loue, which maketh vs loathe euen our trauell of minde, to ſhame our ſelues. *Meete comforters.*

Now that the confeſſion of particular ſinnes is requiſite, it may appeare by the two and thirtieth Pſalme, wherein (being a Pſalme of inſtruction, concerning the forgiueneſſe of ſinnes) the Prophet (by his owne experience) teacheth vs, that hee could finde no reliefe of his ſickneſſe, vntill he had remembred, and made confeſſion of his ſinnes. Pſal. 32.

What? ſhall wee thinke that the Prophet of God (taught ſo wonderfully by the word and by the ſpirit) did not ſee his ſinnes before? Be it farre from vs. Rather let vs know that he had not ſeuerally and particularly ripped vp his ſins before the Lord, in a ſeuerall confeſſion of them. Which though the Lorde knoweth farre better then wee our ſelues: yet ſuch kinde of ſacrifice is moſt acceptable vnto him. *Confeſſion of ſpeciall ſinnes.*

Now if in this trouble the perſons humbled cannot come to the particular ſight of ſinne in themſelues; it is good to vſe the helpe of others, vnto whom they may offer their hearts to be gaged and ſearched, and their liues to be examined more deepely, by hearing the ſeuerall Articles of the Law laid open before them; whereby they may trie the whole courſe of their actions. For (as we ſaid before) the groſſeſt hypocrites will generally complayne of ſinne; and yet deale with them in particular pointes of the particular preceptes, and proone them in the applying of things to be done or not done to their owne conſciences; and wee ſhall ſee many of theſe poore ſoules toſſed to and fro, now floting in ioyes, now plunged in ſorrowes, not able to diſtinguiſh one ſinne from another.

Now when we ſhal ſee the wound of the ſpirit to ariſe of any certaine and knowne ſin, it is either for ſome ſin alreadie committed, wherein we lie; or elſe for ſome ſin as yet not committed, but whereunto we are tempted. For the former: It pleaſeth God oftentimes to bring old ſins to minde, when we had not throughly repented of them before; that ſo (as it were) repreſenting them to vs afreſh, we might fall into a more miſliking of them. And yet herein is not all, to miſlike our ſelues for ſome particulars, although it be good to be occupied

about ſome eſpeciall ſinnes: for as it is not ſufficient for the auoyding of hypocriſie, to ſee ſinne generally: ſo it is not enough to eſchue the deceiueablenes of the heart, euer to be poring buſily in one particular, and to be forgetfull of our great and generall ſinnes. But let vs learne by the particulars to paſſe to the generals. When any ſuch one ſin then doth purſue thee, reſt not onely therein, but ſay thus rather to thy ſelfe; Oh Lord, is this one ſin ſo grieuous? and doth my God puniſh this one ſinne ſo ſorely? How great then ſhould be my puniſhment, if thou ſhouldeſt (O Lord) ſo deale with me for all my others ſinnes. Let vs labour to haue a ſenſe both of generall and of particular ſinnes, leaſt in time our griefe paſſe away without fruite, whileſt that not being diſpleaſed as well with one ſinne, as with another, we either looke too ſuperficially to generals, and not to particulars; or elſe too ſuperſtitiouſly obſerue particulars, and not the generals.

Not to eye one ſinne only, and to forget the reſt.

Concerning thoſe ſinnes whereunto we are tempted, as when a man is moued to thinke blaſphemouſly of God the father, or to doubt whether there be a Chriſt or no, or to imagine groſſely of the holie Ghoſt, or to denie God, or to doubt of the Trinitie, or to bee moued to murther, adulterie, or ſuch like: in which temptations hee feeleth Gods ſpirit to checke him for them, ſo as he knoweth not in this caſe what to doe: for that on the one ſide he dares not litten willingly to theſe fearefull and monſtrous temptations; and on the other ſide, hee feareth leaſt in time by long ſute, hee might fall into them; or at the leaſt for that he ſeeth not how to be deliuered from them: I ſuppoſe theſe motions are not ſo much to be diſputed with, as we by them are to be prouoked to more inſtant and extraordinarie zeale of prayer.

Surely theſe are dangerous temptations, and therefore are not to be kept cloſe, which our nature will eaſily incline vnto: but particularly are to be confeſſed of vs. For the diuell will come ſometime to thee, to keepe thee ſtill in a generall acknowledging of ſinne, and vrge thee on this manner: Surely thou muſt needes doe this ſinne, thou ſeeſt thou canſt haue no eaſe, vntill thou haſt conſented, thou art ordained to it: the reaſon why thou art thus inceſſantly tempted, is becauſe thou doeſt not thus take thy pleaſure. Goe to, denye God, beleeue not his word: it is but a policie to keepe men in awe; Religion is no ſuch matter as men take it. Thus for feare of yeelding on the one hand, and for ſhame of diſcloſing the temptations on the other hand, many men haue pined away, and almoſt haue been ouercome by them. If wee ſhould diſcloſe this (ſay theſe men) what would people ſay of vs? They would count vs Atheiſts, they would thinke vs the wickedeſt men in the world. Well, for our inſtruction and conſolation herein, let vs learne that theſe kindes of temptations, are either corrections for ſome ſinnes paſt, or puniſhments for ſome ſinne preſent, or forewarners of ſome ſinne to come. Wee ſhall ſee many tempted to adulterie, who (no doubt) cannot be brought to commit it; and yet becauſe in their youth they haue committed it, and not repented of it, it comes to them againe. The like may be obſerued in theft, in gluttonie, and in other temptations, which are not ſo much ſent vnto vs, preſently to ouercome vs, as to put vs in minde, that ſometime heretofore we hauing bin ouercome with them, ſhould now repent for them. Sometime a man ſhall lie in ſome ſinne, whereof when hee will not be admoniſhed, neither by the publike nor priuate meanes, then ſome other ſtrange temptation ſhall fall vpon him, differing from that wherein hee preſently lieth, to admoniſh him of that other ſinne. As when a worldling ſhall be tempted to adulterie, a thing which he hath no deſire to doe; yet it is to make him looke to his worldlines, whereof he hath ſo ſtrong and thorough a liking: wherewith if then he will not be awaked, hee may ſuddenly fall into that to, and ſo by the puniſhment of God, in puniſhing one ſinne with another, both his ſinnes ſhall be to his great ſhame layd open, and one ſin ſhall make knowne another. Sometime alſo it commeth to paſſe, that one ſhall be tempted with ſuch a ſinne, as neither heretofore, nor preſently hee hath giuen any liking or entertainment vnto; and yet the Lord by it may forewarne him how hee may fall into it hereafter, as alſo to ſhew that he hath ſtood all his former life, rather by the grace of God, than by the ſtrength of fleſh and blood. Wherefore when thou art moued to doubt of God, of Chriſt, of the word, or of inſtification, doe not ſo much ſtand wondring at theſe ſtrange temptations, as thinke with thy ſelfe that it is the mercie of God by them, to cauſe thee

Secret motions vnto ſinne.

Doubts.

thee better to diſcerne of thoſe temptations in others: when thou ſhalt haue obſerued with feare and trembling how they make their firſt entrie into a mans heart, how they gather ſtrength, how they agree with our corrupt nature, in what degrees they come to ſome growth, how the ſpirit of God doth reſiſt them, what be the meanes beſt to preuaile againſt them. And thus if thou make thy profit by them, thou ſhalt ſo wonderfully ſearch and deſcrie by ſeuerall veines, the bodie, age and * ſleight of theſe temptations in others, by an holy experience which God hath taught thee in thy ſelfe, that beſides that thou ſhalt lay forth mens ſecret corruptions, as if thou werſt in their boſomes; thou ſhalt bee able alſo by the ſeede of ſorrow in thy ſelfe, to beget an vnſpeakable ioy in others, who in time may be tempted as thou now art. * *Or ſtrength.*

Thinke moreouer and beſides, that ſuch is the efficacie of ſinne, that they who are now no Papiſts, Heretikes, Adulterers, or Theeues, may for their ſecure contemning and fooliſh paſſing ouer of theſe temptations ſent vnto them, ſuddenly, ſhortly after fall into them; becauſe they would not ſeeke to make ſome vſe of them, nor confeſſe before the Lord both their proneneſſe and worthineſſe to fall into them. But if wee will humble our ſelues in ſuch temptations, and learne by them meekely to diſcerne the corruptions of our hearts, we ſhall not onely preſently deliuer our ſelues from perill, but bee alſo further enabled to aſſiſt others hereafter, in the like danger. *Note.*

But ſome will oppoſe againſt theſe things which we haue deliuered: Doe you thinke it a remedie to caſt downe them that are alreadie humbled? This is rather to bee a butcher than a builder of a mans conſcience. To whom I anſwere, that I deſire preachers to bee builders, and not butchers; and it is one thing generally to applie, and another particularly to lay the medicine vnto the wound. It is good to begin with ſearching firſt, and to purge the ſore by the vineger of the Law, and after to ſupple it with the oyle of the Goſpel. Both which muſt bee done in wiſedome, vſing them to ſome in greater, to ſome in leſſer meaſure. For as ſome hauing nothing but a decay of nature, and no mortall humour, need rather reſtoratiue, than purging medicines: ſo ſome rather troubled for ſome ſpirituall wants, than for groſſer ſinnes, neede not ſo much the ſharpe threatnings of the Law, as the ſweete promiſes of the Goſpell. As the bodie, through ſome extraordinarie repletion, hauing gotten ſome great ſurfet, not ſo much to the weakening of nature, as to the threatning of imminent death, and therefore requireth rather ſome ſtrong purgation, than comfortable and cordiall medicines: euen ſo the ſoule brought almoſt to deaths doore with ſome extraordinary ſinne, is rather to be bored and pearced with the denouncing of Gods iudgements, than otherwiſe. But becauſe we would deale more plainly and leſſe confuſedly, it is good in our acceſſe to afflicted conſciences, to lay theſe two grounds. Firſt, we muſt perſwade the perſons humbled, that their ſins are pardonable, and their ſores curable. And after, that this viſitation is not ſo much a ſigne of Gods wrath and anger, as a ſeale of his mercie and fauour, in that it is not either blind or barren, but plentifull in good effects, and fruitfull in godly iſſues. The former how needfull it is, the experience of ſo many almoſt as haue been throwne downe, is a ſufficient witnes: who haue had this as a tagge tied to their temptations, that neuer any were ſo plagued as they, none euer had the like temptations. The Lord will ſurely make an end of them in ſome ſtrange and vnknowne temptation. Wherein they are not vnlike vnto men fallen into ſome dangerous diſeaſe, who thinking themſelues to be without the ſkome of the Phiſitions skill, and not to be within the compaſſe of things recouerable, adde a ſecond and ſorer griefe vnto their former. *Simile.* *Two grounds to be remembred in the cures of ſoules afflicted.*

Wherefore as theſe men ſeeme to be halfe healed, when any man of knowledge can be brought, who by experience hath cured the like maladie in like degrees in others: ſo theſe ſorrowfull ſoules are not a little by hope refreſhed and ſtrengthened to look for ſome eaſe, when they ſee none other temptation to haue ouertaken them, then ſuch as hauing fallen into the nature of man, haue found mercie at the hands of God, that hee might be feared. This groundworke framed, it is good (to build vp and repaire the decayed ioy of the mind) partly by the law, to make a preparatiue for theſe ioyes, if the minde not truly humbled, be not fit to be truly comforted: and partly by the Goſpell, if the conſcience kindly throwne downe, is become a fit ſubiect to applie the ſweete promiſes of God in Ieſus Chriſt vnto it.

And here againe to answere them that denie the law wholy, or at all to be vsed, when wee would breed comfort in one: I demaund whether if it be necessarie to maintaine the righteousnes of Christ, it be not also as necessarie to preserue the righteousnes of the law? Seeing the righteousnes of the law, of vs not fulfilled, will draw vs vnto the righteousnes of Christ to vs imputed: & sith the righteousnes of Christ to vs imputed, is neuer throughly and truly esteemed, vntill we see the righteousnes of the law of vs to be vnperformed. Againe, if our Sauiour Christ did foreshew his Disciples, that the first work of the holy Ghost at his comming, should be to conuict the world of sinne, to make men know, that without Iesus Christ there is nothing but sinne, and then, that he should rebuke the world of righteousnes, that they might see how Christ died not for his own sins, but for the sins of others:

How to begin with the law, in curing consciences afflicted.

Isee not why it should not be very conuenient, first to lay open the righteousnes of the law, that men may see their sinnes; and then the righteousnes of Christ, that men may see their sins discharged in him. Besides, where the Lord saith by his Prophet: *At what time soeuer a sinner doth repent of his sinnes from the bottome of his heart, I will put all his wickednes out of my remembrance*: it may well be gathered, that there must be first a sound sorrow for sinne; and then a true ioy of sins pardoned, may more freely by vertue of his promise be both hoped for, and looked for afterward. Moreouer, seeing all the promises of God in the Gospell are commended vnto vs vnder the title and tenour of restoring sight to the blinde, hearing to the deafe, strength to the lame, health to the sicke, and life to the dead; it is manifest, not onely that there is no disease of the soule which Christ cannot heale: but also that we must first find our selues blind, deafe, dumbe, lame, sick and dead, before he will meddle with vs; because they that are whole neede not the Phisition, and hee came to call sinners, not the righteous to repentance. Now, to doe this in wisedome, by neither pressing the conscience too seuerely, nor releasing the conscience more vnaduisedly, it shall be a safe way, to vse the well tempered speech of the Apostle to the sorcerer: *Repent, that if it be possible, thy sinne may be forgiuen thee.* Where he doth not wholy discourage him, because it may be his sinne may be pardoned; neither yet too boldly incourage him, in that without repentance, hee sheweth it to be altogether impossible to be pardoned.

And that we be not too preposterous in our consolations, let vs be warned by the blasphemous speech of that detestable Arian, who of late yeeres was put to death at Norwich. This hellish heretike, a little before he should be executed, affoorded a few whorish teares, asking whether he might be saued in Christ or no? When one told him, that if he truly repented, he should surely not perish: he brake out most monstrously into this speech: Nay, is your Christ so easily to be intreated indeede, as you say? then I defie him, and care not for him. Oh how good a thing had it bin not to haue cast this precious stone to this swine? Oh how safe had it bin to haue dealt more bitterly, and to haue dwelt more vehemently on the conscience of this caitife?

An Arian executed at Norwich.

Now to attaine some discretion in curing this wounded spirit, wee must learne wisely to iudge, both of the person afflicted, and of the nature of his affliction. First, wee may note whether it be a man or a woman, because we may vrge more fearfully the vse of the law to a man, as being the stronger vessell. And as Sathan knew the woman to be most easie and frameable to be wrought vpon, at his first temptation: so is he not ignorant that she is the weaker partie to sustaine any temptation now. Then let vs consider, whether they that are thus humbled haue knowledge or no? Because, if they haue no knowledge, they thinke trouble of minde to be so strange a thing, as neuer any before had it: if they haue knowledge, then Sathan is readie to accuse them of the sinne against the holy Ghost, as though euery sinne done against knowledge, were a sinne of presumption. Further, wee are to enquire, how strong or weake they are, that if they bee sorely striken, wee cease to humble them any further: if they be not sufficiently wounded, then to touch them with some deeper sense of sinne. Also wee must be circumspect, to finde out whether by nature they are fearefull and melancholike or no: as also, whether they be vsuall sinners, or haue fallen once of infirmitie; that so vpon their disposition and inclination, wee may build our speeches the better. To these it is good to adde the consideration of the persons age, estate and abilitie: as if the partie be troubled for worldlines, whether he be not a great householder:

Good considerations in vrging the law to some afflicted.

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if he complaine of vncleannes, whether he be not a yong man and vnmaried: if he be humbled with couetouſnes, whether he be not old: becauſe diuers countries, callings, ages, conditions and eſtates of men, haue their diuers and peculiar ſins, which we muſt rightly diſcerne. Howbeit, of what ſex ſoeuer they are men or women, of what complexiō ſoeuer they are, of what knowledge to diſcerne ſin, of what degree of committing ſin; of what age, authoritie, wealth, eſtate, or condition ſoeuer they are, it is good to mark that there be many, who are more troubled for the vexation and diſquietnes of their mind being diſtempered, than for the vilenes and horriblenes of their ſin committed; who are wounded more with the feare of ſhame, with the feare of being mad, or with the feare of running out of their wits, then with the conſcience of ſin. Which thing if we finde in them, it is our part to trauell with them, that they make a leſſe matter of the outward ſhame, and more conſcience of the inward ſin. Neither muſt we here forget to make a diſtinction between our ſpeeches vſed to the humbled, in the very time of their extreme agonie and burning ague of their troubles, and thoſe ſpeeches which we vſe to them the fit being paſt; becauſe the one & former requireth more conſolation and leſſe exhortation; the other and latter would haue vs more abundant in admoniſhing, and more ſparing in comforting, when wee may wiſely admoniſh them to beware of ſin, which ſo procured their own woe. In this breathing time, it is alſo expedient to exhort them, that for ſome ſeaſon vntill they ſhall finde greater power of regeneration, they would tye themſelues to ſome holy orders, and godly vowes, whereby they may either be furthered in mortifying ſome ſpeciall ſinne; which for that they could finde no power againſt it, did moſt grieue them, or ſtrengthened in ſome ſpecial grace, the want whereof did alſo wound them.

But before we launch deeper into this ſea of particular temptations, and begin to ſound the dangerous paſſages of naturall corruption, and originall ſinne, the troubleſome froth whereof, doth almoſt ouerwhelme many poore pilgrims, it ſhall bee good to giue this caution, that both in theſe and in the former troubles, men would be ſtill againe admoniſhed, patiently to beare with a wounded ſpirit, albeit it fall out ſo, that they be ſomewhat pettiſh, ſeeing the holy Ghoſt ſpeaketh ſo fauourably of them, ſaying: *A wounded ſpirit who can beare?* And ſurely our practiſe in other things, by the law of equitie, may vrge this at our hands. For if men by the light of reaſon can ſee it to be a dutie conuenient, not furiouſly to controll, but meekly to ſuffer, and wiſely to put vp the vnaduiſed ſpeeches of a man diſtempered in braine, by reaſon of ſome burning ague, or ſuch like violent and vehement ſicknes: we may eaſily gather euen by the ſame rule of reaſon, not ſo ſeuerely to cenſure the impatient ſpeeches of him, who by reaſon of ſome parching feuer of the ſpirit, is diſquieted in all parts of his mind, and hath all the veines of his heart (as it were in a ſpirituall agonie) vexed. Wherfore both vnſauourie for want of godly wiſedome, and vncharitable for want of Chriſtian loue, are their murmuring obtrectations which ſay, what? Is this the godly man? Is this he that is ſo troubled for his ſinnes? Why, ſee how pettiſh hee is, nothing can pleaſe him, no bodie can ſatisfie him. Conſider, O man, if thou canſt beare with a fraile bodie, that thou muſt much more beare with a fraile mind. Conſider, O man, that this his pettiſhnes doth more wound him to the heart, than any iniurie thou couldeſt preſſe him with. And therfore ſeeing he afflicteth his owne ſoule for it, thou needeſt not adde any thing to his affliction, and to exaſperate his grieuous ſmart. Conſider that it is a bleſſed thing mercifully to bethink vs of the eſtate of the needie, and ẏ to rub a freſh wound, and to ſtraine a bleeding ſore, is nothing elſe, but with *Iobs* friends to bring a new tormēt, where there is need of it. As the wiſe father doth rather pitie than rebuke his child, whē by reaſon of ſicknes the appetite is not eaſily pleaſed: ſo, if we purpoſe to doe any good with an afflicted minde, we muſt not be auſtere in reprehending euery infirmitie, but pitifull in conſidering of the tender frailtie of it. Neither do I ſpeake this to nouriſh pettiſhnes in any, but would haue them to labour for patience, & to ſeeke for peace: which though they finde not at the firſt, yet by praier they muſt waite on the Lord, and ſay: *Lord, becauſe there is mercy that thou maiſt be feared, I will waite vpon thee, as the eye of the ſeruant waiteth vpon the hand of his maſter. I will condemne my ſelfe of folly, and ſay, Oh my ſoule, why art thou ſo heauie? Why art thou ſo caſt downe within me? Still truſt in the Lord, for he is thy health and thy ſaluation.*

FINIS.

THE SECOND TREATISE, BELONGING TO THE COMFORT OF AN AFFLICTED CONSCIENCE.

In afflictions euer looke to the end.

IN all afflictions Gods children muſt looke vnto the end: they are to deſire to profit by them, and in them to ſeeke the way of ſound comfort and conſolation: which that they may finde, they muſt know that the afflictions of the godly laſt but a while, they ſerue them but for ſalues and medicines, the end of them is alwaies happie. In them they are not onely preſerued, and purified from many ſinnes: but alſo much beautified with the image of Ieſus Chriſt, who is the eldeſt ſonne in the houſe of God. Againe, the croſſe of true Chriſtians is the ſweete and amiable call of God vnto repentance, in that he putteth vs in minde thereby to bethinke vs of our debts: becauſe we are giuen to thinke the day of payment is yet farre off: yea we fall aſleepe vntill our turne be ended, and whileſt God lengtheneth our daies waiting for our repentance, we neuer thinke of our ſinnes, vntill the houre come wherein we periſh with ſhame. The beſt meeting then with the Lords viſitation, is without delay and in ſinceritie to pray for our ſinnes to be pardoned. For therefore doth the Lord oftentimes ſhackle vs the more with the chaines of his chaſtiſements, becauſe we are more carefull to be vnburthened of our ſickneſſe, then to be freed from our ſinne: which we the rather are loath to confeſſe, becauſe we would not be eſpied to be in the wrath of God. Others there be that hearing of their ſinnes in the time of their afflictions, will acknowledge indeede their infirmities to be the mother of ſuch a broode: yet they haue no true remorſe to reſtraine themſelues from ſinne, becauſe they haue but a confuſed conceite thereof: and though their ſhip be neuer ſo much toſſed and turmoyled, yet thinke they not that God holdeth the ſterne. Theſe men if God beare with them, doe as it were ſettle in their lees, and are as it were ſoked in their ſinnes. For proſperitie is a drunkenneſſe, to caſt our ſelues into a dead ſleepe, and when the Lord letteth vs alone, we ceaſe not to footh vp our ſelues, bearing our ſelues in hand, that we are in Gods fauour, and that he loueth vs, becauſe he ſcourgeth vs not. And thus retchles we are whileſt we meaſure Gods loue according to our ſenſe and humour. Wherein we bewray our ignorance of the exerciſe of the croſſe, in that affliction is the mother of humilitie, humilitie breedeth repentance, and repentance obtaineth mercie. Some alſo there are who vſuallie whileſt the fearefull iudgement of God is before their eyes, either in themſelues or in others, haue a few glancing motions, and ſtarting cogitations of their ſinnes, and of Chriſt his paſſion: yet at all other times their mindes are ſo claſped vp from thinking of temptations, and their hearts ſo locked vp from foreſeeing or forethinking of iudgements, that they feele no godly ſorrow. They mocke the mourning dayes of the elect, as of them that be of melancholy nature; they make a ſport of ſinne, as little remembring the ſting which will either pricke them to the heart blood moſt fearefullie in the houre of death, or meete them with griping agonies in the day of their viſitation more ſpeedily. But happily they thinke they haue giuen good teſtimonie and word of their repentance and remembrance of God, when

Some haue but a confuſed conceite of their ſinnes in their afflictions.

Mockers and ſcorners of the afflicted.

when they giue one deepe ſigh and away, and paſſe ouer Gods heauie indignation as ouer burning coales. So that whileſt the Lord in proſperitie affoordeth large peniworths of his loue vnto them, they dally with his Maieſtie, and make a ſport of his mercy. All which imperfections may be better corrected, if in our deepeſt reſt with a reuerent and humble feare of Gods iudgements, we did waite for the day of our triall, and prepare our ſelues to the Lords viſitations, as they who by the writing of their owne conſcience, doe acknowledge themſelues by iuſt title to be foſterers thereof: for the feeling of Gods mercie muſt come from the ſight of our miſerie by ſinne; which being pardoned, we ſhall ſoone haue our infirmities healed. Wherefore let vs firſt learne to cleanſe our ſoules from ſinne, and then to ſuſtaine the ſores of our bodie. Sure it is, that if we haue ſuffered our hearts to be harrowed with the rake of Gods iudgements (as occaſion from the Lord hath been giuen) that we are become ſoft and well exerciſed in the feare of God: we ſhall come to the feeling of our ſinnes, the ſenſe whereof, if it bring as it were a ſickeneſſe to the body, and a corſey to the ſoule, it is an vndoubted earneſt of our regeneration, and happy are we if we finde our ſelues ſo diſeaſed and troubled with our ſinnes. True it is, that we can hardly (being in the skirmiſh and agonie) make any difference betweene the motions to any euill, and the conſent vnto the ſame: for oftentimes euill motions doe ſo poſſeſſe the ſoules of Gods children, ſincking downe ſo deeply in them, that though they weepe, pray, and meditate (which be the laſt meanes and remedies to eaſe and cure them) though they feele them with irkeſomeneſſe and loathſomeneſſe, as we feele ſickeneſſe in our bodies: yet thoſe motions will be continually in them without diminiſhing, the delight onely excepted. Wherefore for our comfort herein, we are not to martyr our ſelues with diſquietnes of minde, becauſe we are ſo peſtered and thronged with wicked motions and aſſaults, but rather let vs quiet our ſelues, and not ſuffer our ſelues to be hindered with ſickneſſe either of bodie or mind: by meanes whereof we ſhould become more vnprofitable to our ſelues and the whole Church of God. For the godly ſhall not be ſo freed from ſinne, but that they ſhall be aſſaulted with euill motions, ſuſpicions, deluſions, vaine fantaſies and imaginations; the body of ſinne ſhall neuer be from vs ſo long as we liue. For the ſcum thereof is almoſt continually boyling and wallopping in vs, foming out ſuch filthy froth and ſtinking ſauor into our minds, that it is not onely deteſtable to the minde regenerate and renewed by the ſpirit of God, but alſo it would make abaſhed the very naturall man, to looke into ſo loathſome a ſtie of ſinne, and ſinke hole of iniquitie. Yea it maketh vs often to quaile, and if it were poſſible, it would corrupt the very parte regenerate. For mighty is the power, and raging is the ſtrength of ſinne: Neither for all this muſt we ceaſe to ſorrow for our ſinnes, nor deſpaire on the other ſide, although our ſorrow be but ſmall. For if we be ſorrowfull for the hardnes of our hearts, if we can be grieued for that we are no more grieued for our ſinnes, if we can but ſigh and grone becauſe we feele our iniquities; it is ſo much a greater comfort vnto vs, as it is a greater teſtimonie that our hearts are not altogether hardened: ſo that if we feele ſorrow indeede, although we weepe not, yet we may gather comfort, conſidering that this ſorrow is for ſinne with a loue and hunger after righteouſnes: yea if our aſſaults be diſtruſt, pride, arrogancie, ambition, enuie, concupiſcence, as hote as the fire in the furnace all our dayes, and though Sathan laieth out oyle in great meaſure and out of meaſure, that it is the wonderfull mercy of the Lord that we ſtand; and though our prayers be dull and full of wearieſomeneſſe, if the ſtriuing and ſtrainiug of our ſelues to goodneſſe be ſo hard, that we know not whether we ſtriue for feare of puniſhment or for loue of ſo good a Father: yet if we feele this in our ſelues, that we would faine loue the Lord, and be better, and being wearied and tyred with our ſinnes, long gladly to enioy the peace of righteouſnes, and deſire to pleaſe God in a ſimple obedience of faith; then let vs comfort our ſelues; there is no time too late to repent in. For he commeth quickly to Chriſt (although in the houre of death) that commeth willingly, and in a deſire of a better life: howſoeuer ſinne and Sathan at that time would eſpecially perſwade him. For as the humming Bee hauing loſt her ſting in another, doth ſtill notwithſtanding make a fearefull and grieuous noyſe by her often buzzing about vs, but is nothing able to hurt vs: ſo ſinne and death, hauing loſt their ſtings in Chriſt Ieſus, doe not ceaſe at all, euen in the height of the parching heate of our conſcien-

The feeling of our ſinnes, an earneſt of our regeneration.

Note.

The froth of ſinne in the regenerate.

To feele that we would faine loue the Lord.

Sinne and Sathan haue loſt their ſting in Chriſt.

ces,

ces, to make a murmuring: and with furious ſtormes of temptations to terrifie vs and our conſciences, albeit they neuer ſting vs. Wherefore if Sathan charge our conſciences with ſinne (if wee can feele the things a little before mentioned, in our conſciences) let vs bid him not tell vs what we haue been, but what we would be. *For ſuch wee are by imputation, as we be in affection, and he is now no ſinner, who for the loue he beareth to righteouſneſſe, would be no ſinner. Such as we be in deſire and purpoſe, ſuch we be in reckoning and account with God, who giueth that true deſire and holy purpoſe to none but to his children whom he iuſtifieth.* Neither vndoubtedly can the guiltines of ſin breake the peace of our conſcience, ſeeing it is the work of another who hath commended vs as righteous before God, and ſaued vs. It muſt indeed bee confeſſed, that our owne works will doe nothing in the matter of iuſtification, which from Chriſt, and in Chriſt is freely giuen vnto vs: it muſt be graunted, that in our ſelues we are weaker, then that we can reſiſt the leaſt ſinne, ſo farre off is it, that we can encounter with the law, ſin, death, hell, and Satan: and yet in Chriſt we are more then conquerors ouer them all. When the law accuſeth thee becauſe thou haſt not obſerued it, ſend it to Chriſt, and ſay; there is a man that hath fulfilled the law: to him I cleaue, he hath fulfilled it for me, and hath giuen the fulfilling of it vnto me; I haue nothing to do with thee, I haue another law which ſtriketh thee downe, euen the law of libertie, which through Chriſt hath ſet me free. For my conſcience which henceforth ſerueth the law of grace, is a glorious Prince to triumph ouer thee. If ſinne come and would haue thee by the throte, ſend it to Chriſt, and ſay; as much as thou mayſt do againſt him, ſo much right thou ſhalt haue againſt me. For I am in him, and he in me: wherefore (O ſin) I am righteous through my Chriſt, which is become ſin, to free me which haue been a condemned ſinner. If death creepe vpon thee and attempt to deuoure thee, ſay vnto it; Chriſt hath ouercome thee, and opened vnto me the gates of euerlaſting life: thou wouldeſt haue killed him with the ſting of ſin, but the ſame being of no force, thy purpoſe (O death) hath failed, and he being my life, is become thy death. If Satan ſummon thee to anſwere for thy debts, ſend him alſo to Chriſt, and ſay; that the wife is not ſuable, but the husband: enter thine action againſt Chriſt mine husband, & he wil make thee a ſufficient anſwer: who then ſhal condemne vs? or what Iudge ſhall daunt vs? ſith God is our Iudge and acquited vs? and Chriſt was condemned, and iuſtifieth vs? hee is our Iudge, that willeth not the death of a ſinner; he is our man of law, who to excuſe vs, ſuffered himſelfe to be accuſed for vs. O gluttonous hell, where is thy defence? O cruel ſin, where is thy tyrannous power? O rauening death, where is thy bloodie ſting? O roring lion, why doeſt thou fret and fome? Chriſt my Law fighteth againſt thee, O law, and is my libertie: Sin againſt thee, O ſin, and is my righteouſneſſe: Chriſt againſt thee O diuel, and is my Sauiour: Death againſt thee O death, and is my life: Thou didſt deſire to paue my way to the burning lake of the damned: but contrary to thy will, thou art conſtrained to lift vp the ladder whereby I muſt aſcend into the new Ieruſalem. Wherefore if we ſhall finde our ſelues forſaken of God, ſo as we perceiue nothing but matter of deſpaire, let vs ſtil hold our owne; and in the certaintie of our faith ſtay our ſelues, ſith Chriſt is giuen vs of God, that he might extinguiſh ſinne, triumph ouer the law, vanquiſh death, ouercome the diuell, and deſtroy hell, for our onely comfort and conſolation. But peraduenture ſome will ſay, my faith is weake and cold, and my conſcience is as a flaming lampe and burning fornace: I feare the Lord will ſtill purſue me with his wrathfull indignation: Thou doeſt well to feare, but feare and ſinne not.

Note.

How to anſwere Sathan and ſinne in temptations.

Good feare.

For feare which ſubdueth the ſecuritie of the fleſh is in all, moſt requiſite, in that the weaker we are in our ſelues, the ſtronger we are in God. But that feare is dangerous, which hindereth the certaintie of faith, in that it incourageth our enemie more fiercely to ſet vpon vs; when we (comming into the campe) will caſt away our armour eſpecially which ſhoulde defend vs. Comfort thy ſelfe, the Lord will not quench the ſmoking flaxe, nor breake the bruſed reede, he looketh not on the quantity but on the quality of our faith. For as a good mother doth not reiect her childe becauſe through ſome infirmity it is weake, feeble, and not able to goe alone, but rather doth pitie and ſupporte it leaſt peraduenture it ſhould fall, and recompenſeth that with more motherly affection, which in her child is wanting by occaſion: in like maner the Lord God our moſt gracious father doth not caſt vs off, becauſe

God as a father pitieth vs.

becauſe through our imperfections we are vnable or afraid to draw neerer to the throne of grace; but rather pitieth vs, and ſeeing vs a farre off deſirous to come vnto him, meeteth vs by the way, and by grace and ſtrength of his owne hand, directeth our ſteppes vnto his kingdome. And as he which freely purpoſeth to giue a wedge of gold, will not withdraw his gift becauſe the hand of him that ſhould receiue it, is weake, troubled with the gout, palſey, or leproſie, ſo that by any meanes, though in great weakenes, he be able to holde it: euen ſo the Lord purpoſing in free mercie to beſtow on vs an immortall weight of glory, will not depriue vs of it, though many filthy blemiſhes haue polluted and weakened our faith, ſo that in any ſmall meaſure we be able to take holde of his promiſes; neither are we to looke for the perfection of faith, becauſe we neuer beleeue as we ought; but rather on that which the Goſpell offereth and giueth, and on Gods mercie and peace in Chriſt: in whoſe lap if we can lay our heads with Saint *Iohn*, then we are in felicitie, ſecuritie, and perfect quietnes. Contrariwiſe there be ſome, who (notwithſtanding that a tormented conſcience is a ſtinging Serpent, that it were much better that all the creatures roſe vp againſt vs, euery one bringing their bane; then once to come before the dreadfull face of God) are ſo blockiſh that they are wholly reſolued into hardnes. If they be pricked with ſicknes, they crie alas; if they be pinched with pouertie, they can complaine: but as for the torment of minde they cannot skill of it: And euen to talke of a bruſed, contrite and broken heart, is a ſtrange language. For proofe whereof our conſciences are rocked aſleepe, ſo that not one amongſt a thouſand knoweth, what it is to be preſſed and harrowed with the rake of Gods iudgements. But bleſſed are they that to their owne ſaluation feele this in their bodies, whileſt ſinne may be both puniſhed and purged. For though God ſpare vs for a time, yet we know what he keepeth for our end. Wherefore it is the beſt for vs to runne to the Lord in this life with a troubled minde, leaſt we tarrie till the Lord haue locked vs vp with the heauie fetters of deſperation, when he ſhall ſommon vs to the barre of his iudgement in the ſight of his Angels, and impanelling the great inqueſt of his Saints againſt vs, ſhall denounce our fearefull and finall ſentence of eternall condemnation, for we ſee many that haue been careleſſe and haue made good cheare all their life long, yea, and when men haue laboured to make them feele the iudgements of God, they haue turned all to mockery, but whoſe iolity the Lord hath ſo abated when they drawe towards death, that in ſtead of feſting and ſporting (whereunto they had been giuen) they haue felt the terror of death, hell, and damnation, and lapping vp their ioyes in finall deſperation, haue forced out curſings againſt their filthie pleaſures. Wherefore if we in the tempeſt of our temptations will ſaile a right courſe, neither ſhrinking nor ſlipping into the gulfe of deſperation, neither battering our barke againſt the rocke of preſumption; let vs in a contrite ſpirit crie vnto the Lord: *Haue mercie vpon me, heale my ſoule, for I haue ſinned againſt thee, forgiue all mine iniquities, and heale all mine infirmities. Thou healeſt thoſe that are broken in heart and bindeſt vp their ſoares: why art thou caſt downe my ſoule, and why art thou diſquieted within me, waite on God, for I will yet giue him thankes, he is my preſent helpe, and my God. Yet my ſoule keepe thou ſilence before God, of him commeth my ſaluation, he is my ſtrength, therefore I ſhall not much be moued.* His mightines is enough to giue me courage, yea and ſhall be euen when I am forlorne, I know that the diminiſhing of my body, goods, friends, or any other thing is a calling of me to that which neuer ſhall diminiſh nor decay, I beleeue that my Lord and my God allureth me daily thither; that I might not doubt that when my body is laid in the graue, and there conſumed as it were to nothing, yet notwithſtanding my ſoule reſting in the boſome of the Lord, ſhall returne vnto me and ſhall riſe to glory: euen as it (reſting in this life, in the mercies of Chriſt) did riſe to grace: verily I ſee, and that with ioy, that my fleſh muſt goe to decay: for looke what freſhnes ſoeuer was in it, it diminiſhed day by day. And I neede not goe farre to ſeeke for death, for I feele not ſo ſmall an infirmitie in my body, but the ſame is vnto me a meſſenger of diſſolution. Yet for all this I ſhall ſee my God, and when I am couered in the belly of the graue with mouldes, I am aſſured, that he will reach me his hand to lift me vp againe to the beauty of his inheritance: ſo that this ſmall cottage and ſhed of leaues, being brought to the graue, ſhall be caried into an incorruptible tabernacle. Thus communing with our owne hearts, and being ſtill in the

God as a father pitieth vs.

Simile.

Some vtterly ignorant of the afflictions of minde.

The ſtate of the wicked which ſorrow not for ſinne in time.

How to ſpeake to our owne hearts in afflictions.

peace of a good conſcience, concerning our outward ſufferings, we ſhall finde that the Lord by his fatherly and louing chaſtiſements, intendeth nothing more then to proue our obedience, as good reaſon it is that he ſhould, and to confirme our faith, as alſo is moſt neceſſarie. Howbeit ſtill as I ſaid, he vſeth a fatherly correction, that is, in mercy, meaſure, and iudgement. For as he ſtriketh vs downe in anger for our ſinnes with the one hande, ſo he raiſeth vs vp againe in loue for our ſaluation with the other hand. For albeit his corrections be wearieſome wounds to fleſh and blood, yet are they ſoueraigne medicines to the ſoule and conſcience, eſpecially when the Lord giueth vs that priuiledge of his children, that by his holy ſpirit he doth ouer maſter vs, leaſt that finally we ſhould be his iudge, and he not ours. And for this cauſe the Lord is often times prouoked to put on (as it were) a contrary face, and to locke vs vp in a priſon of aduerſitie, to reſtraine vs from the libertie of our ſinnes, which Sathan faine would make vs violently to ruſh into. And ſurely though the wiſedome of the fleſh perſwadeth vs that nothing is better then to be ſpared, and not to be eſpied when the Lord calleth vs to reckoning; yet the ſpirit ſhewing our deſperate eſtate, without the ſieue of affliction, and boulter of aduerſitie, teacheth vs that we cannot of all the bleſſings of God ſufficiently eſteeme this, being the mother of humilitie, and nource of true repentance. Againe, the Lord often by inward temptations and outward croſſes, draweth vs from the ſtake of ſecuritie and vntowardnes to good workes; leaſt in time wee ſhould looſe the experience of our knowledge and faith in Chriſt, and ſeeke ſome eaſier kinde of life for fleſh and blood. Neither can we truely repent, vntill by ſome croſſe we know this world to be a place of ſorrow, and not of mirth and delight. For ſo long as we make our proſperitie a bulwarke to beate downe all harmes, wee are to looke for aduerſitie to beate downe the high ſaile of our proud hearts, whereby we gad after our owne luſtes, and leaue the anchor of peace, which is our truſt in God. Let vs learne then, when the world beginneth to fauour vs, and we haue as it were an hundreth thouſand ſouldiers, to beare vs vp, not to be ſecure; for there is nothing more eaſie for a man, then for to make himſelfe beleeue that he ſhall alwayes continue in happie eſtate, and thinke he ſhall die in the neſt. But we muſt be as birds on a bough, to remoue at Gods pleaſure, and that without reſiſtance when the Lord ſhall viſite vs. And becauſe we are giuen too much to thinke that we haue the things in our owne right, which we hold of the free goodnes of God: we are taught in affliction how hainous vnthankefulneſſe it were to binde the Lord continually to entertaine vs in this life at ſo full charge and coſt, without reſpect of his free and vndeſerued gifts: or to hold plea againſt, and ſue him as it were by an obligation, at whoſe handes we ought to begge daily; and at whoſe gate we receiue all our maintenance: or to make a rent charge of all that which he giueth of his free liberalitie. Thus in the end we chalenge Gods gifts as our owne, and make account to haue their companie to the graue, whereby we prouoke the Lord often to proue to our faces, that all that we haue is but lent and borrowed. Let vs then haue ſuch an eye to euery blow, that whenſoeuer the Lord ſhall lay any croſſe vpon vs, we be readie to receiue it, and to yeelde vp our bonds vnto him, the condition whereof is, that we be readie to remoue whenſoeuer he pleaſeth, knowing that Gods prouidence forceth vs alwayes to the beſt, and as moſt may make for the haſtening of our ſoules to our euerlaſting inheritance. Let vs learne not to recken without our hoſt, and that wee hold our proſperitie of the Lord not in fee ſimple, but as tenants at will, that is, from day to day, reſigning to God the ſoueraigntie of reuoking vs when it pleaſeth him. Thus it becommeth the Lord to change our eſtate, that we become not ſnared in the gifts of proſperitie, and become ſo fooliſh as not to keepe on our way to the heauenly life. Our naturall inclination is to forget that we are on earth as pilgrims; to leape vp into the clowdes, and to promiſe vnto our ſelues the whole courſe of our liues to bee in proſperitie: and ſo long as God letteth vs alone at our eaſe, we take our ſelues (as it were) to be pettie Gods. But when we ſee our ſelues ſhut vp, and know not what will be the ende of our miſerie, finding our ſelues to be intertained in this life but as iourney men, waged for the preſent day, but not knowing what will become of vs the day following: we deſire to take our reſt in the boſome of Gods prouidence, and ſo much we ſtrike our ſailes the lower, when the Lord proclaimeth

How greatly to account of our afflictions.

Proſperitie how dangerous to ſome.

Securitie.

Patience vnder the croſſe.

proclaimeth warre with our ſecure proſperitie: which perſwadeth vs that we ſhall liue for euer, and driueth vs from bethinking vs of our miſeries and frailties. Wherefore let vs cut out our proſperitie by the patterne of humilitie, and in our beſt eſtate, put our ſelues in readines to ſuffer aduerſitie, and when we are well, to looke for worſe, and keepe a good watch when God handleth vs moſt gently, that in abounding we may foreſee our wants, in health our ſickenes, and in proſperitie our calamitie: for concerning things of this life the faithfull are to ſtand in a doubt, that that which they hold with one hand, may be taken away with the other. We muſt not thinke that we ſhall euer enioy our libertie, and that we ſhall ſee no croſſe: but we muſt lay open our ſelues to receiue ſtripes from the Lord, knowing that our leaſt cryes wil ſtay his greateſt ſcourges. Let vs looke to be aſſaulted, but not vnmeaſurably, becauſe God will aſſiſt vs. Let vs looke to fall, but on our knees, becauſe Gods hand doth hold vs vp. Let vs looke to be humbled, but *in mercy*, becauſe the Lord ſuſtaineth vs, and as we are aſſured where mercy hemmeth vs about on euery ſide, it is our part continually to confeſſe before the Lord, that wee euer giue new occaſions that he ſhould follow vs with new puniſhments, and that our ſins do often ſhake off the wings of Gods mercy, vnder the which we haue been long comforted. For Gods children acknowledge themſelues without ceaſing, that God hath rods in a readines (though they ſee no preſent euill) to beate them from their ſins: and bend all their care, how they may rather ſuffer aduerſity to Gods glory, then to ſleepe ſecurely in proſperity vnto their own pleaſure. Now when the Lord doth, as it were hold vs on the racke for theſe cauſes before named, we muſt pray vnto him, that (howſoeuer he keepeth vs in the preſſe) we may haue a breathing while to conſider our dayes ſpent in pleaſure, and to examine our vnthankefulnes, which ſhutteth vp the doore of Gods mercy from vs. And becauſe our afflictions are the ſorer when they come the neerer to the ſoule, we may with our ſelues conclude to hold on the way of our thorough-faire: and though we ſee nothing but thornes of temptations, and briers of euill affections, ſo as we muſt be faine to leape ouer hedges, rockes and ditches; yet muſt we not ceaſe to continue in Gods ſeruice. For if that were not, what triall and examination of our faith ſhould there be, were we as in a faire medow that we might run on a long by the water ſide in a ſhade, and that there might be nothing but pleaſure and ioy all our life time: who could vaunt that he had ſerued God with good affection? But when God doth ſend vs things cleane contrary to our deſires, that we muſt be faine one while to enter into a quagmire, and another while to march vpon ragged rockes and ſtones; then we ſhall haue the vſe of a wel exerciſed minde in prayer, in repentance, and in contempt of this life. And why doth the Lord ſometime ſuffer vs to pine away, and to languiſh in continuance of griefe, ſeeing that hee could cleane rid vs at the firſt, doubtleſſe to this ende, that wee might confeſſe his mercie more freely, and bite of his iuſtice more ſharply. Let vs now learne to hold all the paſſions of impatiencie in bondage, both by comparing our euils with the wonderful mercies of God, and our ſmall ſufferings with the intollerable conflicts of our forefathers. For there is no greater cauſe of our diſparing vnder the croſſe, then when Satan perſwadeth vs, that neuer any were handled ſo roughly: or elſe would beare vs in hand, that although God afflicted the faithfull that haue been before vs, yet they were not ſo weake as we. But let vs remember that God hath ſo pinched his ſeruants, euen them whom he loued, and whoſe welfare was deare and precious in his ſight, and hath often brought them to ſuch extremities, as they were not able to looke vp any more, nor wiſt how to ſpeake nor how to hold their peace. Wherefore leaſt our infirmities ſhould ouermaſter vs, and when temptations are fierce vpon vs, we know not where to become: let vs call to minde the Saints of God, who were conſtrained with ſighes and groanes to ſtoope vnder the hand of God; whoſe martyrs and tormented children ought to be our looking glaſſes, to the ende that by them we may learne, that according as God dealeth forth the gifts of the ſpirit, thereafter doth he ſend greater afflictions, both to make them the more eſteemed, and alſo to cauſe a more plentifull fruite of their faith. How did God deale with *Abraham*, not a common man, but rather an Angell, the tenth part of whoſe ſufferings would make a ſtout heart to quaile? How was *Dauid* the ſeruant of God exerciſed in Gods ſchoole, who felt all Gods darts, and had all his arrowes ſhotte at him?

In proſperitie to remember aduerſitie.

The croſſe ſent to exerciſe our faith.

Abraham.
Dauid.

Thus it is requisite that Gods graces should not be idle in his children, but set on worke by afflictions, whereby they may be knowne in due time and place. How did God play the Lion with *Ezechias*, who (as with pawes and teeth) brused and crushed his bones; not that we may accuse God of cruelty, but that we may see with what anguish the Lord doth sometimes exercise his holy seruants, and with what patience he doth arme them: who notwithstanding his vehement trials, doe stay themselues vpon God, accusing themselues, saying: *I will beare the wrath of the Lord, because I haue sinned against him:* and excusing the Lord with al humblenes with *Dauid*, Psal. 114. *I know O Lord that thy iudgements are right, and that thou hast afflicted me iustly, &c.* It is much auaileable to mortification and Christian patience also, to occupie our hearts in the house of mourning, euen in our greatest banquetting, and to betake our selues vnto some serious meditation of aduersitie, when present pleasures would most deuorce vs from the remembrance thereof. So though we haue much in possession, we shall haue little in affection: and when God doth most aduance vs, we shall feare our wants of humilitie: and then especially be ransacking our infirmities, when the Lord for our triall enricheth vs most with his benefits. For if the Lord God by multiplying his mercies increaseth our account; we are often to suspect, to call to iudgement, and to arraigne our selues for the vsing of Gods creatures; who often giueth that in iudgement, which he might deny vs in mercie: and often waineth vs from some things in his loue, which he might giue vnto vs in his anger.

Ezechias.

FINIS.

THE MARKES OF A RIGHTEOVS MAN

THe righteous man hath three priuiledges. First, that he shall neuer perish, though he be oftentimes afflicted: yea if there be a number of them, the Lord will spare the habitation of their place for their sake. Secondly, if the Lord be minded to bring destruction vpon a land or countrie: he will first deliuer the righteous either by death, or by conueying them to some other place: as here he doth *Lot*, and as the children of *Israell*, when *Pharaoh* was ouerthrowne. Thirdly, the Lord will not so much punish for the wicked, as fauour for the godly sake, and if they fall into the same temporall punishments; euen thereby shall the righteous be brought neerer to heauen, but the godlesse shal be throwne downe to hell, euen as with the same flaile is beaten chaffe to be burnt, and pure corne to be preserued.

1 Rom. 8.

2

3

1 *Who be righteous, and who be not.*

Some thinke that there be none righteous: which commeth to passe either through ignorance, or because they see the sinnes and loose righteousnes of others: but then the Scriptures should be false which calleth some righteous. Then Christ should haue dyed in vaine, and there should be no saluation, because none are saued but the righteous.

2 Some think that righteousnes is an inherent qualitie, and that through works we may be righteous and come to perfection, as the Pelagians, Puritanes, Papists, and Family of loue.

But

But the testimonies of Scriptures which affirme that all our righteousnesse is as a stained cloath, and that wee are not able to answere one of a thousand, &c. and also the sinnes of those who in the word are counted righteous, do proue the contrarie: for *Abraham* sinned after he had been pronounced righteous, in distrusting Gods prouidence, in going in vnto his maide, in lying himselfe, and causing his wife to sinne: so *Lot* in departing from *Abraham*, to whom the couenant was made, and without a iust cause, in being loth to depart from Sodome; in lying with his daughters: so *Dauid, Iob, Zacharie, Noe, Peter*, & the Publican sinned, who were all iustified by faith, as *Abraham* was, who beleeued in him. 2. Pet. 2. Heb. 11. Luke 18. Rom. 4. 3

Some as a meane betweene these, do magnifie the righteousnes which is by faith without works, but in the meane while liue vngodly: but these haue imagined a kind of righteousnes common to the dissolute Protestants, which shall better be discouered, when it is set down what a righteous man is.

True righteousnes is by imputation: for the obtaining whereof, we must first feele and acknowledge our selues voyd of all righteousnes, and full of all vnrighteousnes, by reason of our sins. And this caused *Paul* to count all his former righteousnesse as doung.

Secondly, that we feeling the weight of our sinnes, desire to leaue them, and be freed from the punishment due vnto them. Psalm. 32. Matth. 11. 28.

Thirdly, that by faith we flie vnto Christ, seeking to haue his righteousnes imputed vnto vs, and our sinnes not imputed, but cleane forgiuen vs. So was the Publican, and *Abraham*: so is Christ sent a Mediatour vnto vs, when we are wounded, by the sword of the word. Now, although being thus iustified in Christ, there do yet sinne remaine in vs: for all that it must not raigne in our mortall bodies: but we must doe the worke of our father *Abraham*, walking in vprightnes of heart before the Lorde, as it was required of *Abraham*: in which sense *Dauid* saith, *In whose spirit there is no guile*: as if hee should say, his sinnes did still remaine, if he walked not vprightly. This vprightnes of heart may be tryed by foure speciall notes: first, that we loue all good thinges as well as one, and hate all sins as well as one, and that both in our selues and others: so that although we cannot performe all, yet wee *will haue respect vnto all the commandements*, Psalme 119. 6. Whereof S. *Iames* giueth a reason when he saith, that *he that commanded the one, commanded the other*: whereby he discouereth the hypocrisie of those, which had religion in respect of persons, and such is the religion of Papists, and of the Family of loue. Luke 18. Rom. 4. Phil. 3. 2. Heb. 4. Gen. 17. Psal. 32. and 129. and 4. Iam. 2. *To haue religion in respect of persons.*

Such was the religion of *Herod*, and of the young man that would follow Christ: but when the one was reproued of his whoredome, and the other bidden sell all that hee had, they would be Disciples no longer, although before they would do many things gladly, and be great professors.

Such is the state of many Protestants, who wil condemne whoredome, and yet be couetous, yea they will doe great things, but will not be brought to glorifie God in their callings: which sheweth their religion to be vaine, and their heartes full of hypocrisie. And yet this rule may haue exceptions: for wee doe neither know all good nor all euill at the first, much lesse loue the one and hate the other, as we ought: yea, we see many sinnes which as yet wee cannot come out of as wee should. Againe, there may be sinnes of frailtie, although not of presumption: but yet if wee be not grieued for these, and displeased with our selues, when by one we are ouertaken, and hate sinne, and loue goodnesse, when the Lord doth reueile it vnto vs; we keepe an euil conscience, and our corruption shall be discouered: for in that measure we like of sin, in that measure is hypocrisie in vs: and if the oftner we sinne the more we be grieued, it is a signe of vprightnesse, and then is hope to recouer the fall, for this worketh a care and strife to come out of sinne, and at the last a recouerie: but in the hypocrite contrarie. *False hearted Protestants.*

The second note is, that we haue a single care to please and glorifie God in all our doings, and to approue our selues vnto him without hope of reward, though trouble doe come vpon vs for it, and that onely because wee would please God and glorifie his Name, and for the same cause eschue euill. *Second note of a righteous man.*

The want of this caused Christ to reproue the Scribes and Pharisees, for fasting and prayer, because they did it to be seene of men. The want hereof condemneth the Papists

and Family of loue in all their workes, becauſe they do them, that thereby they may be righteous. When iuſtification was giuen to workes, then men would build Churches, Abbeies, &c. and theſe things were greatly praiſed of men: but now, when good workes are commanded, not to merit by, but for Gods glory, as to be ſignes and ſeales of righteouſneſſe, few are brought to do them, which is a ſigne that there are but a few righteous men vpon earth.

This rule alſo hath his exceptions, for we ſhall ſee much rebellion in our fleſh, and hypocriſie withall: but we muſt note what is our chiefeſt drift, and what beareth the chiefeſt ſway within vs, and of that ſhall we be named, as is the vſe in other things, as to be of this or that complexion, becauſe that or this is the principall, and it is called leauened bread, though water be mixt with it: ſo that if our conſciences do witneſſe with vs that our chiefe care is to pleaſe God, then is our heart vpright with God, though hypocriſie be ioyned with it. For it is one thing to do a thing for hypocriſie, and another thing mixt with hypocriſie: one thing for vaine glorie, and another thing mixt with vaine glorie. If we could ſee nothing by our ſelues, yet herein muſt we not iuſtifie our ſelues: and when we ſee infirmities ioyned with our ſpeciall care, we muſt haue care to leaue them, and ſtriue thereunto, ſo that we yeeld not our ſelues to them, but rather they leade vs away captiues, and whenſoeuer we ſee them, to behold Satan in them, and therefore hate them, and though they buffet vs, yet ſtill pray, and arme our ſelues againſt them, as *Paul* did.

Note.

Rom 7.
2. Cor. 12. 7.

The third note is, that we neuer content our ſelues in our ſelues, nor in the thinges that we haue done, but ſtill goe forward to leaue ſinne, and draw neere to God. And this may be ſeene in *Abraham*, and is ſet downe in the Prouerbes. And *Paul* ſaith, *As many as are perfect are thus minded.* Here then are diſcloſed thoſe that either ſtay in the beginnings, or elſe ſlide backe when they are gone ſomewhat forward. For if we haue taſted once of the good grace of God, and then turne backe from it, it is impoſſible to be renued by repentance, whereof there are two cauſes: firſt, becauſe they are alwayes learning and neuer the better, *Eſai.* 28 where the Prophet rebuketh, ſaying: *Line vpon line, and precept vpon precept.* Secondly, becauſe that if they attaine to knowledge: yet doe they not build themſelues thereupon to keepe a good conſcience: and thus experience teacheth in thoſe that become heretikes. This is ſo fearefull to the godly, that they had rather fall into all the miſeries of *Iob* than into this Apoſtaſie. We muſt then goe on ſtill, giuing God praiſe that wee haue done ſomething, and yet not ſo much to be puffed vp thereby, as ſorrowfull that we haue not done ſo much as we ought, ſo that we looke vpon our ſins to humble vs, and vpon that good which the Lord hath wrought in vs, to be thankful. But yet ſometimes the children of God ſee they goe not forward, but as it were linger, yea they ſometimes fall into groſſe ſins: for the firſt, if we ſtriue not againſt it, miſlike not our ſelues for it, nor mourne becauſe it is ſo with vs, we are in danger that the Lord will barre vs out. And if hee puniſh thoſe that go not forward thus, what ſhall be to thoſe that fall backe? But if we miſlike our ſelues for our ſinnes, and mourne ſtriuing againſt them, we may take ſound comfort therein. And for the ſecond, the Lord turneth the fals of his children to their faſter going forward and growing vp: for ſo they ſee their corruption more, wherewith being humbled, (though it be a very fearefull thing for Chriſtians to fall into any groſſe ſinne) they flie faſter vnto Chriſt. And againe, their fall maketh them more warie, and alſo to runne forward the faſter, as they that runne in a race, or trauell in a iourney, being letted either by fall or by companie, doe afterward make more ſpeede leaſt that they ſhould not obtaine their purpoſe. *Dauid* after his fal brought to ſee his original corruption, and craued more earneſtly for the ſpirit to be renued in him. The children of God then fall, but the Lord reuealeth it and they riſe againe: but the hypocrites and wicked continue ſtill, and goe from euill to worſe, becauſe ſaluation is giuen to none but to thoſe that loue it.

Eſaiah. 28.

Reuel. 3.
Iſaia. 28.
Heb. 3. 14.
Phil. 3

Gods children ſometimes linger, rather then goe forward.

Pſalm. 51.

Pſa 119. 8. 6. 10
Pſal 15. & 16.

The fourth note is, that we loue righteous men, and righteous things, as well in others as in our ſelues. Righteous men, that is, either ſuch as are afore vs, our equals, or inferiours. Wee muſt loue them that are afore vs, that we may follow them, and be like vnto them, and not to pleaſe our ſelues in our ſelues, and therefore muſt we be deſirous to keepe their companie, whether they be preachers or profeſſors: for thoſe that loue learning, will

How to loue ſuperiours, equals, inferiours.

delight

delight in the company of those that are learned: and if we loue good men because they are so, it is a good signe we doe much more loue God who is goodnesse it selfe; as if the father loue the schoolemaster for the sonnes sake, it is a signe he loueth his sonne much more. And if this be so, it will restraine vs that we neither enuy, nor yet despise the gifts we see in others: but rather giue God the glorie for them, and seeke to profit by them: contrarie to all this is the vnrighteous and vaine glorious man.

That we might the rather doe this, Christ hath promised a reward, *He that receiueth a Prophet, &c.* Yea we see that worldly men haue been blessed for the godlies sake, as *Laban* for *Iacob*, *Putiphar* for *Ioseph*, and *Nabuchadnezzar* for *Daniels* sake: much more are the godly blessed, as *Abraham* and *Lot* receiued Angels in shape of men, had the plague reuealed to them and escaped. So *Ebed Melech* and *Baruch* had their life for a pray, because of *Ieremiah* the Prophet: so did the Shunamitish woman receiue singular blessings for entertaining *Eliah*. Contrariwise, the man that heareth not instruction, nor loueth righteous men, but contemneth his betters, is high in his owne eyes, he hath no righteousnesse in him. This hath also a punishment, as hath been seene vpon the Iewes, who killed the Prophets, but their children haue builded their sepulchers: so we can thinke well of many when they are gone, but when they are present with vs, and we might receiue some profit by them, we cannot digest them. But we must thinke better of others then of our selues, yet approuing our selues both to God and to others also, as *Paul* doth. Matth. 10. 2. Cor. 5.

We must loue our equals, both to confirme them, and by them to be confirmed our selues. The true sensible feeling of our owne wants will moue vs to this dutie; that we may haue the like of them. Rom. 15. 14. Iude 20.

We must loue our inferiours, to instruct them, and draw them forward. And because our callings will not suffer vs to doe this to all, we must first begin with them that are neerest vs, as fathers, their wiues and children; masters, their seruants; princes, their subiects. Thus did *Abraham* teach his familie, otherwise he could not haue looked for the performance of the couenant, whereof one end was this, that he should teach his familie. This belongeth to vs and all Christians, who being righteous haue the couenant made to them and their seede: and therefore must they be taught and instructed, that they may keepe Gods ordinances and obserue his lawes. The small practise of this sheweth, that few men haue the warrant of saluation in themselues. This loue goeth further abroad to others, as to kinsfolkes: for the wicked take great paines to make many like themselues, which may be a shame to Christians, if they striue not daily to winne some. And that we may doe this there is a reward: *He that conereth sinnes, shall shine as the starres.* But if he be condemned that spilleth the bodie, and suffereth the very Asse to fall, how much more shall he be that loseth a soule. We must loue all righteous things in others as in our selues. We must take vnrighteous men, and separate our selues from them: but this must be in respect of their sinnes and corruption, whereby God is dishonored: not in respect of their person which God hath made, which after this sort may be tried. If we doe not bruite abroad their faults, but euen mourne for them, and their saluation. So did *Lot* mourne, and those are marked out which wept for the iniquitie of the time, and were preserued. In respect of Gods glorie to be angrie, but in respect of men to lament: this is a true zeale. And so Christ was angrie, and wept ouer Ierusalem. Yet here must be considered, the manner of offending; for some sinne of malice, and some sinne of infirmitie. Thus must we hate all vnrighteous things, and mourne for them, and not onely for them, but also for the abuse of those things which in their owne nature are lawfull. Gen. 18. Matth. 23. Iam. 5. Dan. 12. Matth. 25. Matth. 5. Psalm. 126. 2. Pet 2. Ezechiel. 9. 4. Psalm. 119. 53 Mark 3. Rom. 15. Psalm 69. Ierem. 12.

FINIS.

SWEETE AND SVRE SIGNES OF ELECTION, TO THEM THAT ARE BROVGHT LOW.

1 A Clearing of iudgement, conceiuing of the truth, and true meaning of the Scriptures making for vs or against vs.

2 A rebuking of sinne inwardly, a pouertie of spirit from thence, and a mourning therefore, Matth. 5.3.4.

3 A meeknes of spirit to cast our selues downe at Christs feete, Matth. 5.4.

4 An hungring after the righteousnesse which is in Christ, and a prising and esteeming it aboue all earthly things, Philip. 3.8.9.

5 A musing vpon, and a desire to thinke and speake of heauenly things.

6 A conflict of the flesh and spirit, and therein, by practise the power of the spirit getting the vpper hand, Rom. 7.23.

7 A sowing to the spirit, by the vse of the meanes, as of the word, prayer, &c.

8 A purpose vnfained, vpon strength receiued, of vowing ones selfe wholy to the glory of God, and good of our brethren.

9 A resignation of our selues into Gods hands.

10 An expecting of the daily increase of our soules health, and our bodies resurrection.

11 The forgiuing of our enemies.

12 An acknowledging of our offences, with a purpose truely to leaue them.

13 A delight in Gods Saints.

14 A desire that after our death the Church of God may flourish and haue all peace.

15 A spirit without guile: that is, an vnfained purpose alwaies to doe well, howsoeuer our infirmities put vs by it.

These are sure notes of our election: wherein if any be short, yet let him but see into his heart, if he desire and long after these graces and remember, Nehem. 1.11. Psalm. 103.18. Psalm. 119.6.40.37.

FINIS.

A TREATISE OF A CONTRACT BEFORE MARIAGE.

After Prayer he spake as followeth:

The spousage or betrothing before full mariage knowne by the light of nature.

THat none of vs might doubt whether there be iust occasion of this manner of our meeting or no: we are to call to minde euen from the Heathen, that the light of nature taught them, that there was a solemne promise to be made of the parties that should be maried before they were to be ioyned in mariage, and that was called their espousage

espousage: and therefore wee were the more to bee blamed, if we should neglect so good a custome, especially being commended by the chosen people of God, as wee may gather of his words: for wee reade that the Lord God made a law concerning the espoused persons, that if they were vnfaithfull of their bodies, they should be condemned as adulterers, euen as well as the maried parties. *Mary* also was affianced vnto *Ioseph*, before the solemnising of their mariage And the vse of the Church standeth with good reason: for that the neglect of it is an occasion that many are disappoynted of their purposed mariages, because some of them through inconstancie goe backe. It is very meete also, that they should haue some instructions giuen them concerning the graces and duties that are required in that estate, that they may pray vnto the Lord, and so be prepared and made fit to bee publikely presented to the congregation afterwards.

Now further as concerning the nature of this contract and espousage, although it be a degree vnder mariage, yet it is more than a determined purpose, yea more than a simple promise. For euen as hee which deliuereth vp the estate of his lands in writing (all conditions agreed vpon) is more bound to the performance of his bargaine, than hee that hath purposed, yea or made promise thereof by word of mouth, although the writings bee not yet sealed: euen so there is a greater necessitie of standing to this contract of mariage, than there is of any other purpose or promise made priuately by the parties. These things obserued, I purpose (as God shall giue me grace) to giue some lessons, how you must prepare your selues to liue in the estate of mariage. I will for the helpe of your memorie deale in this sort and order: first briefly going through the Articles of your faith, and then through the Commandements, noting some especiall duties fit for this purpose.

A contract is more then a simple promise of mariage.

As concerning your beleefe in God the father, you know (brethren) you must beleeue in him, as being creator of all things, and also the gouernour and preseruer of the same: you must also vnderstand that he created man according to his owne image, and gaue him the preheminence and gouernment of the woman, for the helpe of the man, that he might be furthered in the seruice of his God. So you must much more looke that you be not hindred from the Lord by your wife: for there are many whilest they desire mariage, so long as their hope is deferred they are carefull in the discharge of their dutie: but afterward once enioying those things they looked for, they waxe more negligent than they were before, greatly dishonouring God by their vnthankfulnes. And it may be the onely fault of man, if he be not helped by his wife to grow in godlines: for I thinke that euen *Enah* in mouing her husband *Adam* to eate of the forbidden fruite, had been an helper vnto him, to bring him acquainted with the malitious enmitie of Sathan against them both, if according to the great measure of graces he had receiued from the Lord, he had bin more faithfull in obeying the will of God, and had wisely rebuked his wife. And againe, although the woman was the occasion of sinne: yet the force of sinne to the corruption of mankind came into the world by the sinne of the man. For so the Apostle saith, Rom. 5. *As by one man* (meaning *Adam*) *sinne entred into the world, and death by sinne: and so death went ouer all men, for as much as all men haue sinned. So much more the grace of God, and the gift of grace, which is by one man Iesus Christ, hath abounded vnto many.* And in the 3. of Genesis we reade, that the eyes of the woman were not opened vntill the man had eaten of the fruite: but so soone as he had eaten, the eyes of them both were opened, and they knew that they had sinned. Therefore I gather thus much, that rebuke should haue preuailed more to conuert her, than her mouing of him to transgresse, should haue been able to peruert him. I speake not to excuse the woman, for I know the Lord was displeased with her, and for that cause hath laid a speciall punishment vpon her, in the painfull bringing foorth of children.

How the parties betrothed must be taught to know their duties.

Note.

But that I might shew the great charge that lieth vpon the man, to stay the corruptions of the woman, by reason of the authoritie which the Lord hath giuen him ouer her: which I would haue you (brother) diligently to consider of. And you my sister must take profit, by calling to minde, that this was one end of your creation, that you should glorifie God in being an helper to your husband: therefore take heede that you be not a hinderer vnto him, to trouble him or to vexe his heart, whereby he should be lesse fruitfull in his calling:

ling: but be you cheerfull towards him, ſo that although he ſhould haue little comfort in al other things, yet he may find great cauſe to reioyce in you. And this you muſt know, that as it is required of your husband to ſeeke for wiſedome to bee able to gouerne you: ſo the Lord requireth of you to be ſubiect vnto him, remembring alſo that as God hath inioyned you ſilence in the congregation, ſo you muſt ſeeke for inſtruction at his mouth in your priuate chamber.

The contracted muſt remember that God by his good prouidence brought them together.

Another thing I would haue you both to conſider of in this poynt of your beleefe, is faith in Gods prouidence. And marke that well I ſhall ſay vnto you: for it is a ſpecial thing, and I know it ſhall doe you good, if God bleſſe it vnto you: for if you bee aſſured in your hearts that it was the Lord who in his gracious prouidence brought you thus together, you ſhall be comforted againſt all troubles and hindrances that ſhall by any meanes bee raiſed vp againſt you. For this is the nature of Sathan to bring men and women to this doubt: and when they once yeeld vnto it, what trouble and wha ſtrife doth he worke betwixt them? For whereupon ariſeth that impatiencie of ſpirit that we ſee to be in many, in murmuring, in chiding, in curſed ſpeeches, and much like vnquietnes? doth it not come of this, becauſe they haue not a reuerend perſwaſion that the Lord in his prouidence as by his owne hand ioyned them in that neere bond and coniunction together? Therefore my good brother and ſiſter, as you would continue and increaſe in much loue and peace one towards another, marke (I ſay) this poynt diligently: for it ſhall be a very comfortable ſtay vnto you both, whatſoeuer ſhould fall out afterward, contrary to that you looked for: as if there ſhould bee any diſagreement in your ſeuerall diſpoſitions and natures: or if you ſhould fall into ſickneſſes, into any diſeaſes, or ſuch like trials, you remembring that this was the Lords doing, you may be more aſſured that yet for all this, it ſhall be well in the end, if you be cõſtant in prayer, calling vpon God the father through faith in Ieſus Chriſt. Now that you may proue vnto your owne hearts that the Lord hath knit you thus together, you muſt conſider that it muſt needs be the Lord who hath moued the hearts of your Chriſtian parents to giue their lawfull conſents vnto you in the ſame, and God in mercie ſhall giue you greater aſſurance of it, if you marke his dealings with you from time to time.

Faith in Jeſus Chriſt.

Now as touching your faith in Ieſus Chriſt, vnderſtand that mariage is holie vnto them onely, whoſe hearts are ſanctified by faith in his name. And although God will alwaies approue his owne ordinance, yet it muſt needes proue hurtfull in the end vnto them, who call not for his bleſſing vpon the ſame: and without repentance will turne to their further condemnation. Therefore you are both to examine your ſelues diligently herein: and you brother. *A.* muſt learne hereby ſo to loue your wife, as Chriſt Ieſus loued his ſpouſe his Church: that is to ſay, euen as our Sauiour Chriſt is very patient towards it, and by little and little purgeth, waſheth, and cleanſeth away the corruption of it: So muſt you in like manner in all wiſedome vſe the meanes, and with a patient minde waite for the amendment of any thing that you ſhall finde to be amiſſe in your wife, & that the graces of Gods ſpirit may daily increaſe in her. Therefore I charge you in the ſight of God and his Angels, and as you will anſwere vnto me and the parents of this my ſiſter, before the iudgement ſeate of Chriſt that as you receiue her a virgin from her parents, ſo you neglect no dutie whereby her ſaluation may bee furthered, that you may preſent her pure and blameles, as much as in you lieth, vnto Ieſus Chriſt when hee ſhall call you to account. And doe not thinke that this is a harder charge, then is meete: for ſeeing that God hath promiſed a bleſſing vnto thoſe husbands that are faithfull to the conuerting of their vnbeleeuing wiues, how much more then ſhall you preuaile with a Chriſtian daughter, and one (I hope) that hath receiued the faith as well as your ſelfe? And you my ſiſter, muſt likewiſe take heede, that you refuſe not to obey your husbãd, in all things agreeable to Gods moſt holy word. For you muſt by his ordinance be ſubiect vnto him, euen as the Church is ſubiect vnto Ieſus Chriſt. And as the Church ſhould be but a ſtrumpet, and be vnworthie of Chriſt, and thoſe bleſſings which he bringeth with him for her, if ſhe would not receiue and acknowledge him as her head: ſo could you not looke for any benefit from your husband, vnleſſe you ſhould ſubmit your ſelfe vnto him, according to the commaundement of God.

The wiſedome and loue of a good Chriſtian in the gouernement of his wife.

Neither

Neither do I thus charge you with any obedience but in the Lord: for if he ſhould require any ſuch thing of you, as ſhould cauſe you to depart from Chriſt, I would haue you in any caſe remember that you are principally eſpouſed vnto Chriſt. And herein alſo you muſt conſider, that there will be ſpeciall graces of obedience and modeſtie and godlineſſe looked for of you: not onely in reſpect of your good education, but alſo becauſe of that helpe which is now offered vnto you. And when the holy Ghoſt in his Scriptures telleth you, that the beleeuing wife may (through his bleſſing) winne the vnbeleeuing husband, if ſo be ſhe walke chriſtianly in godly conuerſation with modeſtie and feare before him: let this incourage you to hope for better ſucceſſe, by all meanes of dealing towards one that is faithfull, and I truſt will be willing in all good things to comfort you.

Now thirdly, in that you are taught to beleeue in God the holy Ghoſt, it admoniſheth you to pray for his teaching, that you may by him be led into all truth, and further inſtructed and drawne vnto euery Chriſtian dutie, from time to time. The duties are very many to be gathered out of euery article, as alſo out of the ſeuerall Commandements: but I will onely giue you a taſte, and touch onely ſome one dutie, required of you in euery one of them. In that you beleeue that there is an vniuerſall Church and communion of Saints, *The communion of Saints.* you muſt be diligent to approue your ſelues one to each other, that you are parts & members thereof: and further, the graces that God hath beſtowed vpon either of you, muſt be common in the vſe thereof to each other: ſo againe you muſt ſuſtaine the infirmities one of another. Finally, you muſt prouoke and ſtirre vp one another, that your faith may bee ſtrengthened, and your ſelues comforted againſt all other griefes, by the aſſurance you ſhall haue wrought in you concerning the forgiuenes of ſinnes, wherein your happines doth conſiſt: as alſo in the hope of the reſurrection of your bodies, and the continuall meditation of eternall life.

We will come now to the Commaundements: and firſt for the firſt commaundement, *The firſt commandement.* which requireth all ſpirituall ſeruice of you that is due vnto the Lord, that you ſtedfaſtly beleeue in him, loue him with all your hearts, and with feare and reuerence to call vpon his name, in all things giuing thanks, as to him which is the author and giuer of euery good and perfect gift vnto you. You muſt make the profit of this commandement, that if you will looke in truth of heart, to be faithfull, louing, and dutifull one to the other, theſe graces muſt ſpring from the other, as being the fountaine and wel-ſpring of all life and truth vnto them. For contrariwiſe, if you be vnmindfull of God, hee will not ſuffer you to finde the benefits of truth one by the other.

The ſecond Commaundement, which requireth of you to worſhip God after the true *The ſecond commandement.* manner, that he appoynteth in his word, teacheth you thus much, that you muſt nouriſh your loue in this eſtate, by the practiſe of things whereby he is worſhipped and honoured *That loue which breedes by godly meanes, will longeſt endure.* of vs: namely, by hearing and reading of his holy word, and by the vſe of the Sacraments. For that loue that is ſtirred vp and nouriſhed by this meanes, is moſt pure and will longeſt endure, when fleſhly loue ſoone vaniſheth and vadeth away.

In the third Commandement, as you are truſted with the glorie of God: ſo you are *The third commandement.* charged (brother) that you abuſe not his name, if you be faithful vnto the Lord, in ſeeking his glorie and the aduancement of his truth, and of the kingdome of Ieſus Chriſt, preferring it in all things as is meete; then ſurely will the Lord bleſſe you, and proſper your waies: but if you fall away and ſlide into any hereſie, and ſo diſhonour his Maieſtie; then will God certainly plague you in his wrath, and he will make that which you deſire to haue greateſt comfort in, turne into a curſe vpon you. And I would haue you remember to this end, how God the Lord dealt with wicked *Amaziah*, who for the * prophaning of Gods *Amos 7.16. 17.* glorie and worſhip, had the heart of his wife drawne from him, and ſo to his great reproch became a notorious whore. So likewiſe my ſiſter, that you diſhonour not God, as being a meanes of withdrawing your husbands heart from the duties of his calling, but nouriſhing faith and a good conſcience in all things with him: ſo will the Lord for his owne names ſake bleſſe you together. For you ſhall finde it true which he hath ſpoken: *Them that honour me I will honour, and them that deſpiſe me ſhall be deſpiſed.* But beware (I ſay) that you giue *1.Sam.3.33.* no occaſion of falling away, or backſliding vnto your husband, leaſt God alſo bring ſhame vpon

vpon you by him, by giuing him ouer to some sinne. I speake not this as though I doubted these things in either of you both: for I hope for better things of you: but in speaking to you, I admonish my selfe, wishing that we all take heede, that we fall not as the wicked and sinners into the hand of God: for hee will not hold him guiltles that taketh his name in vaine.

The fourth commandement.

I will speake nothing of the fourth Commandement, only referring you to that I taught publikely this day, concerning the conscience we ought to haue, in the true and spirituall keeping of the same.

The fift commandement.

The fift Commandement teacheth you to bee obedient, and to relieue and obey your husband. And marke this (sister) I shall now say vnto you: if you had neuer so many gifts, if you had the wisedome of *Abigael*, and all other graces which are in any woman; yet if you wanted obedience to your husband, I tell you true that you are nothing worth, and you could haue no part in Iesus Christ: who denieth himselfe to be the gouernour of any, that will not acknowledge their husband to be their head. Therefore (sister) let others doe as they list, but be you in the number of those that doe feare God, and as the daughter of *Sara* by doing well, who yeelded reuerence to *Abraham*, and is commended in the Scripture for her dutifull speech she vsed alwaies vnto him, calling him Lord, or Sir. Now (brother) remember that you must so gouerne, as you must giue account of the manner of your gouernment euen vnto God himselfe. Besides, where there is greater dignitie, there must you know that there is greater graces required: and in ruling well there are many speciall duties to be performed. Therefore you must behaue your selfe wisely, least you dishonour your selfe by abusing your authoritie: for it is a daughter of Israel that is committed vnto you, and one that is fellow heire of the same grace in Iesus Christ with you. Againe, you must consider that a woman is a very fraile creature, and may soone bee discouraged; when as there ought to be more constancie, and staiednes on your part.

The obedience of the wife to the husband.

How the husband is to rule his wife.

The sixt commandement.

Therefore in the sixt Commandement, God forbiddeth all churlish behauiour, all lumpishnes, and all vnkindnes and discurteous speeches; charging you also to beare with many weaknesses, to the end they may be most quietly reformed. And you (sister) are forbidden all sullennes, and that you also for your part take heede of all bitter speeches, and of naughtie names which we heare throwne out of some women of vnquiet spirits: and if you will haue your infirmitie cured by gentlenes, then deale you in like manner towards your husbands. For it cannot bee but occasions of vnquietnes will sometimes be offered in either part: and therefore in many things you must willingly beare each others burthen. Besides this (sister) there is a dutie required in this commaundement, that you take care of the health of your husband, in dressing meates holesome for him. And this shall be a meanes that his heart shall be more bent in all louing affection towards you.

No bitternes betweene man and wife.

The seuenth commandement.

In the seuenth Commandement there are many things to be noted, but I can but touch some one or two at this present for want of time: the speciall vse and substance of it is thus much, that you liue chastly in this estate, and that you keepe the mariage bed vndefiled, and let me giue you both this warning, that you take heede in the beginning, marke what I say, least that which ought to be a meanes to further chastitie, should turne to the hindrance of you. Therefore pray to God to giue you grace that you may be soberly affected in all things, and namely in the vse of mariage; and repent of that which is past, if you haue any way offended the Lord in this behalfe. For many failing in repentance for their former sinnes, fall afterward vnto their vncleannes againe. As for you brother, true loue towards your wife, will be a notable stay from all corruptions: this wee reade of *Isaac*, Gen. 24. 67. because he loued *Rebecca* very dearely, he had no more wiues but her; albeit in those daies (it was a grieuous sin) euen amongst many of the faithfull, they had at once more wiues than one. Therefore when you are from her abroad, make a couenant with your eyes, and let not your heart wander after any other, but think vpon your owne wife, and delight your heart in her continually, and pray earnestly vnto God for her, and so will the Lord increase your loue vnto her, and moue her heart also to delight and long after you. So must you doe sister, that the same blessings may ouertake you: as surely if you

embrace

embrace his feare, and walke in his waies, he will bleſſe you as well in bearing of children, as in other his manifold graces which he hath in ſtore to beſtow vpon you.

Here alſo I muſt by the way admoniſh you of one other thing, which I had forgotten before, and that is this; your loue muſt ſpring from that reuerence and feare that you muſt yeeld vnto your husband: for true loue is mixt as it were with theſe two: and this is a ſpeciall dutie, and often repeated in the Scripture, that the wife muſt feare the husband. So that you ſee ſiſter, that you muſt not looke to haue your husband at your becke for your loue: but you muſt render due beneuolence vnto each other. For as the bodie of the husband is not his owne, but his wiues: ſo is not the womans her owne, but her husbands: for they are both one fleſh, as the Scripture doth teach. *True loue.*

Now, if any doe obiect, that this is the way to bring women into bondage, and to be as drudges to their husbands, if they ſhould in this manner be ſubiect vnto them. No, no, it is not ſo, but the moſt readieſt way to procure vnto themſelues grace, peace of conſcience, and more ſweete libertie; whileſt they liue in obedience to God, and his holy ordinances. And therefore the ſpirit of God admoniſheth all women, that they bee not afraide of any ſuch vaine terror.

Now further my brother and ſiſter, that you may keepe your bodies pure and chaſte, one for the other, I would counſell you to beware of being alone with any, when there is feare of temptation vnto euill: but be carefull, that you may alwaies haue witneſſe of your Chriſtian behauiour: and in keeping companie conuenient, chuſe vnto your ſelfe ſuch as be moſt ſober and faithfull. Well, although there be many more duties, yet I will content my ſelfe to goe one thing further, that is, that as you ſeeke for continuance and increaſe of loue, ſo you take heede of iealouſie: for although that true loue is very earneſt, and mixt with godly iealouſie; yet there is a wicked iealouſie, and that moueth cauſeles ſuſpitions, which worketh great woe vnto ſuch as giue credit vnto them. Take heede therefore my brother and ſiſter of this, yea though there ſhould ſeeme to be ſome iuſt cauſe, yet giue not too ſpeedie credit vnto them. Now, if you deſire to know in your heart, which are vngodly ſuſpitions, know them by this token: for they will make you more negligent in praying one for another, and more ſlacke in performing all other duties of loue one to another. *Iealouſie.* *Note.*

In the eight Commaundement you are charged (brother) to vſe all lawfull meanes to prouide for the maintenance of your wife in honeſt eſtate: elſe were you worſe then an Infidell. But I charge you to take heede, leaſt through diſtruſt in the prouidence of God, you make ſhipwracke of a good conſcience, vſing any vniuſt or vnlawfull meanes. And you (ſiſter) are commaunded to be a good huſwife, and to keepe thoſe things together which you haue, and ſo increaſe them, as you may from time to time be helpfull vnto others. For if you ſhould conſume and waſte things vnprofitably, you ſhould grieue and trouble the minde of your husband, who ought to bee eaſed of that care by you. And further, if it ſhould pleaſe God to call either of you to ſuffer perſecution in time of triall, the weaker muſt for the Lords cauſe giue place to the ſtronger, and deſire the Lord to giue greater ſtrength: for we muſt labour for grace, that wee may be willing for the Goſpell, to forſake all things whatſoeuer we haue. *The eight commandement.*

Out of the ninth Commandement I will giue you this rule, that neither of you blaze abroade the infirmities of each other: it is a great enemie to pure loue. But if there be need of counſell and helpe in any matter, then chuſe a faithfull friend with conſent, that may be an indifferent iudge betwixt you. And againe, in any caſe tell the truth one to another: for it is a thing diligently to be regarded in theſe our daies, when as men and women are ſo full of policies and ſubtill fetches, that there is almoſt no ſimplicitie to bee found in any. *The ninth commandement.* *Man and wife not to lay open the infirmities one of another.*

In the laſt Commandement, which concerneth wicked motions and thoughts, although there bee no conſent giuen vnto them, you are to conſider that your nature will neuer bee freed from them in this life: therefore you muſt prepare to prayer, and other heauenly exerciſes of faith, to ſtriue continually againſt them. *The tenth commandement.*

Thus I will end, beſeeching God for Chriſt Ieſus ſake to giue you of his ſpirit, that may

teach you in these things, and enable you to further duties agreeable to his holy will, to the glorie of his name, and your euerlasting comfort.

Then he prayed.

O Lord God deare father, for thy welbeloued sonne our Sauiours sake, make vs thankfull for this thy gracious prouidence towards vs. Oh Lord forgiue all our sins, and keepe vs pure both in soule and bodie: for thine owne name sake write these instructions in our hearts, and giue vs grace to make practise of them in the whole course of our liues: guide vs in all things deare father by the grace of thy good spirit, and let the mercifull eye of thy fatherly prouidence watch ouer vs continually, that wee may be comforted in thy wayes, and quickened alwaies to giue thee immortall praise, and that through thy deare sonne Iesus Christ, our Lord and onely Sauiour, Amen.

After the exhortation and prayer, hee asked the parties to be contracted these two questions:

1. Of their consent of parents.

After their answere of their parents consent to make a faithfull promise of mariage one to another, at such time as their parents could agree vpon it, they were charged to keepe themselues chast, vntill the mariage bee sanctified by the publike prayers of the Church: for otherwise many mariages haue been punished of the Lord for the vncleannes that hath been committed betwixt the contract and the mariage.

Iudg.14.21. 2.Sam.13.13.

2. Whether they were euer precontracted?

Then hee charged them, saying: I charge you, as by authoritie from Iesus Christ, in whom you looke to be saued, that hauing the consent of your parents, and receiued these precepts, that (I say) ye labour to grow in knowledge, and in the feare of God. And now as in the sight of God (without all such leuitie as of others is vsed) you must make before the Lord a contract, which is farre more than a promise: and that on this manner their hands being ioyned. *I. R.* doe promise to thee *F.* that I will be thine husband, which I will confirme by publike mariage, in pledge whereof I giue thee mine hand. In like manner doth the woman to the man. Then after prayer the parties are dismissed.

FINIS.

A TREATISE OF THE SABBOTH.

IT is written, Exod. 20. 8. *Remember the Sabboth day to keepe it holie, &c.* Dearely beloued in the Lord, there is no commandement of Gods part more vrged, and of our parts lesse obserued, than this one of the Sabboth: wherefore with zeale to Gods glorie, and loue vnfained vnto your selues, I haue endeuoured in that measure and manner that God hath inabled me to intreate of this argument. The necessarie vse whereof wee shall more plainly perceiue, if wee doe wisely consider either the lamentable inconueniences which accompanie the want of the pure vnderstanding thereof: or the manifolde commodities, which ensue the right embracing of the same.

The

The inconueniences are partly to be obserued in the wicked, and partly to be noted in the children of God. In the wicked who either are seduced by false doctrine, or else which are careleſſe of true doctrine. They that are deceiued by false religion, be either Papists on the one side, the Families of loue with such like heretikes on the other side: whereof the one, that is the Papists, make the Sabboth day but an ordinance, and ceremonie of the Church, and therefore obserue it, but as a thing taken vp and reteined by the Church of Rome: as also they doe many other holy daies in the yeere. The other seeing no further into it, than as it is an ordinance and ceremonie, and thinking it to containe nothing morall, crie out against it, as willing to haue it wholy abrogated, seeing all ceremonies haue had their end in Christ: alleadging, though nothing to the purpose, that God is a spirit, and will be worshipped in spirit and in truth: and therefore the obseruation of a day is nothing auaileable to his worship. Againe, what credit it hath in them that are careleſſe of religion, all men may see. Tush (say these men) the Sabboth is too Iewish and full of superstition: and therefore vnto them it is all one with other common holie daies, sauing that peraduenture they had rather haue it, than want it; not for any loue of religion, but for easing of their flesh, and the more in glutting themselues with carnall pleasure: by meanes whereof they make it a day of the world, not a day of the Church; a time rather dedicated to the pampering of the flesh, than sincerely consecrated to the building vp of the soule and spirit. In the children of God otherwise well instructed, haue also arisen many scruples concerning this matter, how it is ceremonious, & how it is not: which kinde of men keepe the Sabboth not as grosse heretikes, and yet not as carefull obseruers, by reason that they are not throughly taught in it, nor fully perswaded of it. Wherefore we may see how needfull this doctrine is, yea although wee had no care of them, that are not in the Church; yet in respect of them of whom we haue most care, being in the Church of God with vs. And this necessitie we shall also obserue, if in truth we marke the seuerall commodities, which proceede from the right vnderstanding hereof. For seeing the Sabboth day is the schoole day, the faire day, the market day, the feeding day of the soule, when men purely knowing the vse of it, separate it wholy from other daies, they shall see how they may recouer themselues from sinnes alreadie past, arme themselues against sin to come, grow in knowledge, increase in faith, and how much they shall be strengthened in the inner man. Wherefore in the booke of God, when the Lord will vrge the obseruation of the whole law, hee often doth it vnder this one word of *keeping the Sabboth*. Againe, when the Prophets sharply rebuke the people for their sinnes, they particularly lay before them, how the Sabboths of the Lord are broken. And to speake the truth, how can a man lie long in the liking of sin, who embraceth this doctrine in conscience, who willingly would haue his sinnes discouered, his conscience vnripped, the iudgements of God against his sinnes threatned, whereby he might come to a loathing, and grow to a further misliking of his sinnes daily? Sure it is indeede, that as in other things, so in this, the ceremoniall vse little auaileth. Howbeit, if for the ceremoniall vse of the Sabboth, because many so vse it, therefore we should leaue it, we might as well by the same reason put out of the doores of the Church the administration of the Sacraments, the making of prayer, the preaching of the word, because the most part of men vse these things for a fashion: neither is it the question which wee haue in hand, what men doe, but what they ought to doe in the obseruation of the Sabboth. In the setting downe whereof, this order doth offer it selfe to bee obserued: first to speake of the commandement it selfe, and then of the reasons thereof. The commandement as we see, is deliuered both affirmatiuely and negatiuely, whereas all other the commandements are but either affirmatiuely, or negatiuely expressed: so that where it is said, *the Sabboth day keepe holie*, the holie vse of the Sabboth is flatly and streightly vrged: where it is added, *in it thou shalt not doe any worke*, the irreligious breach of the same is plainly restrained. The reasons be in number foure. The first is included in the word *remember*, and is drawne from the end, which is thus much in effect: Wilt thou worship me purely, and loue thy neighbour vnfainedly? then obserue this one thing, which I haue therefore placed indifferentlie betweene those commaundements which concerne mine owne honour, and the comfort of thy brethren. The second reason is deriued from the authoritie of

The inconueniences and commodities of keeping or breaking the Sabboth.

Popish Sabboth.

How men prophane the Sabboth.

The Sabboth the Lords market day.

He that keepeth the Sabboth keepeth the whole law.

The order of setting downe the doctrine of the Sabboth.

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the law-giuer, whereby the Lord vrgeth our obedience, and is expressed in these words,
3 *the seuenth day is the Sabboth of the Lord thy God.* The third is inferred of the equitie of this law: wherein the Lord dealeth with men as it were by conference, and disputeth by plaine reason, that iustly wee cannot deny him the seuenth for his owne glorie, who hath not denied vs sixe dayes to trauaile in our owne affaires. And this is gathered when hee sayth,
4 *Sixe dayes shalt thou labour and doe all thy worke: but the seuenth day, &c.* The fourth and last reason is borrowed from proportion of the Lords owne example, that as in sixe dayes hee made all things, and in the seuenth ceased from creating, though not from preseruing them: so in sixe dayes we may haue a naturall vse of the creatures of God, but on the se-
5 uenth day we ought to haue a spirituall vse of them. Vnder these may be couched another reason deriued from the time, wherein the Lord first commanded the Sabboth, which was in mans innocencie: so that if before transgression it was an effectuall meanes to keepe out sinne, then after mans fall it must needes be of force to withstand sinne. It may seeme the best way to some, first to intreate of the commandement it selfe, and then of the reasons. Howbeit, because the Lord his wisedome sometime prefixeth the reason, as in the first commandement, and seeing it is a thing of small effect to vrge the vse to them who

Doctrine to informe the iudgement must goe before exhortation to moue affections.

are not grounded on the doctrine, and it is hard to ouermatch the affection vntill iudgement be conuinced: wee will first arme the matter with reasons, and then shew both how this law is kept, and how it is broken. This order is commended vnto vs by the holy Ghost, 2. Tim. 2. 16. and for want of this order, many excellent Sermons haue little effect: and where iudgement, by the trueth is not conuinced, there many exhortations fall to the ground: for which cause also the holy vse of the Sabboth so little preuaileth with many, in that they are not grounded with iudgement in the true knowledge of the same.

But before wee come to the particular discourse of the reasons, generally let vs consider why this commandement is in words larger, in reasons fuller, than any other commandement. If we take a view of the whole law, wee may obserue how the Lord hath set downe sixe precepts in many words, and foure nakedly in bare words, as the 6. the 7. the 8. and the 9. why then are the first fiue commandements so apparrelled with reasons, and the last so dilated by a speciall amplification: the other foure being so briefe and so naked? Certainly the Lord and law-giuer foresaw, that vnto these, men would easily bee brought to yeeld: and we see how the very Heathen haue freely granted them, the Philosophers haue fruitfully written of them, all ciuill righteous men doe earnestly maintaine them: and to be briefe, common honestie counteth him no man that will murther, hee is thought beastlike that defileth his bodie, outward ciuilitie condemneth a theefe, and the common sort of men mislike a backbiter and slanderer. Againe, he knew in his eternall wisedome, how they would neither in reason so soone be admitted, nor in affection so easily embraced: and therefore to meete with the subtiltie of mans nature, and corruption of mans heart, they are set downe more pearcingly. This wee shall see in the first and last commandements of the second table. In the first, when the Lord had commanded, honour to bee giuen to parents, hee enforceth his commandement with annexing a promise of long life, and why euen iudgement herein is much corrupted. For many there are who granting the inconueniencie and vilenes of murther, adulterie, and false witnesse bearing, yet deny the necessitie and the excellencie of Magistracie. Yea, and albeit in iudgement many men yeeld to the reason thereof: yet is not the equitie thereof so soone in affection embraced: for experience of all ages proueth, that the corrupt nature of man is most hardly brought to bee subiect, and these last miserable daies can witnesse the same more especially, wherein men are growne to bee without naturall affection. Not without cause therefore is this precept fenced with reason.

What is generally to be obserued in this commandement.

5. Law.

10. Precept.

In the last (where God laieth a more precise rule and streighter charge to the conscience of man, than flesh and blood would willingly beare, because men thinke it some rigorous dealing to haue their least affections arraigned, and their secret thoughts condemned, as willing to haue their thoughts not to bee called into any court, to hold vp their hand at the barre of iudgement) he is constrained as it were by particular branches and seuerall articles to set downe the law, that we might not finde some starting holes to creepe out at,

and

and so wring our selues out of the precincts of the same. Yet more euidently doth this appeare in all the commandements of the first table, because they are more contrarie to the iudgement of man meerely naturall, although he be otherwise neuer so wise, and the word of trueth must onely trie them: for in the first commandement, the reason is prefixed; in the second, third, and fourth commandements, the reasons are annexed. But here may arise this question, to wit, why the second and fourth precepts, are so amplified in words, and strengthened with more reasons, than any of the other? Surely herein the Lord declareth, how hee plainly foresaw, how among the rest these two commaundements would finde least intertainment, and most be refused. But what shall we say of the Papists, Familists, and Heretikes among vs in these daies: and of other men also otherwise of sound iudgement, which affirme that as well the second as the first commandement is ceremoniall: whereof the one would bring into the Church Images, the other prophanenes? Wherefore the Lord in his wisedome foreseeing these cauilling wits, preuenteth their purposes: so that if either they yeeld not, or make resistance to the truth so manifest, they oppose themselues to the knowne and open trueth, and so make themselues the more inexcusable. We see to acknowledge that there is a God, to honour father and mother, to abstaine from blood, not to defile our flesh, not wrongfully to oppresse, not to be a notorious slaunderer; euery Papist and naturall man guided but by the light of reason, will easily graunt. For the wonderfull order of the heauens, the continuall course of the Sunne, Moone and Starres, the outgoings of the mornings and euenings declare there is a God. Reason perswadeth how the things in the world must needes bee gouerned, and that wee owe loue vnto him by whom they bee guided. Nature teacheth that mens liues must bee maintained: common ciuilitie abhorreth adulterie, oppression and backbiting. But if ye aske how this God is to be worshipped, and what times we must sanctifie to that vse: wee shall see how many countries, so many religions; how many men, so many deuises. Thus we see how necessarie it was that the Lord should prouide for his owne glorie, and captiuate all mans inuentions, seeing all these commaundements doe most fight against the reason of man, and by reason haue most been oppugned. So in the pure obseruing of these, consisteth the sincere keeping of the rest of them. For how shall wee know how to walke in pure worship with an vpright heart before the Lord? how shall wee giue him the honour due vnto his glorious name? how shall wee be instructed rightly, and reuerently to deale with the dignitie of our brethren, faithfully with their liues, purely with their bodies, righteously with their goods, or tenderly with their credit; but by those waies and rules which the Lord hath prescribed in his word? and when should wee learne those rules, but at such times as he himselfe hath appoynted and sanctified for that purpose? Againe, where these two commaundements are not rightly vnderstood, there true religion goeth to wracke. For admit that wee should not carefully follow the word of God, how many religions would then start vp? Let this bee graunted, that euery man should haue what day he would for the worship of God, and then see how many daies men would bestow on the Lord.

Wherefore some commandements haue reasons annexed, and some none.

But let vs come to the reasons, whereof the first is drawne from the end of the law, and is partly signified by this word *remember*, and partly by this word *sanctifie*, *Remember the Sabboth day to keepe it holie*. For this word *remember*, which is here prefixed, is set downe this word *obserue*, in Deuteronomie: wherein wee are forewarned to watch the more diligently, and attend more carefully vpon this commandement. In which poynt we may obserue, that whereas all other commaundements are simply set downe and directly propounded, this alone hath a preface prefixed, which is thus much in effect. Wilt thou learne sincerely to worship me according to that substance, manner and end, which I haue prescribed? and wilt thou truly trie thy loue to me, by exercising the duties of loue to thy brethren? then forget not to keepe holie the Sabboth, wherein I shall teach thee both how thou shalt walke vprightly in the worship due vnto me, and also liue obediently in duties concerning man. Againe, the nature of the word importeth thus much, that this law was not only grauen in the hearts of our forefathers, as were all the other: but also in expresse words inioyned vnto *Adam* and *Eue* in Paradise, and manifestly practised of the

Of the reasons, and first of the first reason.

Deut. 5. 15.

Israelites in the wildernesse, Exod. 16. and that therefore in this common promulgating of the Law, they should especially remember this, which is not newly giuen, as are the rest, but rather renued as being giuen out before. True it is, that before this solemne publishing of the law in mount Sinai, this, and all other the commaundements were written in the hearts of our forefathers, as we may see in the booke of Genesis. For the first wee reade how the Lord said vnto *Abraham*, Gen. 17. *I am God all sufficient, walke before me, and be vpright.* Concerning the second, Gen. 31. 19. *Rachel* is said to steale her fathers Idols. Genesis 35. 2. *Jacob* reformeth his household, and cleanseth it from idolatrie. For the third, we may see how religious they were in swearing. Concerning the fift, what authoritie exercised *Jacob* towards his children? what duties yeelded they to him both in life and death? How they hated murther, it is manifest in that historie. Both *Josephs* continencie, and the punishment threatned to *Abimelech* declare, how hainous a thing adulterie was vnto them. Concerning theft, *Laban* his quarrelling with *Jacob*, and *Joseph* his accusing of the brethren, doe shew that it was a thing vnlawfull. Lastly, *Abimelech* the King reprehendeth both *Abraham*, Genes. 20. and *Isaac*, Genes. 26. for bearing false witnesse in denying their wiues. Thus we see what efficacie is couched in this preface, in that it sheweth both by the precept, and practise giuen and yeelded of our first fathers, how this commaundement alone, was giuen in expresse words: as also that this one precept is the schoole of all the other commandements. But to what end? to keepe it as ceremoniall? No, to sanctifie it as morall; for the end of the Sabboth consisteth in these two things: first in the morall: secondly, in the figuratiue, ceremoniall, or shadowish obseruation of it: as wee take the shadow here for a figure, because a ceremonie is more than a shadow. That I call morall, which doth informe mens manners either concerning their religion to God, or their duties vnto man: that I meane figuratiue, which is added for a time in some respect to some persons for an helpe to that which is morall, as Deut. 5. 15. *Remember that thou wast a seruant in the land of Egypt.* Howbeit, that this first morall ende is here vnderstood, the first words declare, where it is said, *sanctifie the Sabboth day.* For where mention is made of the ceremonie, it is said *to keepe,* * *and not sanctifie the Sabboth.* Now what is it to sanctifie the Sabboth day, but to put it apart from all other daies for a peculiar vse of Gods worship? for otherwise we must know, that all other daies are sanctified: so that to sanctifie it, is to doe that thing on the Sabboth for which it was commanded: but of this wee shall speake more largely by the grace of God in the last reason. In the meane time let vs briefly obserue this, that as our first parents did sanctifie the Sabboth in viewing the creatures of God, for to praise him: so we sanctifie it in vsing the meanes, which he hath appoynted for his worship. So that first we vse the exercises of religion, whereby we may be sanctified, and then ioyning with them the spirituall vse of the creatures, whereby we may be furthered in our sanctification, should after vse the exercises of loue, whereby wee may shew that wee are sanctified. Our first fathers needed not ordinarily the ministrie of the word: but had the great bookes of Gods workes. We haue neede of the word both publike and priuate, and therefore must learne it, that hauing learned it, wee might the better exercise the duties of loue: so then, that which was first to *Adam*, is now the last to vs, to wit, the beholding of God in his creatures, and the praising of him for the same. In the Psalme 92. which was appoynted to be sung of the Church on the Sabboth, is set downe as the chiefest vse thereof, the singing of Gods mercie, the shewing of his righteous iudgements, in rewarding the godlie, though afflicted, in punishing the vngodly, though here they bee aduanced, as also in learning to know God in his worship and in his workes. Againe, Psal. 95. we shall not see any ceremoniall vse of the Sabboth: but that it should be vsed in praying to God, in praising of God, and hearing of his word. This is confirmed, Exod. 31. 13. *Speake vnto the children of Israel, and say, Notwithstanding keepe ye my Sabboths: for it is a signe betweene me and you in your generation, that ye may know, that I the Lord doe sanctifie you.* As also Deuteronomie 5. 12. *Keepe the Sabboth day to sanctifie it, as the Lord thy God hath commaunded thee.* And Ezechiel 20. vers. 12. *I gaue them my Sabboths to bee a signe betweene me and them, that they might knowe, that I am the Lorde that sanctifie them.* In which places, as the reason is adioyned of keeping the Sabboth: so wee must vnderstand, that where

1 *The Patriarkes knew the morall law of God*
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A ceremonie is more than a shadow.

**Note the difference.*

VVhy the lavv is giuen to all Christians, as the posteritie of Adam.

VVhat it is to sanctifie the Sabboth.

where it is called a * ſigne, it is meant a document, and not a figure (for euery figure is a ſigne, but euery ſigne is not a figure) as we may ſee in the Sacraments, which are not figures or ſhadowes of thinges to come: ſo that, in that the Lord ſaith, *My Sabboth is a ſigne betweene me and you*, it is as much in effect, as if he ſhould ſay: my Sabboth is a common inſtruction betweene you and me; of me, as the Creator, Redeemer, and Sanctifier; of you as created, redeemed, and ſanctified: ſo that the Sabboth is a document and pledge of Gods will, whereby we ſhould know, what hee is vnto vs, and wherein wee ſhould learne what we ſhould do to him. In which reſpect this commandement is no more ceremoniall then the firſt, where the Lord propoũdeth what he is to vs, & ſecretly includeth what we ſhould be to him. No maruell then though this be the principall ende, which was not begun to the Iewes, but firſt inioyned to *Adam* and *Eue*. Wherefore we may thus reaſon both ſafely and ſoundly: Whatſoeuer is the firſt ende, is the chiefeſt ende: but to ſanctifie the Sabboth is the firſt end, becauſe it was ordained ſo to *Adam* in time of his innocencie, at what time it could not bee a figure, becauſe by the iudgement of all ſound learned, whereof I haue read ſome, there were no figures vntil ſinne came into the world, from which our parents were yet free: but a meane to keepe them in innocencie, in that notwithſtanding their excellent creation, they were ſubiect to falling: therefore this end muſt be the chiefeſt. This was not onely giuen to the poſteritie of *Abraham*, but to the whole poſteritie of *Adam*: and therefore it was not proper to the Iewes, being firſt begun in Paradice, and then afterward renewed in mount Sinai. So that this morall ende was the firſt ende, and common ende: and although as the Iewes had a more ſpeciall cauſe of worſhipping God, in that they had receiued a more peculiar deliuerance, when they could haue no reſt in Egypt, they on this day did remember their reſt: yet neuertheleſſe this was not the end, but rather a reaſon why they did keepe the Sabboth: as we may ſee alſo Exod. 23. 12. where the Lord commandeth the ſeuenth day to reſt, adding as a reaſon, not as an end, *that thine oxe and thine aſſe may reſt, and the ſonne of thy maide and the ſtranger may be refreſhed*. Where this ſparing of the beaſts is added as a reaſon drawne from that humanitie, which is in the law, not as a thing for this ſpeciall ende in this precept commanded, which is proper rather to the ſixt commandement, and but acceſſary vnto this. For which cauſe this ceremonie being but acceſſary, cannot take away the principall, and being the latter, it cannot take away the former. It is no good reaſon, that the acceſſarie being taken away, the principall ſhould alſo be abrogated: but rather on the contrarie, the acceſſarie remoued, the principall may remaine, the appertinance being paſt, the more general ſubſtance may continue: and though the latter be diſanulled, the former may be vnabliſhed. Wherefore though the ceremoniall end, which was but an acceſſarie, and added afterward as a thing peculiar to the Iewes, is gone with them, to whom this law was made: yet the morall ende which was the principall, and firſt giuen out as a thing generall to all, appertaineth ſtill vnto vs. * Laſtly, whatſoeuer ſeuereth either God from man, or man from man, the ſame is abrogated: the law morall, is free from all ceremonies, and through Chriſt requireth nothing but a ſincere, though not a perfect obedience, as being void of all rigour, and exempted from the curſe, therefore the law morall is not abrogated. For nothing is diſanulled, but the rigour and curſe of the law, which made a diuorcement betweene God and man, and the ceremonie of the law, which made a ſeparation betweene man and man, that is, betweene the Iew and the Gentile, as we may gather, Coloſſ. 2 and Galat. 4. Wherefore we affirme, that as it was peculiar to the Iewes, as concerning their deliuerance, that end of the Sabboth is ceaſed: but as it is common to vs with them, and all others to be preſerued in the meanes of true worſhip, the Sabboth is to be obſerued: ſo that not the doctrine and ſincere obedience of the Sabboth, * but the curſe of the law, and rigorous keeping of the Sabboth is abrogated. When one thing hath diuers endes, if one thing be remoued, the other may remaine. For as the Sacraments in the time of the law had two ends: the one to foreſhew that Chriſt ſhould come, the other to aſſure them, what they ſhould haue in Chriſt when he came: and in that they did foreſhew Chriſt to come, they are gone; as they aſſured vs what we haue in Chriſt, they remaine ſtill with vs. And as for one example we may ſee in the Sacrament of Circumciſion two ends; the one a ſigne of the circumciſion of the

* *How the Sabboth is called a ſigne, that is a document and not a figure.*

Adam alſo in Paradiſe had the tree of life for a ſigne, not for a bare figure.

" " " "

No figures till ſinne came into the world.

The Sabboth was not giuen to the poſteritie of Abraham but of Adam.

* *Whatſoeuer ſeuereth either God from man, as the curſe of the morall law, or man from man, as the ceremoniall doth the Iew from the Gentile, that onely is abrogated.*

The morall law being made our good friend & guide in and by Ieſus Chriſt, doth not ſeparate vs from God, nor from man Iewes or Gentiles which are in Chriſt: Ergo it is not abrogated.

* *What is abrogated.*

Sacraments in time of the law had two ends.

flesh, which is now ceased; the other a seale of repentance and faith: and so it is vnto vs remaining a token of imitation, though not in the same manner of administration that is in circumcision, yet in the same matter to that effect, to wit, in Baptisme: so likewise the Sabboth hauing two ends, the one morall, the other ceremoniall. As it was ceremoniall and was giuen to the Iewes, as they were Iewes, it was proper to the Iewes; but as it was morall, not giuen to the Iewes alone, but to our first fathers before the Iewes, and to the Gentiles after the Iewes, it remaineth no lesse to all men, after the Iewes ceased to be a peculiar people, then the comming together to one place doth yet appertaine vnto vs. For although in that the Iewes came together to one place, as it represented the Church of God, it is taken away, because God is present with vs in all places: yet as they had it to establish them in their worship, and we need as necessarie helps for religion as euer they needed, the same remaineth with vs. Now, if the Sabboth were but a signe of spirituall rest, as some haue phantastically thought, and not rather an holy schoole to teach vs the worship of God, we would grant it ceremoniall: but seeing this is according to the first institution, and that ceremony but in time, and for a time, was added vnto it, though we haue not their day, yet we haue a resting day, as though we haue not their seales, yet we haue seales, and though the accessarie be gone and ended with them, yet the principall continueth to vs, and remaineth after them. Wherefore we conclude this first reason, that as the Sabboth is morall, we must keepe it in trueth, though in weakenes, knowing that the rigour of the law being gone with the curse and ceremonie, we haue a promise to haue our weakenes and defects herein forgiuen vs in Christ, as we haue in all other things.

Rom. 4.

The Sabboth not a signe only of spirituall rest as some would haue it.

The second reason drawne from the equitie of the law.

Now let vs come to the second reason, drawne (as we haue shewed) from the equitie of the lawe, and contained in these words: *Sixe dayes shalt thou labour, and doe all thy worke: but the seuenth day, &c.* This appeareth to be no hard law, nor burthensome, but easie, and such a one as all may yeeld vnto it. For seeing the Lord hath giuen vs sixe dayes for our calling, then let vs not thinke it strange or streight, that he hath reserued and taken vp the seuenth day to himselfe: who, if he had commanded one day to worke, and another to be bestowed in his worship, for the glorious profession of his name, might iustly haue challenged it. This reason then is such, that for iustice and equitie cannot but prouoke our obedience, and more forcibly chargeth vs, if we be disobedient. This kinde of argument is vsuall in the booke of God, as Genes. 3. 2, 3. where our mother *Eue* frameth this reason to the Serpent very well, had she stood to it: *We eate of the fruite of the trees of the garden: but of the fruite of the tree, which is in the middest of the garden, God hath said, Ye shall not eate of it, &c.* Wherein as she commendeth the mercie of God in giuing them so largely the vse of all the trees, excepted onely one: so from the law of equitie she exaggerateth their sinne, if hauing so bountifull an vse of many trees lawfull, they should eate of the one tree that was forbidden. The same reason alleageth *Ioseph* to restraine his mistresse of her lewd and lothsome purpose, Genesis 39. 8, 9. *Behold, saith he, my master knoweth not what he hath in the house with me, but hath committed all that he hath to mine hand. There is no man greater in his house than I: neither hath he kept any thing in his house, but onely thee, because thou art his wife: how then can I do this great wickednesse, &c.* In which place as he on the one side commendeth his masters liberalitie: so on the other side he sheweth how his sinne should euen by the rule of iustice be more hainous and horrible, if not contenting himselfe with his masters curtesie, he should intrude himselfe into his owne possession. Againe, from hence *Iob* reproueth his wife, and sheweth her blasphemie, Iob. 5. 10. *Thou speakest* (said *Iob*) *like a foolish woman: what? shall we receiue good at the hand of God, and not receiue euill?* Thus by the square of righteousnesse the man of God proueth her offence to be the greater, in that hauing receiued so many blessings, she could not away once to tast of the crosse. Out of the mouthes of these two or three witnesses we may gather, how hainous an euill it is, that not contenting our selues with the large measure of sixe daies trauaile, we should be so bold, as to inuade the Lord his seuenth day reserued for himselfe.

If the Lord giue vs sixe dayes for our ordinarie worke, good reason is there he may challenge the seuenth for his seruice. But he permits vs sixe dayes: Ergo, it is right we giue him the seuenth.

Thus we see how the Lord graunteth vs sixe dayes for our bodies, and the seuenth day for our soules: not that we must thinke, that other daies are to be separated from this vse, but that this day must be wholy seuered from other for that vse. For if it were possible, or could

or could be conuenient either in respect of our calling, or the places where we dwell, twice to meete euery weeke day, as it is yet vsed, though more of custome and fashion, then in faith and of conscience in most places, it were nothing but equall. For looke what proportion is from six daies to the seuenth, the same may be gathered from nine, or rather twelue houres to the tenth: whereby the tithe at the least may be affoorded for the Lord. And herein is the onely difference betweene the sixe daies and the seuenth, that the worship of God must in the six daies be vsed at such seasons, as in wisedom are so separated and diuided to that ende, without any hinderance of our lawfull and necessarie callings, as it doth not take vp the principall, but shreds and ouerplus of our vocation: but on the seuenth day we must make such a separation from other daies, that what wee did but in part, in the weeke, or working daies, we may doe in whole on the seuenth and Sabboth day. True it is, that this equitie of twice meeting euery day, is more conuenient for Cities and populous townes, where many dwell together, then in other places and situations, which for distance of place haue not the congregation so dwelling together.

The tithe of our time to be affoorded for Gods worship.

Heere our common distinction of calling the weeke daies working daies, and the Sabboth daies holy daies, taketh away their friuolous assertion, who thinke that euerie day should bee our Sabboth day, as though we should confound and shuffle together our working daies and resting daies.

Not euery day a Sabboth.

Now if the permission of the sixe daies appertaine to vs, is not the sanctifying of the Sabboth day also commaunded to vs? And if those things bee permitted vs, which concerne our calling; are not much more those things commaunded, which respect our sanctification? Wherefore if any say, the commaundement is ceremoniall, may not the same say the permission is ceremoniall? For who so affirmeth the one, may affirme the other: but both falsely. If wee should admitte these daies were to be restrained in some respectes, and for some speciall causes, wee affirme this restraining must bee for a time, but not continuall: and that when the reasons of the exceptions shoulde cease, then the exceptions themselues should cease also. But some will say: What will you not allowe some day of rest for humbling and fasting, or allowing some daies for humbling? will you not allowe one also for thankesgiuing and reioycing? To this I answere, that concerning fasting when there is a speciall neede of a day appointed, this is no commaundement of man, or of the Church, but of God himselfe, who as he hath laid vpon vs the neede of the remedie: so hath he also commaunded vs to vse the remedie. And as for the day of reioycing, I think it may bee put on the Sabboth, which we make our daies of thankesgiuing. For as the Iewes vsed the Sabboth as a day to remember with thankesgiuing their creation: so we may vse that day for a thankefull remembrance of our redemption, because in it we may meditate of all those benefits, which our Sauior Christ by his natiuitie, circumcision, passion, resurrection and ascension, hath purchased for vs. But if any man obiect, that this is too niggardly and sparingly, because as God is extraordinarie in mercie, so we should be extraordinarie in thankesgiuing. I grant that Christian Magistrates may for neeessarie occasion, in wisedome of the spirit, alter the times, and appointe some seasons for that purpose: so it be done for a while, and continue not as perpetuall: for in sixe daies, as we taught before, we must chiefely labour in our callings, and bestow some part of times in God his worship: and on the Sabboth day we must chiefely waite on God his worship, and bestow no time on other things but vpon necessitie, because we are no lesse charged on the Sabboth to worship God, then we are *permitted on the other daies to follow our ordinarie callings.

Fasting.

** Or commanded.*

Now let vs proceede to the third reason, taken from the lawgiuer, or author of the commaundements. For it thus followeth, Exod. 20. *verf. 6. But the seuenth day is the Sabboth of the Lord thy God, &c.* This argument we know to be vsed seuerally in the three precepts going before. In the first it goeth before the commaundement: in the second it commeth after: in the third it is more neerely adioyned. And here it is called *the Lords Sabboth*: which proueth that therefore it must bee wholly spent vpon the Lord. Nowe were it ceremoniall, then it should followe that there were but nine commaundementes, seeing, (Deut. 4. 13.) Moses affirmeth, that the couenant which the Lord commaunded his people

The 3. reason.

If the Sabboth be ceremonial, then the Lord gaue but nine commandements. But he gaue tenne? Ergo the Sabboth is not ceremoniall.

people to doe, we tenne commaundementes where we see, that not the Church, but the worde of God setteth downe this computation. And albeit the ceremonies be also the commaundementes of the Lord, neuertheleſſe wee muſt wiſely diſtinguiſh betweene the one and the other. The commandementes were immediatly giuen out by the Lord himſelfe, the ceremonies were giuen immediately to *Moſes* from the Lorde: but mediately from God to his people by the miniſterie of *Moſes*. For it is ſaide, Deutero. 5. 22. *Theſe wordes the Lord ſpake vnto all your multitude in the mount out of the middeſt of the fire, the cloudes, and the darkneſſe with a great voyce, and added no more thereto.* In which place the man of God ſpeaketh of the tenne commaundementes, which a little before he had repeated, as they were publiſhed, generally to all by the Lorde himſelfe, which therefore are perpetuall to all people, nations and languages, not onely to the Iewes, but alſo to the Gentiles. The ceremonies, as we know, were not vniuerſall, but beginning with the Iewes they ended with them: neyther were they perpetuall, but in Chriſt his comming were abrogated. This difference is yet more plainely ſet downe, Deutero. 4. 13. 14. *Then the Lord declared vnto you his couenant, which he commaunded you to doe, euen the tenne Commaundementes, and wrote them vpon two tables of ſtone. And the Lord commaunded me the ſame time, that I ſhould teach you ordinances and lawes, which ye ſhould obſerue in the land, whither ye goe to poſſeſſe it.* Where *Moſes* maketh a flat difference of thoſe lawes, which God gaue in his owne perſon, and them which were giuen by his miniſterie. By this word *ordinances*, which is in this verſe, are ſignified, as ſome affirme, thoſe lawes, whereby the Iewes did differ from other people. Thus wee ſee howe *Moſes* was the miniſter of the ceremoniall lawe, which was giuen but vnto ſome, and laſted but for a ſeaſon: but the morall lawe, which appertaineth to all men, and it is in vertue for euer, the Lord himſelfe did giue it forth. Nowe as we aunſwere the Papiſtes in defending againſt them the ſecond precept as morall, and not ceremoniall: ſo we likewiſe ſtand againſt them in this. For looke what ſtraying and vnſtaied mindes were in the Iewes concerning the worſhippe of God, the ſame alſo is in vs by nature: and what helps ſoeuer they needed therein, eyther to be put in minde of their creation, or to the viewing of God his workes, or ſacrificing to the Lord; the ſame are as needfull for vs to helpe vs in our ſacrifices: for wee neede a perfect rule as well as the Iewes, to preſerue vs from idolatrie and hereſie. Againe, ſeeing wee haue as great neede of a ſolemne time for theſe things, wherein wee may giue our ſelues wholly to hearing, praying, and receiuing of the Sacramentes, as they had for their worſhippe: we are ſubiect to as great diſtractions of mind in our callings, as they were, and being with them of a finite nature, can no more then they doe infinite things. It is as requiſite for vs as for them to haue a lawe, as well for the time, as for the maner of worſhippe: wherein laying aſide our ordinarie workes, wee ſhould chiefely and principally wholly giue our ſelues to thoſe exerciſes of Religion, and ductie of loue, which only in part wee did before, and ſo more freely eſpie our ſinnes paſt, eſchue our ſinnes preſent, and ſtrengthen our ſelues againſt the ſinnes to come. Wherefore to ſhut vp this argument, wee affirme againſt the wicked heretikes of our time, that ſo long as we ſtand in neede of corporall meanes, as meate, drinke, apparell, and ſleepe, for the continuing of our corporall eſtate: ſo long we ſhall alſo need the ſpirituall meanes, as the word, the Sacramentes and prayer for the continuing of our ſoules. And as it is not ceremoniall for theſe conſiderations to vſe theſe meanes: ſo it is morall to haue a time commaunded and obſerued, wherein theſe things ſhould be practiſed.

Note. The difference betweene the ceremonies and the tenne commandements.

Ordinances what they ſignifie.

The reſt of the Sabboth as needfull for vs as for the Iewes.

The 4. reaſon, from Gods owne example.

It remaineth to ſpeake of the fourth and laſt reaſon, drawne from the proportion of God his owne example, as may appeare in theſe words, Exod. 20. 11. *For in ſixe daies the Lorde made the heauen and earth, the ſea, & all that in them is, and reſted the ſeuenth day: therefore the Lord bleſſed the Sabboth day, and hallowed it.* Wherein we haue thus much in effect, as the Lorde made the creatures in ſixe daies: ſo wee in ſixe ſhoulde haue a naturall vſe of them. And as he ſanctified, that is, put apart the ſeuenth day to his owne worſhippe, and bleſſed it with a peculiar bleſſing giuen to his worſhip appointed: ſo we alſo ſetting this day apart from the ordinarie workes of our calling, ſhould wholly and onely conſecrate it to the worſhippe of God. So that as God made all thinges in ſixe daies: ſo wee

may

may vſe them ſixe daies, as *Adam* did in the garden: and as the Lord reſted from his works of creation, though not from his worke of prouidence and adminiſtration; ſo muſt we ſet apart this day, to looke for a ſpecial bleſſing & ſpeciall benediction of God his worſhip, becauſe of his owne promiſe and inſtitution. Why did the Lord this to our firſt father? he beheld the workes of euerie day, and bleſſed euerie day? We muſt note, that he gaue a ſpeciall bleſſing aboue the other daies, vnto this day. Now therefore admit that a man ſhould graunt this much to an heretike, that we ſhould bee as perfect as Adam in his innocencie: (which is a manifeſt hereſie) yet they muſt graunt, that we ſtood in need of the word and Sacramentes, ſeeing *Adam* had neede of the vſe of all theſe thinges, being yet without ſinne. Wee therefore oppoſe thus much vnto them, that ſo long as they will acknowledge a neede of corporall helpes, by calling for meate, ſleepe, apparrell: ſo long their ſoules ſtand in neede of ſpirituall meanes, as of the worde, Sacramentes and prayer, becauſe their ſoules muſt as well be preſerued, as their bodies nouriſhed. Our firſt father then had a Sabboth to be put in minde of the Creator, and that without diſtraction he might the better be put in minde of the glorious kingdome to come, that more freely he might giue himſelfe to meditation, and that he might the better glorifie God in ſixe daies. As the heretikes then denie the neceſſitie of the word, prayer and Sacraments: ſo we looke for a new heauen, and a new earth, and then we hope and acknowledge, that we ſhall keepe a continuall Sabboth. But in the meane time, ſeeing the Sabboth which we now haue, was before ſinne, we ſince ſinne came into the world, haue much more neede of it, becauſe that which was needefull to continue Adam in innocencie, is alſo as needfull to recouer vs, and to continue vs in our recouerie. The Lord then hauing ſanctified this day, it is not our day, but the Lord his owne day.

God gaue a ſpeciall bleſſing to the Sabboth day.

But ſome will ſay: How? is God better ſerued on the Sabboth, then on any other day? I anſwere, not that we put religion in that day, as it is a day, more then in any other: but that on that day wee are freer from diſtractions, and ſet at more libertie to the worſhipping of God, then we are on the other ſixe daies, wherein we are bound to our ordinarie and lawfull calling. Wherefore as we put no holineſſe in the creatures of water, bread and wine in the Sacraments; but acknowledge all inward grace to proceede from God his bleſſing and inſtitution: ſo we promiſe vnto our ſelues on the Lord his day a greater bleſſing, not for any thing in the day it ſelfe, but by reaſon of God his owne ordinance, and promiſe of a bleſſing to the ſame. And as we denie not a bleſſing from the Lord on priuate prayer, reading and conference, but acknowledge a greater bleſſing to bee due euen by the Lord his owne promiſe, to theſe exerciſes publike in compariſon of the other: ſo wee denie not the grace of God to be vpon thoſe houres redeemed from our outwarde callings, and conſecrated to the Lord: but confeſſe a more ſpeciall bleſſing from God to belong to that whole day, which the Lord hath taken vp to himſelfe alone, and that for his owne promiſe ſake vnto all them, which come with ſimple heartes to obey his holy commaundement.

Obiection. Anſwere.

Note.

Now hauing gone through thoſe reaſons, which proue the Sabboth day to be morall, and that this commaundement is no leſſe to be obſerued, then the other nine: before wee enter into the expoſition of the law it ſelfe, it ſhal be conuenient to meet with ſuch reaſons, as ſome men bring to preiudice the trueth of that, which hath beene alreadie ſpoken: which being done, by God his grace we will come to the other. The reaſons againſt the Sabboth may briefely be reduced into ſuch, as either ſerue to be drawne out of the expreſſe words of the Scriptures: or elſe by ſome conſequence to be gathered from the Scriptures. The arguments borowed from the written word, are either out of the olde Teſtament, or out of the new: they which are contained in the olde, are taken either out of the lawe, or out of the Prophets. Out of the lawe, they make much adoe about that which is written, Exod. 31.13.14.15.16.17. where the Lord ſaith thus vnto Moſes: *Speake thou vnto the children of Iſrael, and ſay, Notwithſtanding keepe ye my Sabboths: for it is a ſigne betweene me and you in your generations, that ye may know that I the Lord doe ſanctifie you. Ye ſhall therefore keepe the Sabboth: for it is holy vnto you: he that defileth it, ſhall die the death: therefore whoſoeuer worketh therein, the ſame perſon ſhall bee euen cut off from among his people.*

Anſwere to the reaſons that by ſome are brought againſt the Sabboth.

1. Ob. out of the old Teſtament.

Sixe

Sixe daies ſhall men worke, but in the ſeuenth day is the Sabboth of the holy reſt to the Lord: whoſoeuer doth any worke in the Sabboth day, ſhall die the death. Wherefore the children of Iſrael ſhall keepe the Sabboth, that they may obſerue the reſt throughout their generations for an euerlaſting couenant. It is a ſigne betweene me and the children of Iſrael for euer: for in ſixe daies the Lord made the heauen and the earth, and in the ſeuenth day hee ceaſed and reſted. Out of theſe words they ſnatch theſe three reaſons. Firſt they triumph before the conqueſt, and ſay, it is manifeſt that it is a ſigne: and therefore as they pleaſe to conclude, it is a figure. True it is, that it is here called a ſigne, verſ. 13. as alſo Ezech. 20. 12. it is plaine: howbeit this is no good reaſon, that ſeeing the Sabboth is a ſigne, therefore it is a figure or ſhadowe. For although euerie figure and ſhadowe be a ſigne, yet euerie ſigne is not a figure or ſhadow. A figure foreſheweth a trueth afterwards to be reuealed: a ſhadowe betokeneth a bodie hereafter to be exhibited: but a ſigne as it doth ſometimes ſignifie a thing afterwards to be looked for; ſo it doth ſometimes aſſure vs of a thing alreadie performed. The figure ceaſeth when the trueth commeth: there is no vſe of the ſhadow when the bodie is preſent: but the ſigne and the thing ſignified may be ioyned together, and both of them ſerue for a preſent vſe. Againe, they gather out of the 16. verſe of the chapter, which wee haue in hand, where it is ſaid, *The children of Iſreel ſhall keepe the Sabboth, that they may obſerue the reſt through their generations for an euerlaſting couenant:* that, becauſe the Sabboth of God is his couenant for euer, that is, vntill Chriſt, it is ceremoniall. True it is, that the lawe admitteth this phraſe of ſpeech ſundrie times, to ſay *for euer*, that is, vntill Chriſt, in whom all things are fulfilled. But we muſt obſerue this generall rule as our guide, when we will know what figures and ceremonies ende in Chriſt, and what morall precepts belong vnto vs. When a thing is vrged to the Iewes, and hath a peculiar reaſon made properly to the Iewe, and appertaineth nothing to the Chriſtian; then as it begunne with the Iewes, as they were Iewes, it ceaſed with the Iewes: but when the reaſon of the thing vrged is not peculiar to the Iewes, but alſo belongeth to the Chriſtians; then the thing cõmanded is not proper to the Iew, but cõmon to the Iew & Gentile. Wherfore let vs ſquare out the reaſon by the line of this general rule. It is here added, v. 17. *For in ſix daies the Lord made the heauen and the earth, and in the ſeuenth day he ceaſed and reſted.* Where if it had beene ſaide, they ſhall obſerue the reſt for an euerlaſting couenaunt, becauſe they were brought out of Egypt, I would haue granted it to haue beene peculiar to the Iewes: but ſeeing this is the reaſon, *the Lord reſted*, which is common, not to the poſteritie of *Abraham* alone, but to the whole poſteritie of *Adam*, the commaundement muſt be graunted generall both to Iew and Gentile. For it is a common inſtruction to all men in all ages to labour ſix daies, wherin the Lord made the heauen & the earth, & to ceaſe from labour the ſeuenth day, becauſe in it the Lord reſted. The plaine ſenſe then of this place is briefly this, as if the Lord ſhould ſay: I made this law in the beginning of the world, & it ſhal laſt to the end of the world: I made it to *Adam* the father of all generations, & it ſhal endure to the laſt of all his poſterity frõ generatiõ to generatiõ: I made this lawe to eaſe my ſelfe after my great painstakẽ in the creating of the world in ſix daies, & you ſhal keep it to eaſe your minds, which are fraught with many diſtractions, by reaſon of your ordinarie callings in thoſe daies. Neither would I haue any to thinke, that the Lord had neede of any refreſhing, who being infinite, cannot be ſubiect to diſtractions or wearines: but we muſt know, that where the Lord is ſaid, that he refreſhed himſelf, by taking view of his creatures, he cõmendeth his loue to vs ward, in ſhewing rather what ought to be in vs, thẽ what was in him. For ſuch alacritie and diligence ſhould we vſe in our callings, as we ſhould be glad when the Lords day commeth, that in it we ſhall recouer our ſelues, and eaſe our mindes of thoſe diſtractions, which burthen vs in our outward calling, and ſo refreſh our ſelues with ſpirituall pleaſures in the pure worſhip of God, and thankefull beholding of his workes. We ſee how theſe reaſons make rather flatly with vs, then againſt vs. And thus much for their proofes out of the preſcript words of the lawe: now let vs conſider what they alleage out of the Prophets.

Euery ſigne is not a figure or ſhadowe as before.

To know things morall and ceremoniall.

Note well.

How God is ſaid to reſt after the creation.

The ſecond obiection out of the Prophets.

Their reaſons out of the Prophets be taken either out of *Eſay*, or out of *Ezechiel*. Out of *Eſay* they vſe theſe places, Eſai. 56. 1. 2. and 58. 13. 14. and 66, 13. The wordes of the Prophet,

Prophet, chap. 56.1,2. are theſe: *Thus ſayth the Lorde, keepe iudgement and doe iuſtice: for my ſaluation is at hand to come, and my righteouſneſſe is to be reuealed. Bleſſed is the man that doth this, and the ſonne of man which layeth hold on it: hee that keepeth the Sabboth, and polluteth it not, and keepeth his hand from doing any euill.* See, ſay they, here is the Sabboth commended as a reſting from ſinne. I denie it not, but our controuerſie is about the ground of the Sabboth. For why doth the Lorde ſo call on his people by the Prophets for keeping the Sabboth, and crieth ſo much againſt the breach of the ſame, but becauſe it was the eſpeciall meanes of God his worſhip and their ſaluation: which being contemned, they contemned God his worſhip, and their owne welfare? And becauſe in this horrible contempt of the holy ſchoole of the Lorde, where they ſhould haue learned both their religion towards God, and duties to their brethren, they gaue a manifeſt token of careleſneſſe in them both, they are worthily threatned by the Prophet. And concerning the pure interpretation of this place, by *keeping the Sabboth*, is meant the obſeruation of the firſt table; by *keeping their hands from doing any euill*, is vnderſtoode the obedience of the ſecond table: ſo that the thing in this place chiefly vrged, is this, that they ſhould keepe the Sabboth, which might nouriſh them in the worſhippe of God, and in duties to their brethren. But ſay they, the Sabboth is here ioyned with ceremonies, as may appeare in the verſes following: therefore it is a ceremonie. This is no ſound argument. For in the law is ſet downe the morall law, which teacheth the common duties of all Gods people, wherein be alſo the ceremonies, which deſcribe the duties peculiar to the Iewes: whereupon wee muſt not conclude, that therefore the morall law is ceremoniall. Againe, theſe ceremonies containe not onely certaine trueths of ſpiritual things, which ſhould be accompliſhed in Chriſt, but alſo of other meanes which ſhould ſucceede in their places. True it is, that if they had onely contained trueths of ſpirituall things in Chriſt, it had been ſomewhat, that they affirme: but ſeeing they haue alſo in them ſuch meanes, which though not in the ſame manner, yet more effectually are afterward to be vſed, the reaſon is not good. Wherefore we reaſon againſt them thus: that, albeit we haue not the manner of their ſacrifices, yet we haue our ſacrifices and meanes of Gods worſhip ſucceeding them. For though we haue not, as they had, Prieſts to offer for vs, and ſuch ſlaine ſacrifices as the Prieſtes did offer for them: yet we haue the Miniſters of the word of God, which cut vp mens conſciences, by whom the ſecrets of mens hearts are made manifeſt: 1. Cor. 14,25. *By the preaching of the Goſpell and word of God: which being mightie in operation, and ſharper then a two edged ſword, entereth thorough, euen to the diuiding aſunder of the ſoule and the ſpirite, and of the ioynts and the marrow, and is a diſcerner of the thoughts, and intents of the hearts.* Heb. 4. verſ. 12. And whereby Chriſt is as it were freſhly crucified vnto vs, and that by ſo much the more profitably, then if wee were preſent at the thing it ſelfe, as beſide the deſcribing of the manner thereof, the fruite of it is more effectually preached. And certainely wee may affirme, that then the dumbe ſacrifices of the blinde Papiſts came in, when this glorious ſacrifice of preaching ceaſed. And where the word is adminiſtred in any power and ſinceritie, there doubtleſſe the preaching of the law ſtriketh vs, and the preaching of the Goſpell bringeth vs to Chriſt.

1. *Out of Eſay a reſting from ſinne.*

The true interpretation of Eſay. 56.1.2.

Obiection.

Anſwere.

1

2

Preaching.

Herein is the difference betweene the Iewes and vs, that they in all their Sacraments and ſacrifices repreſented Chriſt, that was to come, and ſhewed that their ſinnes in him ſhould be taken away, being yet to come: we manifeſtly in our ſacrifices witneſſe, that he is alreadie come, and that our ſinnes in his death are fully pardoned. Beſides, to theſe forenamed ſacrifices we haue the ſacrifices of prayer, and thankeſgiuing: whereof the Prophet ſpeaketh, Pſal. 141.2. *Let my prayer be directed in thy ſight as incenſe, and the lifting vp of mine hands as an euening ſacrifice.* As alſo Pſal. 119. part. 14. verſ. 108. *O Lord, I beſeech thee accept the free offerings of my mouth, and teach me thy iudgements.* Of theſe ſacrifices is mention, Mala. 1. Hoſe. 14.2. Mat. 24. Ioh. Heb. 13.15. Now in that it followeth, Eſai. 56.7. that *the Lord will bring them to his houſe of prayer:* I grant, in that they had but one houſe of prayer, which repreſented to them the Church to be one, it was ceremoniall: yet I alſo confeſſe, that in the ſame was this common trueth, that it ſhould bee a meane to worſhip God. Wherefore in this place the Lorde commaundeth and commendeth holie

aſſemblies euen to vs, to whom they bee as needefull as to the Iewes. For though it be not now neceſſarie, nor required, that wee ſhould goe vp to Ieruſalem to worſhip after the manner of the Iewes: yet beſides our priuate houſes, wherein we may worſhip the Lorde, wee haue neede of one publike and common place to meete in: whereunto the Lorde in his Goſpell hath made this promiſe, that where two or three ſhall be gathered in his name, he will be in the middeſt of them. This alſo is commended vnto vs by the example of the holy Apoſtles, who mette together, and beſides their ſeuerall houſes it is ſaid, Act. 2.46. *They continued with one accord in the Temple:* ſo that they had one place, where the Word, the Sacraments, Prayer, &c. were vſed. And though we now haue not the ſame offerings, places, and ſacrifices which the Iewes had; yet wee haue theſe things more effectually then they: and though wee haue not their Sabboth, yet wee haue a Sabboth. The wordes Eſay. 58.13. be theſe: *If thou turne away thy foote from the Sabboth, from doing thy will on mine holy day, and call the Sabboth a delight, to conſecrate it, as glorious to the Lord, and ſhalt honour him, not doing thine owne wayes, nor ſeeking thine owne will, nor ſpeaking a vayne worde:* 14. *Then ſhalt thou delight in the Lord, and I will cauſe thee to mount vpon the high places of the earth, &c.* This is ſpoken to the preſent eſtate of the Iewes, as then they were, and not properly to the Gentiles, but as they may ſee their eſtate in the Iewes, in which reſpect it may be profitably applied and gathered to the Gentiles, but euident it is, that here properly it was ſpoken to the Iewes. For in this place the Prophet ſharpely reprehendeth them, becauſe they kept not their faſtings and holie dayes aright. Howbeit, they did not ſticke to complaine among themſelues, that they had faſted, that they humbled themſelues, and vſed all the meanes which their fathers before them had done: but all in vaine, in that they felt not the like effects, which their fathers did. Wherefore the Lorde by his Prophet anſwereth them in this ſort: True it is, that ye faſt indeed, but therewithall ye lie and liue ſtill in your ſinnes: yee faſt, but without repentance: and ſo farre are yee from true forſaking of your ſins, that on your faſting daies, howſoeuer like hypocrites ye vſe the outward action, ye exerciſe crueltie, oppreſſion, debate and ſtrife: and doe ye looke, that this holy hypocriſie ſhould be acceptable vnto me? No. If ye will pleaſe me with your faſting, repent ye of your ſinnes, ſhew forth your ſorow by the fruites of loue, in exerciſing the works of mercie and compaſſion: which things when I ſhall beholde in you with an vpright heart, then I will accept your offering, and be pleaſed with your faſting. Againe, doe not thinke that I will looke vpon your holidaies, ſo long as ye vſe them but vpon cuſtome and in hypocriſie, making them vnprofitable for my worſhip, and your ſaluation and repentance, vntill ſuch time as yee endeuour a better and more holy vſe of them, both concerning the pure honouring of my name, and the furthering of your owne ſaluation. Behold here (ſay they) the Sabboth is abrogated, then which they can affirme nothing more contrarie out of this place. For here is no abrogating of the Sabboth, but an eſtabliſhing of the true celebrating of the Sabboth, with a ſharpe reprehending of their corrupt and preſent eſtate. And as he ſpeaketh againſt their corrupt Sabboth, ſo he taxeth them for their hypocriticall faſting: ſo that if they will haue the Sabboth to be abrogated, much more muſt they driue faſting out of the doores of the Church, againſt which he is moſt earneſt, and telling them that their faſts are not in trueth, the Lord ſheweth them, with what faſting hee is pleaſed. Againe, ſay they, ſee, here it is manifeſt, that to ceaſe from ſinne is our Sabboth, which wee muſt keepe. I anſwere, it is the fruit of the Sabboth, which we muſt keepe: and therefore, becauſe where the means are vſed without any effect or fruit, there the means are nothing, the Lorde rather vrgeth them to the effectes and keeping of the Sabboth with fruite, then diſanulleth the Sabboth. And it is vſual in the word of God, to vſe the effect for the cauſe, and the fruit for the meanes, as we may ſee Iam. 1.27. *Pure religion and vndefiled before God, euen the Father is this, to viſit the fatherleſſe and widowes in their aduerſitie, and to keepe himſelfe vnſpotted of the worlde.* Which briefely is, as if the Apoſtle ſhould ſay, this is the effect of true religion, when faith doth purely ſhew it ſelfe in the workes of loue. Againe, Ioh. 6. 47.48. *Hee that beleeueth in mee, hath euerlaſting life: I am the bread of life.* Where our Sauiour Chriſt ſheweth, that the effect of faith is the eating of Chriſt his fleſh, and drinking of his blood. So that, to vſe the meanes without the effect is hypocriſie: as alſo

The interpretation of Eſay. 58.13.

Faſting.

Hypocriſie.

alſo to looke for the effect without vſing of the meanes, is fooliſh preſumption. Where- *Preſumption.*
fore we affirme, and that from the mouth of the Lord by his holy Prophet, that to reſt in faſting and in the Sabboth, an outward meane is of no value, being ſeparated from good workes, the iſſue and the effect of the ſame, that if we would, God ſhould be mercifull to vs, we ſhould alſo ſhew our ſelues mercifull to others. So then the Lorde taketh not here away the one, but ſheweth the one to bee fruitleſſe without the other, and is ſo farre from taking away the Sabboth, that rather hee goeth about to informe them in the true vſe of the Sabboth. The meaning therefore of the Prophet his worde, is this: If thou wilt not reſt in the bare ceremonie of thy holidayes, but wilt do thy holy ſeruice to me, and duties of loue to thy brethren: then ſhalt thou ſhew thy ſelfe to take true pleaſure in God and his worſhip. Where wee muſt learne ſo to delight our ſelues with the meanes of our ſaluation, that ſeeing wee can but in part giue our ſelues vnto them in the weeke dayes, we ſhould greatly reioyce when the Sabboth day commeth, contrary to the practiſe of the people in *Amos* his time, who would ſay, Amos 8,5. *When will the new moneth be gone, that wee may ſell corne? and the Sabboth, that we may ſet forth wheate, and make the Ephah ſmall, and the ſhekel great, and falſifie the weights by deceit?* Wherefore wee conclude, that here is not the abrogating, but the pure celebrating of the Sabboth, which appeareth by effect, when it draweth vs neerer to God, and cauſeth vs to take greater pleaſure in his wayes.

There remayneth that, which is Eſai. 66.23. *And from moneth to moneth, and from Sab-* *The interpretation of Eſay 66.23.*
both to Sabboth ſhall all fleſh come to worſhip before me, ſaith the Lord. Where it is ſaid, from Sabboth to Sabboth, behold (ſay they) here is ſet downe a continuall Sabboth to be obſerued euery day in the kingdome of Chriſt, and therefore there ought not to bee one preſcript day onely in the whole weeke. But the reaſon is moſt weake, and containeth a manifeſt abſurditie. For if euery day ſhould be a Sabboth, and we in the Sabboth are commaunded to doe no manner of worke; when ſhould wee trauell in our ordinarie callings, whereunto the Lorde himſelfe hath permitted vs ſixe dayes? Thus wee ſee the ſixe dayes of our ordinary callings ſhould bee pulled away. If they ſay, that a man may follow his calling, and yet worſhip God ſufficiently, and as becommeth the holy Sabboth, then they muſt grant, that we may doe our ordinarie workes on the Sabboth, as alſo they ſuſpect the Lord of want of wiſedome. But if wee ſhould looke narrowly into theſe mens liues, wee ſhould finde, that whileſt they crie out to keepe euery day a Sabboth, they in trueth in the meane time obſerue no Sabboth at all. Beſides, in that there needeth one particular day wholy to be giuen to the Lord, it is certaine, that the deareſt children of God, who vpon the other dayes redeeme time to Gods worſhip, earneſtly deſire this.

Now concerning the place it ſelfe, which they ſeeme much to miſconſtrue, wee muſt vnderſtand two things. Firſt, it is not ſimplie to be taken, but in the way of compariſon: ſecondly, it is meant of the kingdome of glorie, and of the ſecond comming of Chriſt. In the way of compariſon it is vnderſtood thus: that the people of God ſhould not content themſelues to worſhip him on the Sabboth onely, but alſo in the other ſixe dayes it ſhould be lawfull for them to haue holy aſſemblies and Chriſtian meetings: which though they now ſhould doe but in part, by reaſon of their ordinarie callings, hereafter they ſhould do it both continually and perfectly in the kingdome of heauen. Which thing was performed euen of the Apoſtles, who, although they obſerued one ſolemne day, yet had they their godly aſſemblies for holy exerciſes on other dayes alſo. True it is, that the Family of loue pretends a ſhew of the kingdome of God in this life by riſing from ſin, ſaying, that we here ſit in heauenly places. But the ſcriptures in this caſe ſpeake of the beginning, not of the conſummation of God his children in glorie. For in this life we poſſeſſe, but in hope that, which perfectly wee ſhall enioy. Wee bee here admitted but into the entrie of this kingdome, wee here take vp our hold, we receyue our deedes, our leaſe and euidence are giuen vs in this world to aſſure vs, that hereafter wee ſhall haue the full fruition and perfect poſſeſſion. Wherefore another Prophet ſaith, Ierem. 31.33.34. *This ſhall bee the couenant that I ſhall make with the houſe of Iſrael. After thoſe dayes, ſayth the Lord, I will put my law in their inward parts, &c. 34. And they ſhall teach no more euery man his neighbour and euerie man his brother, ſaying, I knowe the Lorde: for they ſhall all knowe mee from the leaſt of them to*

the greateſt, ſaith the Lord. Where wee may ſee, that though the full accompliſhment of our glorie and knowledge is in heauen: yet true it is, that here it is begunne, and ſhall be finiſhed hereafter, when we ſhal perfectly know God, whom now wee know but in part, and as it were in a mirrour. For euery one, as it is Hebr.5.12. concerning theſe times, ſhould be able through God his ſpirite to teach others according to that calling, wherin the Lord hath placed him. And as that place teacheth not, that all ſhould be Doctors, but that there ſhould be knowledge in all, though in greater meaſure in ſome: ſo our Prophet meaneth not, that euery day ſhould be a Sabboth, but that Chriſtians in euery day of the weeke ſhould prouide for the worſhip of God in ſome meaſure, though more fully and more ſolemnely on the Sabboth. So we ſee the force of this to be in the way of a compariſon, that Chriſtians ſhould not ſatisfie themſelues concerning the worſhip of God with the Sabboth: but that alſo, as their calling would permit, they *ſhould worſhip from Sabboth to Sabboth.*

A rule for the interpretation of Scriptures.

As for the ſecond anſwere: to proue againſt the maintainers of a continuall Sabboth, that this place is meant of the Church triumphant, and not of the Church militant, it ſhall eaſily appeare, if we conſider diligently what goeth before, and what commeth after: which rule is worthilie to be followed in ſifting out the true ſenſe of the places in the Scriptures. Now in the verſe going before, mention is made of the new heauens, and the new earth: whereby he meaneth not the firſt appearing of Chriſt in humilitie, but his ſecond comming in glorie, as may appeare, 2. Pet.3.13. where the Apoſtle repeateth the ſame words, ſaying, *Wee looke for new heauens, and a new earth, according to his promiſe, wherein dwelleth righteouſneſſe,* Surely if the Prophet had meant this to haue been in Chriſt his comming in the fleſh, it is moſt like it ſhould haue been in the flouriſhing eſtate of the Church and glorious times of the Apoſtles: but that it was not ſo, it is manifeſt by the Apoſtle his owne words, *Wee looke for new heauens, &c.* In the verſe following, the Prophet ſpeaketh of the worme that ſhall not die, and of the fire that ſhall not be quenched: which vndoubtedly is vnderſtood of the hels, whereinto the wicked ſhall be caſt at the laſt iudgement day, as may be gathered by our Sauiour Chriſt his words, Mark.9.43.44. where he maketh mention of hell, *Where the worme dyeth not, and the fire neuer goeth out.* Wherefore by the premiſes and ſequele, we conclude with the learned, that the Sabboth here mentioned, muſt be kept in the kingdome of heauen. And therefore their continuall Sabboth, which they ſhould haue in this life, is a deuiſe of their owne braine, and not gathered out of this place. And thus much of the reaſons, which ſeemed to proue the Sabboth ceremoniall, taken out of the preſcript wordes of the olde Teſtament. As for that which wee alleadged out of Ezechiel chap.20. it is alreadie anſwered ſufficiently in confuting their firſt reaſon, which was drawne out of Exod.32.

Anſwere to their arguments, taken out of the new Teſtament.

Now it remaineth in like manner to conſider of their arguments, which they take out of the new Teſtament, and that eyther out of the hiſtorie of Chriſt, or from the writings of his holy Apoſtles. And becauſe the foure Euangeliſtes agree in one harmonie, wee will briefly reduce all their reaſons into one or two principall places, namely, Matth.12.1,2, 3,4,5,6,7,8, Mark.2.27. In Matth.12. it is ſaid: *At that time Ieſus went on a Sabboth day through the corne, and his Diſciples were an hungred, and began to plucke the eares of corne and to eat.* 2. *And when the Phariſees ſaw it, they ſayd vnto him, Beholde, thy Diſciples doe that which is not lawfull to doe vpon the Sabboth.* 3. *But hee ſaid vnto them; Haue yee not read what Dauid did when hee was an hungred, and they that were with him?* 4. *How hee entred into the houſe of God and eate the ſhewe bread, which was not lawfull for him to eate, neyther for them which were with him, but onely for the Prieſtes?* 5. *Or haue yee not read in the Law, how that on the Sabboth dayes, the Prieſts in the Temple brake the Sabboth and are blameleſſe?* 6. *But I ſay vnto you, that here is one greater then the Temple.* 7. *Wherefore if ye knew what this is, I will haue mercie, and not ſacrifice, yee would not haue condemned the innocents.* 8. *For the Sonne of man is Lorde, euen of the Sabboth.* The occaſion of this doctrine of Chriſt is, that hee going abroad to preach with his Diſciples, they for hunger pulled the eares of corne. Hereof aroſe by the Phariſees this Controuerſie, who accuſed the Diſciples for trauelling on the Sabboth day, as though they had done a worke on the Sabboth, which was

And Luk.6.1. it is ſaid, Sabatum ſecundo primum: ſo it ſeemeth this is vnderſtood of a ceremoniall, and not of a morall Sabboth.

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not lawfull to bee done, becauſe the Lawe ſayde, that no man ſhould trauaile on that day. Our Sauiour Chriſt hearing this accuſation, defendeth his Diſciples: whereof ſome conclude, that our Sauiour here abrogated the Sabboth. But what could they haue forged more vntrue? For if, as they ſay, he now had abrogated the Sabboth, then our Sauiour Chriſt did not obey euery part of the ceremonies vnto death: which to affirme, let them tell the danger of it. Nay rather according to the iudgement of the better learned we affirme, that Chriſt is ſo farre off from ſpeaking againſt the Sabboth in this place, that he ſetteth downe the pure obſeruation of the ſame againſt them, who peruerſely and vntruely did iudge of it. And here we ſee the Phariſes deale very cunningly with them. For they might as well haue accuſed the Diſciples of theft, as of breaking the Sabboth, had they not knowne, that as the law permitted a man to goe into the vineyard for to gather grapes, ſo he caried no cluſters away: ſo they to ſatisfie their hunger, might preſently eat of the eares of corne, carying none away with them. Howbeit, they could not ſee, that this their trauell was not like their ordinary trauelling on the other dayes, and that it was agreeable to the Sabboth, the law permitting a Sabboth dayes iourney. This ſome curiouſly haue defined to be the ſpace of a mile, ſome two, ſome three miles: vnto whom as I doe not denie the libertie of their iudgement, ſo I thinke it to conſiſt of that diſtance, as a man conueniently may trauell for ſome holie purpoſe, without any hinderance of the ordinarie exerciſe of that day, and without wearieſomnes eyther to bodie or minde, whereby he ſhould be the vnfitter for the Lords worſhip, or his duties. And therefore they that dwelt but ſo far from Ieruſalem, that they might on that day conueniently go to the ſacrifices, and returne home without any of the former hinderances, made a Sabboth dayes iourney. And now in our times a man may lawfully goe ſo farre for the more comfortable or holy vſe of the day in hearing: ſo that neither his bodie be wearied, nor any due time of hearing be pretermitted, and that without preiudice or breach of the Lords day. Wherefore ſeeing our Sauiour Chriſt and his Diſciples trauelled to ſo holy an ende, and no further then by a Sabboth dayes iourney was lawfull, the ende of the iourney, which ought to meaſure this and like actions, proueth, that herein there was no breach of the Sabboth. Neither is it likely that the Phariſes reproued and controlled the Diſciples for trauelling, ſeeing euen they themſelues with them were companions in the iourney, but rather they did it for their plucking the eares of corne: whereby they ſhewed, that the ceremonie of reſting was not the chiefe thing in the Sabboth, as now adaies ſome doe thinke. Well, it is moſt probable, that the Diſciples being gone farre from the place, from whence they did ſet out, (becauſe if they had then fainted, they would there haue recreated themſelues) and farre diſtant from any place, where they might eate (for if they had been neere any place, they might rather haue refreſhed themſelues with other things, then with corne) they through fainting and for want of other neceſſaries, were conſtrained to ſatisfie their preſent neceſſitie with theſe things, which if they had not done, they ſhould not haue been able to perſiſt in their calling, which was agreeable to the Sabboth: the workes whereof did neuer reſtraine from eating, which notwithſtanding they might as iuſtly haue reprehended in the Diſciples, as their plucking of the eares of corne. The arguments whereby Chriſt doth anſwere them, may briefly be referred to fiue heads. The firſt is ſet downe in theſe words, verſ. 3. *Haue yee not heard what Dauid did, when he was an hungred, and they that were with him?* 4. *How he entred into the houſe of God, ate the ſhewe bread, which was not lawfull for him to eate, neither for them which were with him, but onely for the Prieſts?* Behold he ſpeaketh here of the ceremonie of ſhewe bread, which was broken for the preſeruation of mens liues: whereby he ſheweth, that ceremonies as a thing of leſſe importance, muſt giue place for lifes ſake. So that this is ſpoken of the end, becauſe the thing which is forbidden for a common end, is not broken for a particular vſe. Wherefore if *Dauid* & his company did eat of the ſhewe bread to ſerue their neceſſitie, & that without breach of the law, how much more may my diſciples eat the eares of corne, to enable them the more to attend vpon the ordinance of God? It is a rule in the ciuil law, that it is againſt ciuilitie too greedilie to hunt after the ſillables of their Maximes, and too carelelly to neglect & pretermit the true ſenſe of the law. In which thing our Sauiour trappeth the Phariſees, who were too

The examination of Matth. 12.1,2.

A Sabboth dayes iourney, what.

seuere censours of the letter', and too secure obseruers of the matter of the Lawe. Our Sauiour therefore in effect meaneth thus much, that as it was not lawfull to eate the shew-bread vsually or ordinarily, and yet to eate it vpon necessitie it was not vnlawfull: so vsually to gather corne on the Sabboth, euen in time of harueſt, it was not lawfull; and yet extraordinarily, and vpon necessitie to gather it, was not vnlawfull on the Sabboth, which permitted the works of necessitie, whereby men might be the better enabled, and the lesse hindered to doe the workes of that day. And for this cause, seeing the disciples without this helpe should haue been vnfitter either to haue preached to others, or heard our Sauiour, and by it were enabled the more to either of these things: it is euident, that they were so farre off from breaking the Sabboth in so doing, that rather they should haue broken it in not so doing. So that Christ doth not onely not abrogate the Sabboth in this place, but also reprehending the Pharises for their misconstruing of the Lawe, and too strickt taking it without due consideration of the ende thereof: hee setteth downe a more pure obseruation of the same.

The second reason. The second reason, which is drawne from the Law it selfe, and from the Priestes owne practise, may be gathered out of the fift and sixt verses: *Haue yee not read in the Law, how that on the Sabboth dayes the Priests in the Temple brake the Sabboth, and are blameleſſe? 6. But I say vnto you, here is one greater then the Temple.* As if he should haue said, Verely yee misconstrue the Sabboth; yee must better consider, what kinde of workes the Sabboth forbiddeth, to wit, the workes of mens ordinarie callinges, not beeing fitte for the dignitie of the Sabboth, and nothing tending to the worshippe of God: but if they beseeme the dignitie of that day, and are done for God his holy worshippe, they are not vnlawfull. Aduise your selues, I pray you, doe not euen your owne priestes on the Sabboth day slay their beastes to sacrifice? doe they not circumcise on that day? and doe yee not carie your children to the Temple to be circumcised, which are workes both in respect of your Priestes and you; and yet in that in these thinges yee are made the fitter to serue God in his worshippe, yee thinke them not vnlawfull? Likewise know, that this plucking of the eares of corne in my Disciples, is no worke of their ordinarie callings, but to make them more able for the worship of God. In that hee nameth the Priest, hee sheweth that hee rather speaketh against the persons, then against the cause, and strangleth them in their owne argument. For the answere in effect is this: If my Disciples prophane the Sabboth, then did your owne priestes the same. Vnder this we may couch the answere of our Sauiour Christ to the Iewes, who accused him for healing of the sicke man on the Sabboth day, Iohn 5.17. *My Father worketh hitherto, and I worke:* that is, as my Father ceased from the workes of Creation, yet he ceased not from doing good on the Sabboth: so though I and my Disciples haue ceased from our ordinarie callings, yet cease wee not after the Father his owne example, to doe the workes of mercie on the Sabboth. For the workes of God his prouidence are to be done euery day. Seeing he then vouchsafeth to put vs in his stead to doe good things, wee may lawfully doe them though with some bodily labour, as wee may on that day resort to the imprisoned, visit the sicke, relieue the needie, reconcile the vncharitable, and admonish the vnrulie, And why? wee seeke not herein our owne profite, but the profite of our brethren: wee desire not our owne glorie, but the glorie of God. In which cases wee are not forbidden, but commaunded to doe good on the Sabboth. If wee looke narrowly into the historie of our Sauiour Christ, we shall see it was most vsuall vnto him to heale the sicke, to restore sight to the blinde, to open the mouthes of the dumbe, and to frequent like exercises on the Sabboth day. And for what cause? Because on other daies men following their ordinary callings, could not so well follow him: but on the Sabboth day, their other busines set apart, they attended on him willingly, & resorted together: so that, if he had done these things on the other daies, he should haue hindered the ordinary callings of men, by the concourse of people: or els hee should haue done them to the lesse glorie to God, if no company nor concourse had beene made. Wherefore as both the people on that day were fittest to come to Christ: so Christ was then most ready, when his works also might most make for God his glorie. Besides, he did then these things rather, that he might weane the Iewes from their superstitious opinion of

VVorkes of the Sabboth.

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the Sabboth, and bring in the pure vſe thereof in exerciſing the works of loue. Now, if the outward reſt of the day had been the chiefeſt thing therein, as the Phariſes then dreamed, and many now adayes haue thought: then how would Chriſt haue done theſe things, who was to doe and fulfill all things commaunded in the morall law, and left nothing vndone in any one iot of the ceremoniall law, vntill the veile of the Temple of his body was rent. Thus we ſee how the chiefe ende was morall, and not ceremoniall: and as it is morall giuen to all men to further them in the meanes of their ſaluation, it is as needefull for vs, as for the Iewes. Againe, Chriſt was asked of no one queſtion more then of the Sabboth, and in all his anſweres he rather inueigheth againſt the peruerting, then intendeth the abrogating of the Sabboth. In like manner, he meaneth nothing leſſe then the abrogating of the day in his apologie againſt the Phariſes: but rather laieth open their folly in prouing to their faces, that they cauill too much for the peruerting of the Sabboth, ſeeing they are driuen to reprehend that in others, which they themſelues doe. The reaſon of his defence inſinuateth thus much: If ye thinke it an holy dutie to cut the fleſh of children on the Sabboth, becauſe it is done in your Temple, which otherwiſe might ſeeme a ſpice of murther and crueltie: againe, if ye thinke the Temple commaunds the worke of ſlaying your beaſts for ſacrifice, which being done in the market place were too butcherlike; then I giue you to vnderſtand, that my diſciples doe nothing vnbeſeeming the Sabboth, ſo long as I am preſent with them, who am greater then the Temple.

The third reaſon is contained in the ſeuenth verſe: *If ye knew what this is, I will haue mercie and not ſacrifice, ye would not haue condemned the innocents.* Here our Sauiour Chriſt, as before he had defended his diſciples by teſtimonies out of the law: ſo now excuſeth them by the witneſſe of the Prophets, and citeth a place out of *Hoſea*, chap. 6. 6. as if he ſhould ſay: What workes doth the Sabboth forbid? are they not the workes of our ordinary calling? What workes doth the Sabboth commaund? To ſacrifice only? No: but to doe the workes of mercie alſo, which is the ende of all our ſacrifices. Why then ſeeing the law doth not forbid the duties of loue to be done, will ye denie this worke of mercie to my diſciples, that when the faint, they might not be refreſhed? That this place of the Prophet is thus to be conſtrued, that the Lord will not haue ſacrifice alone, but mercie withall, we may proue it by other places of the Scriptures, as 1. Cor. 1. 17. *Chriſt ſent me not to baptize, but to preach the Goſpell:* where the Apoſtle meaneth, that he was not chiefly and onely ſent to baptize, but to preach alſo. So that the place is to be vnderſtoode in the way of compariſon, that when one of the things cannot be conueniently done without the other be vndone; then mercie, which is better then ſacrifice, muſt be preferred, as being the iſſue whither ſacrifice is referred. And in this reſpect, though ſimply in themſelues conſidered, and in reſpect of the perſons to whom they are performed, the firſt table of the Law and the duties thereof are to be preferred before the ſecond table, and the duties thereof: yet in compariſon, when one of theſe muſt of neceſſitie be lefte vndone, becauſe both cannot be done together: ſeeing the Lord moſt alloweth of our obedience, when teſtimonie thereof is witneſſed by practiſe to his Saints, and in the exerciſes of loue, we performe that in trueth, which otherwiſe we labour for but by meanes, the Lord deſireth mercie, and not ſacrifice, and the knowledge of his will more then burnt offerings. So that herein the diſciples doe not onely not breake, but keepe the Sabboth. This argument Chriſt vſeth, Mark. 3. 4. where he being reproued, becauſe on the Sabboth day he healed the man that had a withered hand, ſaid to his accuſers, *Is it lawfull to doe a good deede on the Sabboth day, or to doe euill? to ſaue the life, or to kill?* As alſo Luk. 14. where he on this manner anſwered the Phariſes, who watched him, whileſt he healed the man which had the dropſie: 5. *Which of you ſhall haue an aſſe, or an oxe fallen into a pit, and will not ſtraight way pull him out on the Sabboth day?* As if he ſhould ſay, why doe ye watch to take me in this thing? Will ye permit the workes of mercie to be done to beaſts, and will ye denie them to be done to men? Why? will ye helpe your beaſts being in perill, and may not I helpe this man being in ſuch danger? Howbeit we muſt here note, that our Sauiour Chriſt in ſhewing how in this law is humanitie to creatures, giueth no iot of libertie to worldly men, who vnder pretence of this obedience, ſeeke rather their owne priuate gaine in reſcuing from perils the creatures, then the glorie

The third reaſon.

of almightie God, which may redound to him by the more cheerfull and comfortable seruice of the creature being thus redeemed. Now, if any shall here further inquire, whether in seeding time, or the harueſt season, when the times before haue been and still are like to be vnseasonable and vntemperate, they may somewhat on the Sabboth giue themselues to sowing, or gathering of their corne: I answere, No. For it is by speciall words expressely forbidden, Exod.34.21. *Sixe dayes shalt thou worke, and in the seuenth day thou shalt rest: both in earing time, and in the harueſt thou shalt rest.* And surely of all times labouring in harueſt seemeth most vnlawfull. First, if as God his benefits grow on vs, we must grow in thankefulnes, then reaping at that time, we ought to render most thankes, and not to thinke the worship of one day sufficient in seuen, much lesse to cut it from the Lord in part or in whole. Secondly, seeing in the weeke going before we haue euen wearied both our owne bodies by labour, and much more the bodies of our beasts in trauaile: besides that in working on the Sabboth, we contemne the ordinance of God most vnthankefully, which so well in his law in this case hath prouided for vs, we deale too vnnaturally with our selues, and too iniuriously with our cattell. Againe, if we on this day make no conscience of the worship of God contemned by this worldly labouring, we manifestly bewray our want of faith in Gods goodnes, wisedome and prouidence: as though he either would not preserue that, which hitherto he nourished out of the earth: or that he hauing dealt so mercifully in many benefits before, should now in one faile vs: which vndoubtedly he would not doe, did not our sinnes prouoke him thereunto. Wherefore if so it come to passe for our sinnes, we must rather in patience, repentance, and wisedome submit our selues to the punishment, then prophanely and obstinately to seeke by such meanes to shake it off. True it is, as we haue sayd before, that workes of necessitie be lawfull on the Sabboth: but we must vnderstand it of necessities present, and not of perils which are imminent, that is, which are like to come, but yet are not come. For when the danger is present, as an house is on fire, bloodshed by reason of a fray is like speedily to be committed if helpe be not, or in such like cases, because the Lord hath as it were cast the remedie vpon vs, and put vs in his owne stead for ministring of helpe, then may we vse our libertie: but when it is to come, and it is still in the Lord his hand, we must cast the whole remedy vpon him, if the daunger fall, knowing that he in his prouidence and mercie will remoue the euill, or else in sending it will punish our sinnes.

1 *Prophaning the Sabboth in harueſt how great a sinne.*

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Two kinds of necessitie.

But to returne from this to that, from which we a little digressed, the reason of Christ here vsed is yet pressed further, Luk.13.15. where he answereth the master of the Synagogue, who had indignation at him for healing on the Sabboth, *Hypocrite, doth not each one of you on the Sabboth day loose his oxe, or his asse from the stall, and leade him away to the water?* 16. *And ought not this daughter of Abraham, whom Satan had bound for eighteene yeeres, be loosed from this bond on the Sabboth day?* That is, will ye water your cattell on the Sabboth, which thing your Rabbins thinke not vnlawfull: and thinke ye that I breake the Sabboth for helping a faithfull beleeuer? Is not this rather hypocrisie in you, then any new doctrine in me? But here some will obiect: Christ might haue done this the day after to the woman, who in so short a time would no more haue perished, then the oxe, if he had not been led to the water vntill the day following. To this I answere, as the workes which we doe to God his creatures doe not fight with the keeping of the Sabboth, because in respect that cattell by not attending on them, would be made lesse profitable to God his glorie, though thereby they should not vtterly perish: so in respect that this woman should haue remained more vnfit for God his glorie, & the keeping of the Sabboth, if she had not bin helped, although it may be she should not vtterly haue perished, this worke of our Sauiour Christ was nothing against the Sabboth, he not seeking his owne glorie and profit, but the glorie of his father, and the profit of another.

The fourth reason.

Now followeth the fourth reason in the 8. verse: *The Sonne of man is Lord euen of the Sabboth:* That is, God the Father making the Sabboth is the Lord of the same: the Sonne of man is equall with the Father, therefore the Sonne of man is also Lord of the Sabboth. Againe, as the Lord made a law for man, but none for himselfe: so ye are too presumptuous in the presence of the Lord to controll my disciples. For, if I being the law-maker, giue a

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ſpeciall priuiledge to my diſciples, as indeede I may doe, vrging the law, where I liſt, and diſpenſing in the law to ſome, as I pleaſe; is it then meete that you ſhould cenſure them, whom I doe priuiledge? Wherefore ſeeing it is I that haue appointed the Sabboth, and therefore beſt know who keepe it, and who breake it, I giue you to vnderſtand, that theſe men, whom ye falſely accuſe, becauſe ye know not the pure keeping nor breaking of the Sabboth, haue not broken it. Suffer me then, I pray you, being Lord of mine owne ordinance, to diſpoſe of it, as beſt ſeemeth to me.

The fift argument may be borowed from the ſecond of Mark. verſ. 27. the words whereof are theſe: *The Sabboth was made for man, and not man for the Sabboth.* Many thinke this reaſon to make much for their purpoſe: but they are deceiued in their owne ignorance. For, ſaith Chriſt, this is the cauſe why my diſciples haue not reſted ſo much, as ye thinke they ſhould haue done; *the Sabboth*, that is, the reſt, was made for mans good and comfort, and not man for the reſt alone, but for the ſanctifying of the Sabboth: ſo that albeit they haue not for ſome good cauſe obſerued the reſt, which muſt giue place to the profit and commoditie of man, yet haue they not broken the ſanctification of the day, which chiefly is required of them, in that, if they had not eaten this corne, they had fainted, and ſo haue been made vnfit for the hallowing of the ſame. We ſay, meate was made for man, that is, for the reliefe, ſuſtenance, and comfort of man, not man for the meate, to wit, for the eating and conſuming of meate: but that in enioying the comfort of God his creatures, he might praiſe the Lord the more freely. Neither can any man hereof iuſtly gather, that therefore on this day he may fil himſelfe with meate, as he luſteth: becauſe that were rather to vnable, then to enable him to keepe holy the Sabboth. Againe, we ſay in like manner, that labour, that is, the commoditie that commeth by labour, was made for man, not man for the labour, but for the glorie of God, which by labour in his lawfull calling he may gaine to the Lord. Wherefore ſeeing the reſt was appointed onely but as meanes, whereby man may the more fitly ſanctifie the Sabboth, and the diſciples did eate this corne, that they might be the fitter thereunto, it is manifeſt they did not violate the ſanctifying of the Sabboth. Beſides, though no man can ſay, that the Sacraments are figuratiue: yet the Sacraments were made for man, not man for the Sacraments, that is, for the bare vſe of the elements: although it muſt needes be graunted, that to vſe the word and Sacraments in purenes and holines for the further ſtrengthening of our faith, is one of the chiefeſt and moſt principall duties of man. Howbeit in reſpect they be but meanes, and are to giue place to the end, to the which they are ordained, I am perſwaded, that though the congregation were buſie either in hearing the word preached, or in receiuing the Sacraments miniſtred: yet if an houſe being on fire were in loue to be helped, the former actions were to giue place to the latter. For we reade Act. 20. 10. where *Paul* being occupied in preaching, and eſpying a yoong man, who was in a dead ſleepe, fallen downe dead, made no conſcience to ceaſe from ſpeaking, to goe downe to lay himſelfe vpon the yoong man, and to imbrace him, vntill his ſpirit returned into him, and afterward went vp againe and continued his preaching. Wherefore in all theſe reaſons we may ſee how Chriſt did ſhew vnto the Iewes, that they peruerſly did ſtand in the ceremonie, and did not abrogate the Sabboth. Here then is a farre contrarie argument to that, which theſe men affirme. For ſeeing our Sauiour Chriſt might in one word haue ſhewed it to be a ceremonie, if he had purpoſed any ſuch thing, and not haue ſo amplified the matter, we ſee he rather ſpeaketh againſt their ſuperſtitious opinion and abuſe of the Sabboth, then affirmeth any ſuch thing, as theſe men doe ſurmiſe.

The fift argument.

To theſe former reaſons we may adde that, which is Matth. 24. 20. *Pray that your flight be not in the winter, neither on the Sabboth day.* This, ſay they, ſheweth, that the perſecution of Ieruſalem ſhould be by ſo much the more grieuous to the Iewes, if it fell on the Sabboth, becauſe then it was not lawfull for them to flie: ſo that if they ſtayed, they were like to loſe their liues by falling into the hands of their enemies: if they fled, they ſhould breake the Law of God, and ſo become ſubiect to the puniſhment thereof. But this was nothing in the purpoſe of our Sauiour Chriſt, who therefore forewarned them to pray, that the deſtruction of the citie ſhould not fall on the Sabboth, becauſe then it would be the more grieuous puniſhment vnto them, when beſides the hauocke of their owne bodies, they ſhould

The ſixt argument.

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see the glorie of God thrust through the sides, the Temple polluted, the worship of God prophaned, the word of God blaspheмed, and the Sabboth of the Lord defiled. The truth whereof appeareth in this, that troubles and the time of their visitation should come vpon them, when the Sabboth should not be ceremoniall, as now it was, when Christ spake vnto them, but at such time, as men should worship God in spirit and trueth, without all shadowes and figures, when Christ should be ascended into heauen, as in deede it came to passe. So that this should increase the griefe of so many as sincerely worshipped the Lord, that when they should reioyce in the holy worship of God, they should mourne and lament for the enemies horrible blaspheming the name of God, and that when they should sing the praises of God, they would sigh and houle to see the open despite of God and his trueth. In respect of which miserable calamities, our Sauiour Christ foresheweth the wofull estate that should bee in those dayes, of them which were with childe, and gaue sucke. For though the fruite of the wombe and multiplying of children, in respect of themselues, were the good blessings of God; yet the estate of those times should be so dangerous, that euen the blessings of God should be turned to curses, and the children, which otherwise were a comfort vnto them, should now increase their trouble, discomfort and sorrow. Wherefore it is certaine, that Christ neither ment, that euery day should be alike: for then he would not distinctly haue pointed at this day: neither did he thinke it to be a ceremonie, because he knowing the time when ceremonies should cease; would haue been so farre off from nourishing them in their superstition, that being the Prophet of God, he would in this, as in other things, rather teach them the pure vse of the Sabboth.

Answere to places taken out of the Epistles.

Thus hauing spoken of those places in the Gospell, which might seeme to make against the Sabboth, now let vs speake of those places in the epistles of the Apostles, that we may see whether they containe any sound trueth for their purpose, howsoeuer they be thought to haue some holde in shew. These allegations are either out of the epistles of *Paul*, or the epistles to the Hebrues: out of the epistles of *Paul*, which he wrote to the Romans, to the Galathians, or to the Colossians. The place which they bring out of the epistle to the Romanes is in the 14. chap. vers. 1. *Him that is weake in the faith receiue vnto you, but not for controuersies of disputations.* 2. *One beleeueth that he may eate of all things: and another which is weake, eateth herbes.* 3. *Let not him that eateth, despise him that eateth not: and let not him which eateth not, iudge him that eateth: for God hath receiued him.* 4. *Who art thou that condemnest another mans seruant? he standeth or falleth to his owne master: yea, he shall be established: for God is able to make him stand.* 5. *This man esteemeth one day aboue another day, and another man counteth euery day alike: let euery man be fully perswaded in his minde.* 6. *He that obserueth the day, obserueth it to the Lord: and he that obserueth not the day, obserueth it not to the Lord, &c.* In this last verse they would gather, that a man might make choise of dayes as he will, and as in a thing indifferent. And some learned expositors affirme, that the Apostle in this chapter intreateth of things, which in their owne nature are indifferent: and therefore here we are to vse them in loue. As I grant this to be the general scope of the place, so I deny it to be the principall end. For as the Apostle speaketh of things indifferent, so he also speaketh of things not indifferent. And this we shall see, if we consider of the last verse of the chapter going before, and of the first of the chapter following. Thus it is written, chap. 13. ver. 14. *Put ye on the Lord Iesus Christ, and take no thought for the flesh to fulfill the lusts of it.* The effect whereof is thus much, if it be compared with the first verse of the chapter following. Although ye haue put on Christ, and truely know him by his word: yet if another man professing the same Christ with you, hath not attained to the like measure of knowledge and the same proportion of faith, which ye haue, I would ye should not iudge him for his wickednes any more, then ye would he should iudge you for your strength: but rather bearing with his infirmitie, which in time may bee changed to a more perfect strength, labour by all meanes to winne him to soundnes of iudgement. Wherefore in that he saith: *Him that is weake in faith, receiue vnto you:* he meaneth them that are not established in the doctrine of the Gospell, not them that are weake in a ceremonie, or in things indifferent: so that if any be found weake in the doctrine of Christianitie, I meane in some point of it, and yet be found in all other things, they should not be further intangled with

The exposition of Rom. 14. 1. 6.

intricate

intricate controuerſies, which they cannot conceiue: but ſo gently intreated, and mildly dealt withall, as both the good things which are in them may be nouriſhed and confirmed, as alſo they may be won to the ſight and ſenſe of things, wherein as yet they be weake. Neither muſt we thinke, that the Apoſtle meaneth here ſuch imperfections, as may be in the moſt perfect, but rather ſuch weakneſſes, as are found in moſt chriſtians. This is the generall ſcope of the Apoſtle in this place: whereunto alſo agreeth the concluſion, which is in the firſt verſe of the chapter following: *We which are ſtrong, ought to beare the infirmities of the weake, and not to pleaſe our ſelues. 2. Therefore let euery man pleaſe his neighbor in that, that is good to edification. 3. For Chriſt alſo would not pleaſe himſelfe, but as it is written, The rebukes of them that rebuke thee, fell on me.* Where *Paul* his ſenſe is ſuch: If we haue gotten more knowledge, and attained higher graces then other men haue, we are not in reſpect thereof to deſpiſe others: but we muſt in wiſdome and patience ſuſtaine their error a while, and ſtrongly ſupport their weaknes, not that we ſhould nouſle and nouriſh them in their error or weaknes, but that by humilitie and patience we might the better build them vp in knowledge and true godlines. To this end he alleadgeth the example of our Sauiour Chriſt, who did not onely beare with the infirmities of his friends, but alſo with the errors of his enemies, euen as though he himſelfe had reproched God. So that this then is the true vſe of Chriſtian faith mingled with loue, that who ſo is come to Chriſt, as we are, our wiſdome may ſuſtaine their error, and our ſtrength may ſupport their weakenes, and as Chriſt did beare with his weake diſciples, ſo muſt we with our weake brethren, not counting them as no Chriſtians, becauſe of infirme iudgement they diſſent from vs in ſome particular, but in loue ouercome their infirmities, becauſe they conſent with vs in the generall. The ſumme hereof is alſo ſet downe 1. Cor. 3. 11. *Other foundation can no man lay, then that which is laid, Ieſus Chriſt. 12. And if any man build vpon this foundation, gold, ſiluer, precious ſtones, timber, hay, or ſtubble, 13. Euery mans worke ſhall be made manifeſt: for the day ſhall declare it, becauſe it ſhall be reuealed by the fire: and the fire ſhall trie euery mans worke, of what ſort it is. 14. If any mans worke that he hath built vpon, abide, he ſhall receiue wages: 15. If any mans worke burne, he ſhall loſe, but he ſhall be ſafe himſelfe: neuertheleſſe yet as it were by the fire.* In which place we ſee, that ſo long as we be in Chriſt by faith and repentance, although our faith be mingled with ſome weaknes, and our repentance with ſome error, though we build with our gold, ſiluer, and precious ſtones, ſome timber, hay, or ſtubble; yet the Lord will beare with vs: much more then for this reſpect in like cauſes muſt we beare one with another. Now for example ſake the Apoſtle bringeth in this inſtance: *One beleeueth that he may eate of all things: and another which is weake, eateth herbes, &c.* Some thinke that this eating of all things was meant of the Romans, and that the eating of herbs was vnderſtood of the Iewes then being at Rome. But this ſeemeth not to be a ſound opinion, in that we reade not in any Eccleſiaſticall hiſtorie, that the Iewes were at Rome: neither doth the Apoſtle write a mixed epiſtle partly to the Romans and partly to the Iewes, but writeth it wholly, and entituleth it onely vnto the Romans. Againe, we cannot gather out of any records of the writers, that the Iewes did eate herbs alone. True it is, that pedagogically the vſe of many creatures was forbidden to the Iewes: howbeit it doth not ſeeme likely that they were tied ſo ſtrictly to the eating of herbs. This I am ſure of, that euen now adaies the diuell hath perſwaded many Chriſtians newly come to Chriſt, that if they eate any thing either in qualitie more delicatly, or in quantitie more liberally, then bare neceſſitie doth require, they haue ſinned. And yet in theſe men there is, no doubt, a generall good meaning: but yet in this particular they hold an error. In this example the Apoſtle ſetteth downe the ſtronger part, and the weaker, the ſtronger part is prefixed, which is a worke of faith: the weaker part followeth after, which is the weakenes of faith. For marke, he ſaith, *One beleeueth that he may eate all things:* here is a worke of faith, becauſe he hath the word for his warrant: and then hee ſaith, *another eateth herbs,* he ſaith not *he beleeueth,* that he may eate herbes, for he doth it in weakenes of faith, and hath not the word for his warrant, neither doth he beleeue that he can vſe other meates. This example inferred, the Apoſtle vſeth this exhortation; *Let not him that eateth, deſpiſe him that eateth not:* as if he ſhould haue ſaid, let not him that is ſo ſtrong in faith, therefore thinke him to be no Chriſtian, that hath this error, to thinke himſelfe more holy, if he eate nothing

How the ſtrong are to helpe and not to deſpiſe the weake.

Of meates.

When we beleeue we haue the word for our warrant.

nothing but herbs. It is added, *Let not him which eateth not, iudge him that eateth*, and this is very neceſſarie. For it is much incident to the yoong ones in Chriſtianitie to iudge others, who are not ſo abſtinent as they are. Here is not then the perſon ſo much condemned, as the fact. For though we may iudge his ſin, and rebuke his errour, yet muſt we not iudge his perſon, as though God were not able to recouer him. Now to proue this, the man of God bringeth an argument only for confirmation of the doctrine immediatly going before, and it is drawne from the greater to the leſſer. *This man eſteemeth one day aboue another day, and another man counteth euery day alike.* Which reaſon is thus much in effect: Although there ſhould be ſome ſo weake in knowledge, that they ſhould make no difference of daies in reſpect of their vſes, which vndoubtedly is a great error: yet I would not that for this reſpect a man ſhould count him for no Chriſtian, much leſſe then muſt this be don to one, that of infirmitie eateth herbs, which is a leſſe error then the other. The ſtronger opinion is ſet in the firſt place, the weaker in the laſt. For as this is the ſtronger, *one beleeueth that he may eate all things:* ſo this is the weaker, *another eateth herbes:* as the worke of faith, *this man eſteemeth one day aboue another:* ſo this is the weakenes of faith, *another counteth euery day alike. He that obſerueth the day*, ſaith *Paul*, he doth it not without knowledge and iudgement, but *obſerueth it to the Lord:* ſo that the Sabboth day is the Lord his day. This is the ſtrong opinion, I ſay, to diſtinguiſh one day from the reſidue, which was vnknowne to the Gentiles, who although they had many holy dayes through a corrupt imitation of the Iewiſh obſeruation, which they had heard of, yet were they ignorant of the true day. But now hearing of the Lord his day, ſome among them began to doubt of it, with whom the Apoſtle willeth the ſtronger to deale in loue. In our dayes we ſee, that becauſe there hath bin much crying out againſt holy dayes, ſome alſo will not ſticke to crie out againſt the Sabboth. Well, if a Papiſt in all other generall points of doctrine ſhould be truly conuerted vnto Chriſt, and for want of inſtruction doubteth of the Sabboth, we are in loue to deale with him, and for a ſeaſon to ſupport his weaknes. Howbeit we muſt remember, that the weake muſt not alwayes be borne with, as appeareth by the Apoſtles words chapter 15.2. *Let euery man pleaſe his neighbour in that, that is good to edification.* So long then as the errour be of weaknes, and that it is but an infirmitie in the man, from which by the knowledge of the truth he would be rid and deliuered, he muſt be borne with. But if it proceede of illuſion, obſtinacie, and of a prefract iudgement as deceiued by the diuell, then he muſt not be borne with, no not euen now adayes: nay, if we be herein faultie, the errour is not ſo tolerable in vs, as it was in them, in that they wanted the old and new Teſtament, both which are ſo abundantly opened vnto vs. But if one truly repenting him of his ſinnes, and faithfully beleeuing in Chriſt, ſhall through ignorance be afraid of the Sabboth, as of a ſeruile ceremonie, he is ſo farre to be borne with, as he deſireth to come to the truth, and if he come once to be obſtinate, he is no longer to be borne with. But how proue you that this is the ſtronger opinion to eſteeme one day aboue another day, and that this is the weaker to count all dayes alike? I anſwere, the Apoſtles did obſerue one day, and commended it vnto vs by their owne practiſe, which no doubt they would not haue done, had it been the weaker part. Beſides it is not vnlike but a law for obſeruing this day was alſo made by them, Act. 15. and therefore it muſt be the ſtronger part. And although the Iewes could not be brought from their day, yet the Apoſtles might haue one day. Againe, in that the Apoſtle would haue none iudged, that of weaknes ſhall not obſerue the Sabboth, and yet he doth not only himſelfe iudge the Galathians, but alſo as being ielous ouer them, he telleth them that he feareth their falling away, becauſe they obſerued dayes, and moneths, and times, and yeeres, it is apparant that this is the ſtronger opinion, eſpecially ſeeing that Coloſſ. 2.16. he ſaith, *Let no man condemne you in reſpect of an holy day, or of the Sabboth dayes:* that is, if ye will not vſe their ſolemne Sabboths of their ordinarie feaſts, yet are ye free, and the Church muſt not iudge you. Now, that the Apoſtles practiſed this day, it is euident Reuel. 1.10. where it is called *the Lords day.* As alſo 1. Cor. 16.2. *Euery firſt day of the weeke*, which in an ancient Greeke copie is called the Lords day. Moreouer, Act. 20. the Church kept this day, becauſe in it the Lord drew light out of darkneſſe, and Chriſt on this day roſe from the dead, and the holy Ghoſt was ſent in it, where we may call to minde in it our creation, redemption, and ſanctification. And where it is commonly

The nouices in religion are commonly haſtie in iudging.

commonly tranſlated, 1. Corinth. 11. *When yē come together*, in the Siriake tranſlation it is found, *On the Lords day, when ye meete*. Wherefore it is like, that the Apoſtles obſerued this day, and therefore alſo it appeareth in this place, which we handle, that it is the ſtronger opinion, wherein though a man faile through infirmitie, he is not to be iudged. Thus we ſee, how this place maketh nothing for the purpoſe of them, that would diſanull the Sabboth, but is brought in rather by the way of an argument, that if a brother counted all daies alike, which was a great weaknes, yet ſhould hee not be iudged: ſo farre off ſhould they be from iudging him, that of weaknes eateth herbes, which is the leſſe error.

Here, if any ſhall obiect, that our firſt parents did eate nothing but herbes and fruites, and therefore we ſhould content our ſelues therewith: I anſwere, that their nature being in innocencie, was ſo ſound, whole and perfect, that they needed not other nouriſhments, as we doe, who by reaſon of our weaknes and frailtie, which accompanie ſinne, had neede of other creatures, all which are pure vnto vs by the word and by prayer. Now, if our fathers not needing other creatures for their corporall foode, ſtood in neede of the Sabboth, much more we ſtanding in neede of other creatures, haue neede of the Sabboth.

The ſecond reaſon is taken out of Galath. 4. 10. *Ye obſerue daies, and moneths, and times, and yeeres.* 11. *I am in feare of you, leaſt I haue beſtowed on you labour in vaine.* To this I anſwere, that we muſt not ſtand vpon the titles of letters, but obſerue the ſcope of the writer, and weigh the drift of the epiſtle. The ſtate of the cauſe is this: the Galathians were Gentiles, who by *Paul* his miniſterie had receiued the Goſpell: afterward certaine falſe Apoſtles, as all the learned agree, crept in, who did make them beleeue, that becauſe the ſame ciuill policie of religion ſhould be there, which was among the Iewes, beſides the puritie of Chriſtianiſme, went about to intermingle the ſuperſtitions of Iudaiſme. The Apoſtle therefore ſheweth, that Chriſt being come to put away figures, all that maintained ſuch daies, moneths, and times, which the Iewes obſerued, as they were Iewes, ſhould obſcure Chriſt. The Iewes had their ſolemne aſſemblies and conuocations, Leuit. 23. 2. certaine times in the yeere, the firſt and laſt daies whereof, they kept as Sabboths to the Lord, of which *Paul* here ſpeaketh, and therefore he ſaith, *ye obſerue Sabboths*, he ſaith not, *a Sabboth*, for which aſſuredly he is not here grieued with them. For *Paul* had planted this day among them, as appeareth 1. Corin. 16. 1. *Concerning the gathering for the Saints, as I haue ordained in the Churches of Galatia, ſo doe ye alſo.* Where we may ſee that ancient cuſtome of the Primitiue Church, which was, that after the word read for the ſpace of an houre, after the Sermon ended, and the Sacraments adminiſtred, many did vſe to giue not of conſtraint, but of good will to the poore. Now ſeeing he had appoynted the Lords day in Galatia, it is not like that hee would ſo ſharply haue reprehended them for his owne ordinance, as to ſay vnto them, that he feared their backſliding from the trueth by it: but rather of thoſe Iewiſh holie daies, which being peculiar vnto the Iewes, had their beginning and their ending with them. And if wee ſay, that that day ſhould not be kept for a ceremonie, but ſome other, that were not to abrogate but to change the ceremonie: as he that ſtripping himſelfe of one ſort of clothing, and for pride inueſteth himſelfe with a new ſute, putteth not away but chaungeth his pride: or as hee that of a filthie lecher is become a couetous miſer, riddeth not himſelfe from ſinne, but changeth from one ſute of ſinne, whereof he is wearie, to ſome other. The Papiſts therefore, though they haue not the ſame daies, yet hauing new daies in their ſtead, haue not abrogated, but altered Iudaiſme. *Iuſtinus* Martyr affirmeth, that they had no holie day but one in the Primitiue Church. He ſpeaketh then flatly againſt the ceremonies, which by the eternitie and perfection of Chriſt his ſacrifice are aboliſhed, Heb. 9. and 10. Our firſt father *Abraham*, when he beleeued, receiued circumciſion as the ſeale of his faith, to which Baptiſme is ſubrogated vnto Chriſtians. The particular ſigne that appertained to the poſteritie of *Abraham*, is gone: but the water in Baptiſme doth appertaine to all in a generall equitie. Likewiſe as the Sabboth did put them in minde of their deliuerance, it is gone: but as by it we remember Chriſt his reſurrection, we retaine it. To conclude, the Apoſtle meaneth not in this place that Sabboth, but thoſe holy daies of the Iewes, which being the beginnings and endings, the firſt day and laſt day of their feaſts were Sabboths.

The ſecond reaſon, out of the Epiſtle.

The third reaſon.

The third reaſon, Coloſſ. 2. 16. *Let no man condemne you in meate and drinke, or in reſpect of an holy day, or of the new moone, or of the Sabboth daies,* 17. *Which are but a ſhadow of things to come: but the bodie is in Chriſt.* This is alſo vnderſtoode of the Iewiſh diſtinguiſhing of meates and daies. For the Coloſſians were troubled with falſe Apoſtles, as were the Galathians. And what is the reaſon that they were ſo encombred with Iewiſh obſeruations? Forſooth the religion of Chriſtians, which rather conſiſteth of pure ſimplicitie than pompous ſolemnitie, hath but the word barely preached, the Sacraments without vaine ſhewes adminiſtred, prayers in humilitie offered: and therefore it ſeemeth not ſo poliſhed, ſo glorious, and ſo garniſhed, as the Iewiſh religion, which did draw the greater part of men after it. Thus our fathers ſeeing the Iewiſh religion ſo verniſhed, and the Gentiles religion ſo pompous, and Chriſtian religion full of ſimplicitie, drew the Gentiles from the ſimplicitie of Chriſtianiſme, and brought in this heape of ceremonies. Wherefore here *Paul* telleth them, that theſe things were but inſtructions for a time, and pedagogicall: and therefore did not ſo appertaine vnto them, as they ſhould neede to trouble their conſciences about them, though they obſerued them not. *Let no man condemne you,* ſaith the Apoſtle, in ſuch Iewiſh ceremonies, as for the not obſeruing of them they ſhould count you no Chriſtians. Here is the ſame drift of the matter, which was of the former: here the Apoſtle deſcendeth from generals to particulars, there he aſcendeth from particulars to generals. *Let no man condemne you in reſpect of an holie day,* which was an *octonarie:* for eight dayes long did the feaſts of the Iewes laſt: *or of the Sabboth daies,* hee ſaith not of the Sabboth: for hee meaneth thoſe Sabboths, which were appertenances of the former holie daies, not that holie Sabboth which was common to the Iewes, with all other the people of God. And whereas in the former part of the verſe it is ſaid, *Let no man condemne you in meate and drinke,* he ſheweth, that the Iewes had certaine beaſts and birds vncleane, and drink-offerings, which were forbidden them, howbeit vnto Chriſtians all things are pure.

But ſome will ſay: what neede we now to faſt, who will cenſure vs? I anſwere, the Lord himſelfe. For albeit wee that are Chriſtians, are not to be charged as the Iewes were, with one ſpeciall day: yet as the Iewes, with all God his people, did humble themſelues before the Lord, either for the remouing of ſome iudgement which preſently did lie vpon them, or for the preuenting of ſome perils which were towards them, or for the obtaining of ſome grace, which they wanted, and yet without all obſeruations of daies; we muſt ioyne with them. And therefore whoſoeuer refuſeth the exerciſe of humbling either priuately or publikely, the ſame is to be controlled by the word. If any bee commaunded publikely by the Magiſtrate, whether the cauſe be iuſt *or not iuſt, we are to obey: if the cauſe be iuſt, it is not the commandement of the Magiſtrate, but of God, and who ſo breaketh this, is ſurely to be condemned. The ſimilitude here annexed of the Apoſtle, is very fit: for as the skilfull painter firſt portraiteth, and then painteth with freſh and liuely colours, that which before more rudely and obſcurely hee did frame and faſhion with a blacke coale: ſo theſe rudiments more darkly did repreſent that which now is liuely deſcribed vnto vs, the truth of all things in Chriſt. *The bodie is Chriſt:* as if hee ſhould ſay, ye haue receiued Chriſt, and the things which he hath preſcribed: and though ye haue not the Sabboths, and holy daies of the Iewes, yet haue ye the true Sabboth, and pure holy day, which Chriſt hath left vnto you. Here then the Apoſtle is ſo farre from abrogating of the Sabboth, that hee maketh no mention, nor includeth any meaning thereof in theſe words. And thus much for the reaſons, which they thinke they haue gotten out of the epiſtles of S. *Paul.*

*Publike faſt, commanded by the Magiſtrates, muſt be kept.

Simile.

The interpretation of Hebrues 4.

Now let vs conſider of that place, which is in the epiſtle to the Hebrues, chap. 4. verſ. 3. *For wee which haue beleeued, doe enter into reſt, as hee ſaid to the other, As I haue ſworne in my wrath, If they ſhall enter into my reſt: although the workes were finiſhed from the foundation of the world.* 4. *For he ſpake in a certaine place of the ſeuenth day on this wiſe, And God did reſt the ſeuenth day from all his workes.* 5. *And in this place againe, If they ſhall enter into my reſt.* 6. *Seeing therefore it remaineth that ſome muſt enter thereinto, and they to whom it was firſt preached, entred not therein for vnbeleefes ſake.* 7. *Againe, hee appoynted in Dauid a certaine day by To day, after ſo long a time, ſaying, as it is ſaid, This day if ye heare his voyce, harden not your hearts.* 8. *For if Ieſus had giuen them reſt, then would hee not after this day haue ſpoken*

of

of another. 9. *There remaineth therefore a reſt to the people of God.* 10. *For hee that is entred into his reſt, hath alſo ceaſed from his owne workes, as God did from his.* 11. *Let vs ſtudie therefore to enter into that reſt, leaſt any man fall after the ſame example of diſobedience.* Behold, ſay they, the Sabboth which Chriſtians muſt obſerue, is to reſt from ſinne. I anſwere, this is not proued. For this was as well to the Iewes, as it is to the Chriſtians. For it is ſaid, Pſal. 95. *To day, if ye will heare his voyce,* 8. *Harden not your heart, &c.* This the Prophet wrote after *Caleb* and *Ioſhua* had entred into Canaan, whither though many entred not, yet ſome entred: ſo that they had euen that reſt then, as well as we haue now. Wherfore it doth not follow, becauſe the reſting from ſinne is alſo enioyned to the Chriſtians as a pure vſe of the Sabboth, therfore it taketh away the other. Againe, the reſting of God from his workes, cannot be a figure of reſting from ſinne, no more then God his workes can be a figure of ſinfull workes. Now ſeeing the Lord here vſeth an argument of proportion betweene his workes, and our workes, his ceaſing from his works, and our ceaſing from our works, becauſe betweene the figure and the thing figured, muſt bee ſome proportion and reſemblance, I pray you what proportion is there betweene God his workes and our ſins; what analogie betwixt God his reſting from his works, and our reſting from ſin? Againe, that it can not be here meant of the reſt from ſin, it is manifeſt, becauſe that which is here ſpoken, is ſet downe to *Adam*, Geneſ. 2. 2. 3. at what time there was no ſinne in the world, and therefore no reſting from ſinne, and therefore no figure of reſting from ſinne, becauſe all the learned herein agree, that there were no figures before ſinne. Beſides, and fourthly the Apoſtle ſheweth, that this reſt is meant of the kingdome of heauen. For as *Dauid* ſpake this of the land of Canaan, ſo the Apoſtle ſpeaketh it of the kingdome of heauen. Wherefore he concludeth; *Let vs ſtudy therfore to enter into that reſt*, where we ſhal not only reſt from ſin, but from all our ordinary works of our callings, where ſhal neither be eating, nor drinking, nor marying, nor giuing in mariage. And as the people before were threatned, that for their vnbeleefe and diſobedience they ſhould not enter into the land of Canaan: ſo wee are here threatned, that vnleſſe we ſtudie and ſtriue againſt theſe things, we ſhall not enter into the kingdome of heauen. Howbeit, although the Sabboth was not a figure vnto *Adam* of reſting from ſin, yet it was vnto him a ſigne, that he ſhould come to the kingdome of God, where ſhould neither be eating, nor drinking, nor marying: all which ſeeing *Adam* had, it is manifeſt that he was not in the kingdome of God as yet. The Sabboth then did put him in mind, that he ſhould not alwaies be working, but that he ſhould be tranſlated, though not dye: (for although hee was created in innocencie, yet not free from being tranſlated to a better place at God his good time) but, as the Apoſtle ſaith, he ſhould haue bin changed as were *Enoch* and *Eliah*, though after a more excellent manner. We haue now the Lords day, which aſſureth vs, that as now by faith and hope wee enioy the life to come: ſo hereafter theſe two ceaſing, wee ſhall more fully and perfectly enioy the ſame: and as our Sacraments purely vſed, ſhew a thing not to come, but alreadie paſt; ſo this day truly kept, is a reſemblance of a thing not paſt, but to come. For as on this day from the morning to euening we praiſe God, if we keep the day holy, and yet withdrawne & interrupted with many by-thoughts, and ſecret diſtractions: ſo in heauen being freed from worldly, carnall, fearefull, and manifold affections and troubles, we ſhal more continually praiſe the Lord. What is then the alluding of this word *reſt?* This it is. As God reſted from his works, after he had made the world: ſo we muſt reſt from our workes. What from the workes of ſin? no, from the works of our callings, and conſequently from the works of ſinne much more. So the analogie betwixt the Lord his reſt and ours, teacheth vs that we muſt reſt from our ordinarie workes, and this reſt putteth vs in minde of that continuall Sabboth, wherein when wee ceaſe from working, eating, drinking, ſleeping, marying, and all ſuch workes, as we are ſubiect vnto with corruption: then alſo ſhall wee vndoubtedly ceaſe from ſinne, which kinde of reſt in fulnes we muſt not looke for in this life.

A Sabboth in heauen.

This is a generall rule in Diuinitie to be obſerued, *that of one place of Scripture there is but one naturall and proper ſenſe: although by conſequence, ſearching out the contraries, the cauſes, the effects, and ſuch like other things may be alſo gathered out of it.* If the words be more proper and naturall, the ſenſe is more proper and naturall: if the words be borowed and

A generall rule concerning Scripture.

metaphoricall; then is the ſenſe borowed and metaphoricall. Now alluſions are not ſo much for the proofe and confirmation of the matter, as for the amplifying and illuſtrating of the ſame. For example, 2. Corinth. 13. 1. the Apoſtle ſaith: *This is the third time I come vnto you.* Where we muſt vnderſtand, how the Apoſtle had been with them once in bodily preſence, and twice wrote vnto them, and yet hee ſaith, *this is the third time I come vnto you.* He alludeth then to this, as ye ſee, O Gorinthians, in the law, that two or three witneſſes were ſufficient to confirme the good, and condemne the euill: ſo I haue been with you thrice, which is ſufficient to confirme the faith of the godly, and to leaue the vngodly without excuſe. Againe, Rom. 10. 18. we reade, *But I demaund, Haue they not heard? No doubt their ſound went out throughout all the earth, and their words into the ends of the world.* Here we ſee the Apoſtle alludeth to that Pſal. 19. 4. which is meant of the day and the night. This is then the alluſion, As the day and the night ſpread ouer the whole world, ſo the Apoſtles were ſent to preach ouer the whole world. Againe, Galat. 4. *Paul* alludeth to *Agar* and *Sarah*, in which place he ſheweth, that as in *Abrahams* familie was the image both of the true Church and malignant Church, the one perſecuted of the other: ſo like ſhould be the eſtate of the Church continually euen vnto the end. In like manner the author to the Hebrues vſeth an alluſion, that as God reſted the ſeuenth day from the workes of the creation: ſo we alſo ſhould reſt from the workes not of ſinne, as theſe men would haue it, but of our calling. For this *Adam* ſhould ſo haue done, though hee had not ſinned, and therefore it is not meant of reſting from ſinne. Thus wee ſee, where the Chriſtian Bee gathereth honey, there the hereticall Spider ſucketh poyſon, who affirmeth, that in this life they reſt from ſinne, and here they haue their heauen.

Of their arguments drawne by conſequence out of the Scripture.

Obiect. The Sabboth vnknowne to the Gentiles, ergo, ceremoniall.

How the morall and naturall lawe differ.

And thus much for thoſe reaſons, which are out of the very words of the Scripture: now of thoſe arguments which are drawne by conſequence out of the Scripture. Their maine reaſon is this, which deceiueth many: *That which is graffed in mans nature, whereof the Gentiles were not ignorant, and which continueth to the kingdome of Chriſt at his ſecond comming, is morall: and that which was not naturall, vnknowne to the Gentiles, and laſted but vnto the firſt comming of Chriſt, was ceremoniall: but ſuch was the Sabboth, therefore the Sabboth is a ceremonie, and not a morall precept.* I anſwere firſt, that naturall and morall, which they make all one, muſt not be confounded. True it is, that our firſt parents had the law of God written in their hearts, before it was promulgated in the mount: whereunto, as wee ſaid, the ceremonies (ſeruing as rudiments for a time, and as appertinances) of the law were adioyned. And albeit the morall law be the explaining of the naturall law: yet it doth not follow, that that which is in the morall law, is no more then that which is in the naturall law. We know our firſt father *Adam*, beſides the law of nature, had the Sabboth in expreſſe words giuen him: and although he had the great bookes of Gods workes, yet hee had the Word and Sacraments alſo: both which were without his nature, and had them not in his owne nature. So the things here ſpoken renew that which was giuen, beſides that which hee had by the law of nature. The Gentiles then can no more by the light of nature ſee the true Sabboth of the Lord, and the time wherein hee will be worſhipped, than the pure meanes and manner which the Lord hath appoynted for his worſhip: and therefore both Papiſts, Heretikes and Gentiles, are as well deceiued by ignorance in this obſeruation of the fourth Commandement, as they be in the ſecond. Againe I may anſwere, that in ſome manner both the ſecond and fourth Commandements are engraffed in mans nature. For neuer any were found ſo prophane, which would not graunt that God ought to bee worſhipped, and that not onely inwardly but outwardly alſo by meanes. And the Gentiles by the inſtinct of nature would acknowledge, that as there was a God to be worſhipped, ſo there ſhould be ſome time which ſhould be ſequeſtred from other buſines, and ſhould be beſtowed on matters concerning the worſhip of God. But to diſcerne aright what theſe meanes be, wherewith the Lord will be ſerued, and what this time is which the Lord will haue for his honour, the Heathen were ſo farre off, that how many nations ſo many heads, how many heads ſo many kindes of religion. The Gentiles, whoſe vaine traditions were but diſordered imitations of *Moſes* lawes, which they had heard of, had indeede their holie daies, which not being vſed in faith by reaſon of their ignorance of the word, could nothing

thing pleaſe God. Yea wee may reade how ſtrictly and ſuperſtitiouſly the Gentiles kept their holie daies: ſo that with all other they agreed after a ſort in this generall poynt, that there ſhould be both appoynted meanes, and certaine ſet times for the worſhip of God. Againe, it is like that the Gentiles were not ignorant of the law of faſting, as may appeare by the Niniuites: but how to order it aright to the glorie of God, they were altogether ignorant, becauſe they wanted the word. Wherefore herein wee count the true glorie of Chriſtians to conſiſt, that the Lord hath giuen vs the truth, and hath not left vs to our owne inuentions in the meanes of Gods worſhip: and herein is Chriſtian dignitie, that as we haue the manner of our religion preſcribed of God himſelfe; ſo we haue alſo the time, which hee for that purpoſe hath himſelfe ſanctified. It followeth not then, becauſe the Sabboth is not ingraffed in mans nature, therefore the Sabboth is not morall, becauſe in trueth neither were the lawes of the meanes of Gods worſhip, nor of faſting ſo ingrafted, although in ſome manner they were. Their reaſons by conſequence are either from the old Teſtament, or from the new. Their argument from the old Teſtament is this: Wee reade not, the law of the Sabboth was put in practiſe before the law was promulgated in mount Sinai: therefore it is not morall but ceremoniall. This is no good reaſon, we finde it not written, therefore it was not. For ſo they may argue againſt faſting, and many other things which were vſed, and yet the practiſe of them not left in writing. Who can diſallow of mariage and of ſpouſals? doe not the Gentiles, the lawes ciuill, and the Romane law approue them? and yet what record haue we left concerning theſe things in writing before the law? Looke into the hiſtorie of the Kings and Iudges, in the bookes of the Chronicles, where you ſhall finde mention made but once of the Sabboth, and wee haue it once commanded by precept, Gen. 2. 2. and commended by practiſe, Exod. 16. 26. in which place the man of God ſpeaketh in the preterperfect tence, *Behold how the Lord hath giuen you the Sabboth.* Their ſecond reaſon is drawne from the ſtreightnes of the law to be executed (Exod. 35. 2, 3.) on him that gathered ſticks, which they ſay muſt not be inioyned vs. Concerning this, it maketh no more againſt the morall obſeruation of this precept, than the other ceremonies did againſt the other precepts, whereunto they were ioyned. The Iewes being in their nonage had rules peculiar to themſelues, with theſe we are not intangled: howbeit they had other generall cõmandements, which being common to vs with them, appertaine ſtill vnto vs. As for example, to teach our children the commandements of the Lord, appertaineth to vs, Deut. 6. 7. but to binde them vpon our hands for a ſigne, and as frontlets betweene our eyes, appertaineth to the Iewes: to burie the dead belongeth to vs, but to enbalme them with ſpices, who had not ſo cleere a teſtimonie of the reſurrection, belongeth to the Iewes. Is not the law of murder as well enioyned vs, as to the Iewes? yet we may eate blood, which they could not. We ought to be as temperate as they, yet we may eate the fatnes of meate, which was forbidden them. And ſo in all the commandements the morall obſeruation belongeth to vs as well as to them, the ceremoniall keeping, to them and not to vs. And the ſame we conclude of this place concerning the fire making on this day.

Rom. 3. 1. 2. Pſal. 147.

The firſt obiection.

Anſwere.

The ſecond obiection.

Anſwere.

What things appertaine to the Iewes only, and what to vs with them.

Kindling of fire on the Sabboth day lawfull to vs.

Out of the new Teſtament they alſo gather two reaſons. Firſt, they ſay it is not mentioned nor vrged ſo much in the new Teſtament, as are the other precepts. I anſwere, this is no good reaſon: but is rather to be returned to the Anabaptiſts, who reaſon, that the iudiciall lawes are not to be vſed, becauſe they are not vrged. Nay rather looke what the holie Ghoſt hath ſet downe more ſparingly in the old Teſtament, he hath more fully and plainly ſupplied it in the new Teſtament, and what thing the law containeth more fully, that the Goſpell handleth more ſparingly, becauſe the Lord in his heauenly wiſedome would not trouble vs much with one thing. But we know it is named, Matth. 12. and 24. Mar. 2. Ioh. 5. Act. 20. 1. Cor. 16. and 16. Reuelat. 1.

Out of the new Teſtament.

The firſt obiection.

Anſwere.

The ſecond argument is this: The Apoſtles changed the day, which (ſay theſe men) they neuer would haue done, had it been morall. I anſwere, it was neuer commanded nor appoynted what one certaine day ſhould be kept among ſeuen, but that there ſhould be obſerued a ſeuenth day: which being kept, it is ſufficient, and the law remaineth vnuiolated. And yet we permit not, that any man at his pleaſure ſhould now change this day. For that which the Apoſtles did, they did not as priuate men, but as men guided by the ſpirit of

The ſecond obiection.

Anſwere.

God, they did it for the auoyding of ſuperſtition, wherewith the Iewes had infected it. Againe, as the Iewes vſed the other day, which is the laſt day of the weeke, becauſe it was the day wherein the Lord made all things perfect: ſo the Apoſtles changed it into the day of Chriſt his reſurrection, who was the beginner of the new world, on which day wee receiued a more full fruite and poſſeſſion of all the benefits in Chriſt his conception, birth, life and death. Beſides, this was the firſt day of the creating of the world, wherein the Lord drew light out of darknes. Laſtly, the holy Ghoſt is ſaid on this day to come downe vpon the holy Apoſtles. So that this day doth fitly put vs in minde of our creation to bee thankfull to God the Father, of our redemption to be thankfull to God the Sonne, and of our ſanctification to be thankfull to God the holy Ghoſt.

A ſpeciall vſe of the Lords day to remember three great benefits.

Change of the day.

Now if any can alleadge more effectuall or equall reaſons vnto theſe, hee may alter the day, ſo it be with the conſent of the Church. Wherefore the equitie of the law remaining, it is not abrogated. Circumciſion, as we haue ſhewed, is conſidered two manner of waies, either as the ſeale of faith, Rom. 4. or as a ſigne of that circumciſion, which wee haue in Chriſt made without hands. In this manner conſidered it is ceaſed, as it is a ſeale of faith it remaineth, not the ſame in forme and manner, but the ſame in effect. For although we haue not the ſame helpe of our faith, yet we haue a helpe. The Iewes had Sacraments moe in number, but we more excellent in ſignification. Though we haue not many Sacraments and holy daies, yet wee haue two Sacraments, and one day more effectuall, than all they were which the Iewes had. We ſee therefore in trueth no reaſon as yet, why we ſhould not obſerue the Sabboth as morall.

Of the obſeruation of the Sabboth.

Thus hauing confirmed the doctrine of the Sabboth by the holy Scriptures, and proued that there is a morall vſe of the ſame, as well for vs as for the Iewes; and hauing anſwered all the contrarie obiections, that might ſeeme to make againſt this doctrine: it followeth now according to our firſt diuiſion, that wee ſhould ſpeake of the obſeruation of the Sabboth it ſelfe, ſhewing how it is kept, and wherein it is broken. For both theſe are expreſſed in the Commandement: wherein is ſet downe the affirmatiue, to teach how to keepe it; and the negatiue, to ſhew how wee breake it. Firſt then wee will ſhew, how the Sabboth ought to be kept: then afterward we will declare how it is broken. Where it is ſaid in the beginning of the precept, *Remembr to keepe holie:* and in the end thereof, *the Lord hallowed the Sabboth:* ſo that it is not ſimply ſaid, Remember to keepe: but, *to keepe holie:* neither is it ſimply mentioned, that the Lord left the ſeuenth day, but *bleſſed the ſeuenth day and hallowed it.* Hereby is inſinuated vnto vs, that in this day wee ſhould grow in loue towards God, and tender affection to our brethren, we are taught that then wee keepe the Sabboth aright, when wee vſe it to that end for which it was ordained, that is, when wee vſe in it (as we haue before ſhewed) thoſe exerciſes, whereby we may bee the more ſanctified, and God the more glorified both on this, and in the other daies of the weeke. Theſe exerciſes be ſuch, as are either priuate or publike. The publike exerciſes are twice at the leaſt to be vſed euery Sabboth, and they be theſe. Firſt the word read and preached: then prayers feruently made with thankeſgiuing, ſinging of Pſalmes, reuerend adminiſtrations of the Sacraments.

How the Sabboth is truly kept.

Note.

Reading and preaching.

And firſt for the reading and preaching of the word wee reade, Nehem. 8. 8. *And they read in the booke of the Law of God diſtinctly, and gaue the ſenſe, and cauſed them to vnderſtand the reading.* Alſo we may ſee this in the practiſe of the Apoſtles, Act. 13. verſ. 15. *And after the lecture of the Law and Prophets, the rulers of the Synagogue ſent vnto them, ſaying, Ye men and brethren, if ye haue any word of exhortation for the people, ſay on.* And as the Miniſters did reade and preach the word, ſo it was the practiſe of the Church to heare, as Eccleſ. 4. verſ. 17. *Take heede to thy foote, when thou entreſt into the houſe of God, and be more neere to heare, then to giue the ſacrifice of fooles.* And it is ſaid, Nehem. 8. 3. *The eares of all the people hearkened vnto the booke of the Law.* And concerning praying, thankſgiuing, and ſinging, the Prophet of God vſeth a vehement exhortation to the Church, Pſal. 92. 1. *Come* (ſaith he) *let vs reioyce vnto the Lord: let vs ſing alonde to the rocke of our ſaluation. 2. Let vs come before his face with praiſe: let vs ſing loude vnto him with Pſalmes.* And Pſal. 65. 1. *O God, praiſe waiteth for thee in Sion, &c.*

Now

Now for the Sacraments generally we are to marke, that as in the time of the law the ſacrifices were moſt vſed on the Sabboth day: ſo our Sacraments ſucceeding the ſacrifices are then moſt to be frequented. As for the ſupper of the Lord, it appeareth Act. 18. 1. Cor. 11. (as it ſeemeth) that it was adminiſtred euery Lords day, although now adaies the miniſters may not ſo doe, for the great ignorance and carnall ſecuritie of people. For the adminiſtration of Baptiſme, although there be no expreſſe places of the ſcriptures ſhewing the practiſe of it on this day: yet there are many good reaſons agreeable to the word, which will proue the ſame. Firſt, we know Circumciſion was vſed on that day, and therefore Baptiſme which is come into the place of Circumciſion, is to be vſed on the Sabboth day. Againe, Baptiſme is a publike action of faith, whereby a member is to be receiued into the Church, and therefore the praiers of the whole congregation ought to be made for it: all muſt be hereby put in minde of the benefits which they haue reaped by Baptiſme, and ſo make a double profit of their preſence hereat.

The great ignorance and carnall ſecuritie of the people muſt cauſe vs 1. to be more wary whom we admit to the Sacraments. 2 Baptiſme.

Now ſeeing olde and young, men and women, maſters and ſeruants, fathers and children, cannot ſo generally and conueniently meete on the weeke daies, by reaſon of their callings, as they can on the Lords day, their buſines ſet apart: it ſeemeth by good reaſon that the Sabboth is the fitteſt day for this Sacrament. Againe, if the Lord in his infinite wiſedome & goodnes commanded Circumciſion to be vſed on the eight day, both for the auoyding of ſuperſtition, if any tied the grace of God to the outward ſigne, as alſo for a ſufficient time, wherein the children might gather ſome ſtrength to the cutting off of their fleſh; why were it not a thing requiſite, that Baptiſme ſhould be deferred to the Lords day, both for the remouing of their ſuperſtitious opinion, who thinke the children dying vnbaptized to be but damned; and alſo for the better enabling of the child to be dipped in the water, according to the ancient manner and pure nature of Baptiſme? Wherefore for theſe cauſes Baptiſme cannot be denied to be a publike dutie of the Sabboth. Concerning priuate exerciſes on the Sabboth, they are either going before the publike, or following after, or comming betweene. The duties going before are either in examining our ſelues, or ſtirring vp of our ſelues. The examination of our ſelues cõſiſteth partly in ſurueying our eſtate paſt, and partly in conſidering of our preſent condition: in ſurueying our eſtate paſt, we are to call to minde either what ſins the weeke before we haue committed, to the more humbling of our ſelues in prayer: or we muſt remember, what graces of God in our ſoules, what benefits of God on our ſelues or in our friends we haue receiued, to the better prouoking of our ſelues to thankſgiuing: in conſidering of our preſent condition, we are to examine how we ſtand affected, what meaſure of faith, repentance & godlines is in vs: if there be any ſpecial want or occaſion of publike praier, we muſt craue the praier of the Paſtor & congregation: if any peculiar cauſe of a ſolemne thankſgiuing be offered, we muſt giue the preacher & people word of it: as alſo if there be occaſion of ſome want, we are to pray for the miniſter, that his mouth may be opened, to make ſome happy & holy ſupply by the word of it. How requiſite this examination is, our ciuill practiſes may declare. We ſee worldly thriuing men, if not euery day, yet at the leaſt once in the weeke they ſearch their bookes, caſt their accounts, conferre with their gaine their expences, and make euen reckonings, whereby they may ſee whether they haue gained, or whether they haue loſt, whether they are before hand or come ſhort: and ſhall not we much more, if not once a day, which were expedient, yet once in the weeke at the leaſt, call our ſelues to a reckoning, examining what hath gone frõ vs, what hath come towards vs, how we haue gone forward in godly proceedings, or how we haue gone backward, that if we haue holy increaſes, we may giue thankes and glorie to God; if we come ſhort, wee muſt humble our ſelues, and endeuour the weeke following, to trauaile with our ſelues the more earneſtly to recouer our former loſſe. This examination had, wee are further to ſtirre vp our ſelues before we come to the publike exerciſes. This conſiſteth in reading, meditating and praying, whereby we may prouoke a ſpirituall appetite the more hungerly, deſiroully, and louingly to reſort to the congregation. How neceſſarie this is, the long and woefull experience of non proficients in the ſchoole of Chriſt, doth lamentably ſhew. For what is the cauſe why in the praiers of the Church we ſo little profit? what cauſeth the word

Children dying before baptiſme

Priuate exerciſes on the Sabboth.

Preparation to obſeruation of the Sabboth.

Examination.

Non proficients in the Church.

to be of ſo ſmall power with vs? whereof commeth it that the Sacraments are of ſuch ſlender account with vs? Is it not becauſe we draw neere to the Lord with vncatechiſed hearts, and vncircumciſed eares, without prepared affections, and vnſchooled ſenſes: ſo that we come vnto and depart from the houſe of God with no more profit, then we get at ſtageplaies, where delighting our eyes and eares for a while with the view of the pageants, afterward wee vainely depart? If we at any time are to entertaine ſome ſpeciall friend or ſtately gueſtes, it is ciuilitie to auoide all things noyſome, and to procure all things handſome in our houſes: and ſhall we not thinke it Chriſtiantie at ſuch times as the Lorde hath made ſpeciall promiſe to viſit vs, and to become our friendly gueſt, to purge the loathſome affections of the heart, and diſpoſe our ſoules in ſome holy order for his entertainement? Are wee ſo diligent to preſent our ſelues on the Sabboth in our beſt attire, becauſe then we ſhall come before the whole cõgregation: and ſhal we be negligent to attire our ſoules, ſeeing wee are to appeare before God and his Angels? Doe wee outwardly profeſſe this day to be a more ſolemne time then any other day of the weeke: and ſhall we in inwarde practiſe denie the ſame? Wherefore in this holy preparing of our ſelues, wee are to imitate the wiſedome of worldly men, who hauing a ſute to the Prince, or ſome noble perſonage, which hath not that happie ſucceſſe and iſſue, which was hoped for, by and by beginne to call themſelues to account, to conſider with themſelues in what circumſtance they failed, whereby leſſe circumſpectly, and leſſe aduiſedly they attempted their enterpriſe, accuſing themſelues of folly, and vnconſiderate dealing in their cauſe, whereby, as wofull experience teacheth them, their requeſt fell to the ground. Vnto theſe men herein we muſt not be vnlike, when in dealing with the Lord we profit not ſo much by hearing, reading, praying, or any other publike exerciſe, as wee ſhould: neyther muſt we ſticke to reaſon with our ſelues, and to condemne our ſelues as faultie, eyther in omitting ſomething to be done, or committing ſomething to be vndone, before we addreſſe our ſelues to our publike duties.

Simile.

Now that this examining and ſtirring vp of our ſelues may the better be done, it is requiſite (contrarie to the long and lothſome practiſe of the moſt part of men) that we riſe earely on the Sabboth day. We ſee yõg men will riſe earely to reſort to mariages, to feaſtings, to goe a maying, to ringing of bels, or ſuch like vanities: the Papiſtes will breake their ſleep, that more timely they may haue their Maſſes, and popiſh practiſes: the heretikes alſo to attende on their vaine reuelations, will recouer ſome time by early riſing: all which are to our ſhame, that for holy and heauenly exerciſes, to ſerue the Lord in ſpirit and truth, will redeeme no time, whereby the Lord his Sabboth may be the better ſanctified: but on the contrary, by bathing our bodies in our beds on that day more then on any other, as perſwading our ſelues too great a libertie therein, wee make it a day of our reſt, and not of the Lords reſt.

To riſe earely on the Sabboth day.

The Iſraelites are ſaid to haue riſen very earely to their idolatrie: the Prophets are reported to haue ſtretched out their hands betimes in the morning. Wherefore for ſhame of the one, for the imitating of the other, let vs ſtirre vp our ſelues more earely on the Lord his day, as making the Sabboth our delight, Eſay. 58. whereby we may be no leſſe carefull to beſtow the firſt fruits of the day and the ſweetnes of the morning in the pure ſeruice of God, then Idolaters in their idolatrie, young men in their vanities, worldly men in their couetouſnes, and heretikes in their hereſies vſe to doe. If we thus ſhall examine our ſelues in our ſinnes committed, and gifts of God receiued; if we ſhall humble our ſelues for the one, and be thankfull for the other; if we ſhall ſuruey our wants, pray for our paſtors, prepare our ſelues, and vſe all theſe exerciſes in wiſedome, and riſing earely, vnleſſe vpon ſome ſpeciall cauſe or weaknes, requireth rather our wholy keeping of our beds, then our vpriſing, let the experience of the after fruits and good increaſes of the publike exerciſes ſpeake, and let triall report, if the word be not more precious, our prayers more powerfull, our receiuing of the Sacraments more effectuall, more profitable vnto vs. Now concerning thoſe exerciſes which follow after, or come betweene thoſe publike meanes, they are either for the increaſe of faith and repentance to make the publike means more profitable to vs, or the exerciſes of loue, whereby we may ſhew ſome fruit of the other. The exerciſes

Exerciſes after and betweene the publike.

of

of faith and repentance are reading, comparing of things heard, examining and applying them to our ſelues, praying, thankſgiuing, & meditating. Firſt, I ſay, after our publike hearing we muſt priuately giue our ſelues to reading of thoſe things eſpecially, which when we heard, we did not ſufficiently vnderſtand: alſo to the comparing of place with place according as they were alleaged, to the better trial of the doctrine receiued, & more eſtabliſhing of our faith therein. To this end we muſt vſe priuate praier for a ſound iudgement & pure affections, that the Lord would vouchſafe to worke that vpon our affections, which in iudgement we haue receiued. Neither muſt we forget to be thankfull, in praiſing of God and ſinging of Pſalmes for thoſe things, whereby we either ſee our knowledge to be bettered, or our conſcience touched. To theſe we muſt ioyne meditation either about the meanes of our ſaluation, or about the works of God: vpon the meanes, as in accompting with our ſelues, what things being read and preached chiefely did touch and concerne vs, what ſpeciall feelings, and comforts the Lord gaue vs in our praiers, what increaſe of faith in God his promiſes, and of repentance in purpoſing a new life we had in the Sacramentes, that thus we may make a priuate and peculiar vſe of the publike and general means. About the works of God partly concerning thoſe proprieties which are in himſelfe, as his mercy, iuſtice, wiſedome, truth, power and prouidence, partly concerning his creatures, and works of his hands, wherein he hath left certaine impreſſions and qualities neceſſarie for our vſe, and profitable for our inſtruction. For the former, the practiſe of the Prophet and dutie of all good profeſſors, Pſal. 92. doth ſufficiently ſhew, that it is one ſpeciall worke of the Sabboth to cõmend and declare the kindnes of the Lord, to reioice in the works of his hands, to praiſe his truth & to ſhew forth his righteouſnes. In which Pſalme ỹ man of God proteſteth that the works of God are only glorious to the godly, & how the vnwiſe & wicked mẽ cannot conſider of God his works, nor diſcerne his iudgements, becauſe they meaſure the cõdition of men by their preſent eſtate, not looking either how God hath dealt before, nor conſidering how that though the faithful ſeeme to wither, & to be cut down by the wicked, yet they ſhal grow again & floriſh in the Church of God, as the cedars doe in mount Lebanon. Now as with the exerciſe of the word we haue the ſacramẽts to ſtrengthen our faith: ſo with the meditating of the workes of God we are to ſtrengthen our ſelues with the beholding of God his creatures, as the heauens and the ſcope, beautie, and continuall courſe thereof, and the earth, which ſhould haue beene all as pleaſaunt as the garden of Eden, if *Adam* had continued in his innocencie, whoſe worke as it was by the light of nature to view the creatures of God, ſo alſo is it our worke by the light of Gods grace and holy ſpirit to doe the ſame. To this ende the Propheticall king, Pſal. 19. ſetteth downe the exquiſite workemanſhip, proportion, and ornaments of the heauens, ſaying, *The heauens declare the glorie of God, and the firmament ſheweth the works of his hands, 2. Day vnto day vttereth the ſame, and night vnto night teacheth knowledge. 3. There is no ſpeech nor language, where their voice is not heard. 4. Their line is gone forth through all the earth, and their words into the ends of the world: in them hath he ſet a tabernacle for the Sunne. 5. Which commeth forth as a bridegroome out of his chamber, and reioyceth like a mighty man to run his race. 6. His going out is from the end of the heauen, & his compaſſe is vnto the ends of the ſame, and none is hid from the heat thereof.*

Meditation.

Meditation concerning Gods workes.

The Prophet Eſay. chap. 1. 2. 3. ſaith, *Heare, O heauens, and hearken, O earth, &c. The oxe knoweth his owner, and the aſſe his maſters crib: but Iſrael hath not knowne: my people hath not vnderſtanding.* In which place we are ſchooled of inſenſible creatures, how we ſhould do our dutie vnto God. Wherefore it is good to conſider, how in ſixe daies we haue had our beaſt obedient vnto vs, & how diſobedient we are to the Lord. O God how haue thy creatures attended on vs, when wee ſpake to them, they heard vs, when we did whip them, they followed vs, in al our buſines they attended on vs, & yet wee haue not liſtened to thee calling vs by thy word, we haue not profited by thy chaſtiſements, nor attended vpon thy cõmandemẽts. The ſtork, ſaith the Lord by *Ieremiah* the prophet, knoweth his time, but my people knoweth not me. And experience may make vs bluſh to ſee, how the birds againſt the ſtormy winter can conuey themſelues vnto warmer climates vntil the ſpring time, and man alone either vnſenſibly doth not foreſee, or vnaduiſedly will not auoide the perilous times to come. To conclude, Matth. 16. 2. 3. our Sauiour Chriſt reprehendeth the folly

Conſider howe obedient in ſixe daies the beaſts haue beene vnto vs, and on the ſeuenth how diſobedient we be to God.

follie of Phariſees, ſaying, *When it is euening, ye ſay, Faire weather: for the skie is red. 3. And in the morning ye ſay, To day ſhall be a tempeſt: for the skie is red & lowring. O hypocrites, ye can diſcerne the face of the skie, and can ye not diſcerne the ſignes of the times?* True it is, that this ſpirituall vſe and holy meditation of the creatures of God ſhould be our whole life: howbeit becauſe our diſtractions in our lawfull and ordinarie callings will not permit this ſo fully in reſpect of our finite nature, wee muſt remember on the Sabboth day to vſe a recouerie, and by Chriſtian diligence to make recompence for our former negligence herein. And in ſo heauenly a varietie, which both by precept and practiſe wee haue receiued of our forefathers for this purpoſe, wee ſhall much profit and ſet forward this exerciſe, if in wiſedome of the ſpirit we endeuour to frame our meditations eſpecially about thoſe things, whereof by reaſon of our callings, in reſpect of our countries, in conſideration of the ſeaſons of the yeere wee haue moſt ſpeciall occaſion offered. Now if by reaſon of ſome dulnes or deadnes, by the corruption of nature and ſecret puniſhment often incident to the deareſt children of God, we cannot ſo reuerently, cheerefully & comfortably do theſe dueties required by our ſelues alone, we may humbly vſe the remedy, which by the communion of Saints the Lord in this caſe hath prouided, that ſo frequenting the holy companie of the godly, learned and zealous, vnto whom the Lord hath giuen greater libertie both of graces and of ſpirit, wee may bee humbled in regard of our owne wants, and take the ſupply by them and in them, that if we cannot eyther for ignorance or blockiſhnes read the things heard, compare the places by publike miniſterie receined, pray for the fruit of them; if wee bee not able to refreſh our ſelues with conſidering the workes of God: then we muſt attend vpon the reading, conferring, and praying, thankſgiuing, ſinging, and meditations of others; that ſo at the leaſt we may either haue our iudgementes cleered, or our affections better ſtirred vp. Neither muſt wee bluſh or bee abaſhed to acknowledge our wants vnto our brethren, but with all humilitie earneſtly deale with them, and enquire of them, how they can compare and reconcile the places deliuered, how they can amplifie it by meditation, how they feele their affections renued, how they can frame a prayer of it, how they can gather of the creatures and workes of God ſome fruitfull matter of thankſgiuing, that by their godly participation wee may haue eyther our ignorance helped, or our infirmities relieued. For vndoubtedly this is the cauſe, why ſo many doe rather in ignorance and deadnes beare the Sabboth as a burthen, euen in that they are aſhamed by asking the helpe of others to bewray their ignorance, or diſplay that corruption of nature, which indeede they ſee and feele themſelues. Againſt which worldly and carnall ſhame wee muſt fight, if euer wee will triumph ouer that endleſſe ſhame of the wicked, and prouoke our ſelues by that holeſome and mutuall ſocietie, which becommeth the children of God, either for the increaſe of ſpirituall gifts, or for a charitable ſupporting of the infirmities one of another. And theſe briefly be the exerciſes of faith and repentance, whereby we may either ſtirre vp our ſelues, or be ſtirred of others.

To auoid dulnes and deadnes in the priuate exerciſes of the ſabboth, ſeeke to the communion & fellowſhip of the godly.

Now it remaineth to intreate of the dueties of loue, becauſe the Lord his Sabboth is not a day of knowledge alone, but of loue; not onely of hearing the word by preaching, but alſo of doing the word by practiſing: and theſe dueties either reſpect the perſons of our brethren, or they concerne ſuch things as are about our brethren. The things concerning their perſons, are either in regard of their ſoules or of their bodies: the exerciſes reſpecting the things that are about them, are either appertaining to their goods, or to their credite. The dueties vnto the ſoules of our brethren, are to teach the ignorant, to bring ſinners to repentance, to bind vp the wounds of them that are afflicted in ſpirit, to comfort the weak, to ſtrengthen the hands that fall downe, and the knees that are readie to faint, to ſtirre vp them which be dull, to admoniſh the vnruly, to confirme the faith of them that beleeue, to encourage them in weldoing, which haue begun well, and to rebuke the wilfull offenders. And though theſe ſhould be the exerciſes of euery day, yet eſpecially they belong to the Sabboth, wherein we make a ſupply of the wants, which we haue on the weeke daies. The duties of loue required to the bodies of our brethren, are the viſiting of the ſicke, the relieuing of the impriſoned, the helping of the poore and miſerable, the feeding of the hungrie,

Of the duties of loue.

gry, the cloathing of the naked, the comforting of the diſtreſſed, the beſtowing of our goods on them that are needie.

In the primitiue Church as they did euery Sabboth receiue the Sacrament, ſo they laid ſomething downe to the vſe of the poore, which they did both to giue ſome thankefull teſtimonie how the Lord the weeke before had bleſſed them, as alſo to ſhew ſome godly token of their pitie to their afflicted brethren. Concerning the exerciſes of loue towards the credit of our brethren, if we ſhall heare of any ſecret reports tending to the diſcredite of others, we muſt not onely carefully ſuppreſſe it, but wiſely endeuour to recouer their former credit. This requireth heauenly wiſedome both to admoniſh the author of euill reports, as alſo to ſignifie vnto the man euill ſpoken of, what hazard and ſhipwracke of his good name is pretended: yet ſtill concealing the perſon, and vrging the report, that if the partie be guiltie, he may the ſooner ſtep out of his ſinne, the Lord hauing charged ſuch a warning peece againſt him; or being guiltleſſe, that he rather ſeeke to profit by the rumor, then to purſue the author. But alas, the ſinne of our age hath not onely brought in the ignorance, and baniſhed the practiſe of this Chriſtian duetie: but alſo which more is, in ſtead of healing, wee wound the credit of others, and it is hard to diſcerne whether there are moe willing to report euil, or not vnwilling to heare euill reports of others. Who ſeeth, not the common profeſſion of our Sabboth to be a table talking and vaine babling of the infirmities of others, toſſing to and fro the credit of our brethren as a tennis ball: and this not onely vſed among brainſicke and vnſtable women, whoſe tongues labour of ſome greater infirmitie, but alſo of men, who vndiſcreetly either ſet abroch, or draw out to the full meaſure and paſt meaſure the diſcredit of their neighbours, ſo that they are ſo farre from ſaluing ſuch ſores, and ſtopping ſuch breaches, that they lanch deeper and roade further, then any haue done before them.

Collections for the poore on the Sabboth.

To diſgrace others by reports

„ Pſal. 15. 3.
„ *Note.*
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Furthermore, in all theſe exerciſes both publike and priuate, both concerning faith, and the duties of loue, both with our ſelues and with others, two things eſpecially of vs muſt be obſerued. Firſt, we muſt at night trie our hearts, with what trueth, with what care, and with what ſinceritie we haue done theſe things: becauſe as God abhorreth hypocriſie in euery thing, ſo eſpecially he cannot abide it in his owne worſhip. Secondly, we are to examine our ſelues, with what profit either to our ſelues or to others, with what comfort, with what increaſe of good things we haue beene conuerſant in theſe duties, that we reſt not in the worke wrought, but that we may offer vp the fruites of our holy increaſe in a good conſcience to the Lord. The firſt thing then is to trauaile with our harts for ſincerity, becauſe though generally all the commaundements require ſpirituall obedience, yet thoſe more peculiarly which immediatly do binde vs to our God. This we ſhall doe, if we do the duties of faith faithfully, the exerciſes of repentãce carefully, & the duties of loue louingly. On this manner then may we expoſtulate with our ſelues: Hath the Lords increaſe of mercy brought me a daies increaſe of holines? how is my knowledge increaſed, my affections touched, my faith ſtrengthened, my repentance renued, the loue of the Saints in me confirmed? How did the word pricke my heart? how were my affections quickned by praier? how much was my faith ſtrengthened in the Sacraments? Hath the Sabboth beene our delight? are wee neerer to God in faith and repentance? are wee neerer our brethren in loue and beneuolence? are we better affected to the glory of God? is ſinne more grieuous vnto vs, then it hath beene? If it be, giue God the glory in Chriſt; if not, let our loſſes cauſe vs to make ſom godly recouery in time to come. Theſe things little thought of, is the cauſe why for the moſt part and almoſt generally we reſt in the ceremoniall vſe of the Sabboth. Now let vs conſider a little of the goodnes of God in giuing ſo holy a varietie of good things, the conſideration wherof partly may humble vs, and partly comfort vs. For in ſo rich & princely viciſſitude, though we do many things, yet ſome duties priuate or publicke, with our ſelues or with others, may be left vndone; if we do the outward actions, we faile in inward affections: and this ought to humble vs. Howbeit, we may here alſo ſuck out ſome comfort, to the more alluring of vs to theſe holy exerciſes, in that though we be weary of one exerciſe, we may refreſh our ſelues with another; if we profit not by one, we may profit by another: ſo ỳ if we be altogether void of delight, & reap no profit at al, we can not

Two things in theſe duties to be obſerued.

Sincerity in all duties.

Outward actions without inward affections.

„ not but excuſe the Lord, and accuſe our ſelues. For if we cannot thriue in priuate exerciſes,
„ we may gaine by the publike meanes; if we can finde no delight by our ſelues, we may ioyne
„ with others; if we cannot profit by reading, we may profit by praying; if not by praying,
„ then by meditating; if not by meditating, then by conferring; if not by conferring, yet by
„ ſinging; if not by ſinging, yet by viewing the creatures of God; if not by theſe, then by
„ teaching, admoniſhing, and viſiting of others; if not herein, by ſuffering our ſelues
„ to be taught, admoniſhed and inſtructed of others. Wherefore as in a ſolemne banket
„ furniſhed with diuers meates, the weakeſt ſtomacke not liking one diſh, may refreſh
Simile. it ſelfe with another, vnleſſe the appetite be altogether gone: ſo in this heauenly varietie the Lord hath prouided, that the moſt weake may comfort his conſcience, if not with our ſpirituall daintie, yet with another, vnleſſe it be ſo ſickly, that it is altogether graceleſſe, and voide of hope of recouerie, which the Lord in his mercie keepe from vs. And thus hauing ſhewed what is commaunded, let vs goe forward to thoſe things which are forbidden.

Howe the Sabboth is broken. The Sabboth (we ſay) is broken either by generall impediments and lets, whereby we cannot ſanctifie the day: or elſe by thoſe euill fruites, which follow the not keeping of the ſame. For as there be two things commaunded, to wit, reſt, and ſanctification of the reſt: ſo two things are forbidden, namely, labour and trauaile, ſo farre as either they hinder the ſanctifying of the Sabboth, and the prophaning of the Sabboth reſt. Firſt of the impediments of ſanctifying of the Sabboth, which in their owne nature are indifferent, we muſt know, that as the furtherances of this ſanctification are commaunded, ſo the hinderances are forbidden: and as reſt is ſo farre commanded, as maketh to the ſanctifying of the day; ſo our workes are not ſimply forbidden, but ſo farre forth as they be hinderances to the holy obſeruation of the ſame. And theſe be either lawfull workes, or lawfull recreations and pleaſures. And therefore, as we ſay in the Commaundement going before, that all vaine, light, vſuall and accuſtomed othes are forbidden, and yet affirme, that all ſuch othes are commaunded, as are taken vp in the defence of God his glorie, our brethrens welfare, or in any other caſes of waight and importance; when the things muſt needes be known, and otherwiſe then by an oth cannot be knowne: ſo we ſay in this precept, all vſuall affaires on the Sabboth are here forbidden, and we grant, that if theſe fall out for the glorie of God in the preſeruation of his creatures neceſſarily to be done, or ſo, as they may enable vs the more to any duties of the Sabboth, then they are not onely not forbidden, but alſo more ſtreightly enioyned vs. And therefore as no others creeping vnder pretence are allowed, but ſuch as are waightie, likewiſe we permit no workes of pretended neceſſitie, but ſuch as in that they cannot be done the day before, nor the day after, are for the former conſiderations neceſſarily required. And whereas the Lord doth not onely giue leaue to draw the oxe or the aſſe out of the ditch to preſerue their liues, but alſo to leade them to the water to make their liues more comfortable to them: ſo we permit not onely things needfull to the life of man, but alſo things conuenient to the vſe and comfort of man, as the dreſſing of conuenient meats, whereby a man may be made more cheerefull in the duties of ſanctification: ſo that both in vſing them we refreſh and not oppreſſe our ſelues, and in preparing them we vſe the time before, after, or betweene the publike exerciſe. But as God hath permitted this leaue: ſo we on our parts are to take heede that we abuſe not this libertie. For when the Lord is ſo equall, liberall, and fauourable in granting and pardoning our neceſſitie, and furthering our conueniences; he will not doubtleſſe leaue vnpuniſhed the greedie gaine-ſeekers, which vnder the forge of neceſſitie, abuſe their libertie and his liberalitie. The lawfulnes of which permiſſion is taught vs by Chriſt himſelfe the faithfull interpreter of the law, and that not only by precept, but by practiſe. For in that he healed the ſicke, and cured the diſeaſed on the Sabboth, allowing the people on that day to reſort vnto him, he ſheweth how things concerning the glorie of God are lawfull to be done on the Sabboth. And we ſee in that the law permitted the leading of the oxe to the water, how things conuenient are not at that time vnlawfull, ſo that they be not abuſed, or oueruſed.

VVorkes howe farre forbidden on the Sabboth.

The dreſſing of meates on the Sabboth.

Things forbidden on the Sabboth. This moderation prefixed, let vs ſift more narrowly the things that are forbidden. Theſe are either the workes of our calling, or lawfull recreations. The workes be ſuch, as either

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are more vſuall in the ſixe dayes, or being but at certaine ſpeciall times in the moneths or yeers vſed leſſe vſual. Firſt concerning the workes hauing their ordinary courſe in the weeke dayes, as plowing, ſowing, vſing of handicrafts, and ſuch like, there is no queſtion, and the moſt prophane perſon will not call them into queſtion, but it is taken as granted, that theſe workes muſt giue place to the worſhip of God, that men being freed from them may be the more ſanctified. And theſe things are flatly forbidden in the law and in the Prophets, who would not ſuffer a burthen to be caried on the Sabboth, by which one worke they did more ſecretly point at all the reſt. But the words of this commandement are a ſufficient demonſtration of this matter. Who ſo then make the Lords day a packing day for his earthly buſines, either in making it a cuſtome to haue their ſeruants follow their callings, or trauaile in their affaires, or elſe when they themſelues will doe that that day, which they will not doe at other times, when in ſpirituall diſpoſing of their buſines they might prouide better, they are prophaners of the Sabboth, and ſhal be iudged for contemners of this law. And whatſoeuer theſe kindes of profeſſors pretend in word, and brag of knowledge and Chriſtian libertie, they cloake their ſin vnder religion, and draw the curtaine of Chriſtian profeſſion to couer the leudnes of their vnchriſtian conuerſation, and ſo liuing as beaſts they ſhall die as beaſts, or worſe then beaſts, in that they ſhall goe to the hels, when the beaſts ſhall goe to the earth. It is too too lamentable, that in a Chriſtian common-wealth, where Chriſt and none before Chriſt is to be preferred, where the fruite of ſo many yeeres, teaching this dutie, ought to be ſhewed: that men as Heathen, who neuer knew of the creation of heauen and earth by God, or neuer heard of the redemption of man by Chriſt, or neuer taſted of the ſanctifying power of the holy Ghoſt, nor at any time vnderſtood of the myſterie of the Trinitie, ſhould make no conſcience of the Sabboth, but onely vouchſafe it worthie of a ciuill dutie.

But ſome will pretend a more vſuall neceſſitie in certaine and peculiar callings, of which as they ſay, ſtandeth a further queſtion, as among makers of coale, and iron, Heardſmen, Sheepheards, Carriers, Drouers, and traffique men, all which indeed haue great and laborious callings: yet muſt we ſay, and hold this ground, that in theſe and like ordinary callings, the ordinance of the Lord doth not hinder the good order of man, but they are ſo ſubordinated the one to the other, as if we giue to each of them their time and their place, the workes of man may be vſed, and yet the worſhip of God preferred: becauſe as our callings ſerueth to Gods worſhip, ſo Gods worſhip ſanctifieth our callings. True it is, that the Lord requireth not only the worſhip of the Sabboth day, but alſo of other week daies either priuatly at the leaſt, or publikly, if our callings ſo permit: and howſoeuer we deny not vnto theſe men ſome larger libertie on the ſixe daies, yet they muſt not be exempted from the duties of the Sabboth day, which generally is laid vpon all men, and eſpecially on theſe men, whoſe labours as they are the more troubleſome and continuall in the weeke dayes, ſo they ought the rather to reſt on the Sabboth dayes. And ſeeing they will not diſcharge themſelues of the like graces with other men concerning their creation, redemption, and ſanctification, if they make not a ſupply on the ſeuenth day for their libertie in the ſixe daies, they are inferiour to the condition of beaſts: for the beaſts on that day haue their reſt, and they haue not. Beſides in pretending ſuch excuſes, they openly bewray their want of ſpirituall wiſdome. For there is no ſuch calling: but if they were as wiſe to God, as they are politike in increaſing their riches, they could tell how to diuide their times and ſeaſons for the eaſing of their bodies, and refreſhing of their ſoules on the Sabboth. And here men are to be charged with looking to their ſeruants. For the commandement is flat and expreſſe: euen *thou and thy ſeruant*. It is not ſufficient for men to come to the Church themſelues, but they muſt bring their ſeruants alſo. The Lord ſaw how men would be ingenious in deceiuing their owne ſoules, by not bringing their charges and families with them to the congregation: who notwithſtanding being created, redeemed and ſanctified, are as highly indebted to the worſhip of God as the maſters. But let them not beguile themſelues, for the blood of their ſoules ſhall be required at their hands, who being too lordly and tyrannous gouernours, make their ſeruants either equall to beaſts, or worſe then beaſts, caring for nothing but for the world, neuer thinking on hell, whereunto they are haſtening.

Whether it be hard for ſome callings to keepe the Sabboth.

Of ſeruants.

Of ſhepheards, heardſmen, &c.

This law doth here alſo attach Sheepheards, and Heardſmen, Bakers and Brewers, which kinde of men if thou haſt retained, then art thou charged to bring them to the houſe of prayer as well as thy ſelfe. For God hauing made them men, would not that thou ſhouldeſt vſe them as beaſts for thee; neither muſt thou abuſe his trauaile to make him like the oxe, whereon he tendeth. But worldly wiſe men will prouide by changing of their places, that their buſines may be done cheerfully: and why then ſhould they prouide for the worſhip of God ſo careleſly? Againe, if Sheepheards and Heardſmen can finde meanes to go to faires and markets, if they can picke out time to goe viſit their friends: why may they not alſo prouide to heare the word of God on the Sabboth day? Well, be not deceiued, God is not mocked. Looke how a man ſoweth, ſo ſhall he reape. In ſome places Brewers and Bakers pretend great neceſſitie. If it be ſo, then our generall rule permitteth a libertie, but yet on this manner: if they cannot diſpatch their buſines on the ſixe dayes, they ſhould riſe betimes on the Lords day, that they may doe all they haue to do with as little loſſe as may be: and if they muſt needes begin their worke againſt the day next after the Sabboth, let them doe it as lately in the euening as they can, that at the publike exerciſes they be not interrupted nor drawne away. Thus much therfore we ſay, that as we preſcribed in the other callings, ſo for milking of kine, making of beds, and dreſſing of meates, as for trauailers, Bakers and Brewers, that their buſines, if it be neceſſarie, muſt be done either early in the morning, or lately in the euening.

Bakers and Brewers.

Mariners and Poſts.

There are two kindes of calling of more difficultie, the one by ſea, the other by land, the one of Mariners, the other of Poſts. For men being on the ſeas, cannot come conueniently to the publike places of religion, and in ciuill matters there are often great neceſſities and vnknowne to priuate men. Concerning the firſt, we ſay they are either in neceſſary affaires, or they are not; if not, they are to be counted as flat breakers of the Sabboth; if they be in their lawfull and neceſſary callings, the times muſt be ſo diuided, that their bodies may be eaſed, and their ſoules refreſhed. Howbeit, if the preſent neceſſitie grow to be more violent, then holds the generall rule of things that cannot be done before or after. To this we adde, that in ſome reſpect, becauſe the Mariners haue intermiſſions by reaſon of their oft changing, there might be meanes appointed for the worſhip of God priuately. For there be viciſſitudes of labouring ſpent in quaffing, drinking, and ſleeping; which leiſure they might haue as free for the worſhip of God priuately, as any on the land. Beſides the proportion of ſixe and ſeuen obſerued, that they may doe ſome one day in ſeuen, which they ſhould doe on the Sabboth it ſelfe. For then the Lord accepteth the equitie of the law, when vpon neceſſitie we cannot obſerue the preſcript time of the law. Furthermore, when their ſhips lie at roade and at anker, when they either are ſtayed by tempeſt, or mend their tackling, or waite long at hauens for their traffique, then what time hath before been loſt, it is now to be redeemed; if it be not at the ſet times, yet as we ſaid, at ſome times obſeruing the proportion of the law. Thirdly, if they were as prudent in heauenly things, as politike in earthly, though they cannot ſo conueniently haue acceſſe to the publike meanes, yet in the whole companie (for feare of pirates they goe for ſtronger fence many together) by a generall contribution they might allow a Miniſter among them. Againe, conſidering that the Mariners are either ſuch as be of the richer ſort, or ſuch as be of a meaner condition; we ſay, that the richer and more wealthy Merchants ſwimme ſo in their gaines, as if they haue but hearts to pay the tithe of their increaſe, they may not onely conueniently finde a Miniſter in the ſhip, but alſo liberally prouide for the worſhip of God on the land. As for the poorer ſort, if they cannot offer an oxe, let them offer a turtle doue; if they cannot offer a doue, let them offer a little fine wheate flower: I meane, if they cannot prouide a graue preacher, yet at the leaſt, they may procure ſome good man to reade the holy word of God vnto them, to deliuer the plaine and pure ſenſe of the ſcriptures to them, and to helpe them in prayer and other holy exerciſes of religion. For if they can in their ſeuerall ſhips maintaine a guide skilfull in ſeafaring to conduct them in their nauigations, then by a generall purſe they may farre more eaſily ſuſtaine the charges of a teacher, who in great dangers may ſtrengthen and comfort them, in all eſtates may guide and ſafegard them to the hauen of heauen. Fiftly, in reſpect that they haue greater bleſſings on the ſeas, receiue greater

Mariners.

Note.

Preachers by ſea.

Simile

teſtimonies

teſtimonies of Gods fauour, taſte more bountifully of Gods power in imminent and feare-full daungers, and more liberally haue experience of his prouidence in their marueilous preſeruation, then their brethren on the land, I thinke they ought not to be leſſe zealous, but more carefull of the worſhip of God, then others on the land. Though then the preſcript forme of the law cannot alwayes be vſed, and yet the proportion of the law may be obſerued: and ſeeing God is the Lord of the ſeas as well as he is the gouernour of the land, he is no leſſe to be worſhipped in the one then in the other: and yet the want of this his worſhip hath diſtinguiſhed the ſeafairing men from others by their monſtrous prophanenes, and bruti ſh irreligiouſnes. And yet in that this euill is not ſo generall, but that euen in that calling there are ſome that feare the Lord, it is manifeſt that the fault is not in the calling, which in it ſelfe is lawfull, but in the corruptions of the perſons, who are degenerated into an helliſh atheiſme. *The prophanes of many ſeafairing men.*

Now concerning Poſts thus much briefly: Either the Poſts trauaile on the Lords day vpon neceſſitie, or without neceſſitie. If they goe on the neceſſarie affaires of the land, and ſuch as by forelacking would be more dangerous, and the ſpeedie diſpatching of them would be more profitable to the whole bodie of the realme, the libertie is permitted, and is greater or leſſe according to the grauitie and ſlendernes of their affaires: but if they haue no neceſſitie, the rule of God his lawes take hold on them. Howbeit for the moſt part ſubiects are not ſo preciſely to iudge of them, becauſe princes matters are not knowne to all men: but they are rather to pray, that both the princes heart may be right herein, and that the Lord would moue them euermore to vſe thoſe wayes which are moſt conuenient. *Poſts.*

And thus much generally of the vſuall workes of our calling. It remaineth to ſpeake of thoſe workes which haue not the ordinarie courſe of the weeke dayes, but are neuertheleſſe vſed at certaine ſet times and ſeaſons, as Faires in certaine moneths and quarters of the yeere, as the ſeeding in the winter and in the ſpring time, and the harueſt in ſummer and in Autumne. Hereunto we may adde ſpeciall iourneyes taken in hand not vſually, but extraordinarily, and the gathering of Saffron at the time of the yeere. All which things haue their ſeuerall ſeaſons, and are vnnaturally thruſt on the Lords owne times, howſoeuer men haue pretended a neceſſitie, and fleſh and blood hunting after libertie, diſputeth to the contrary. First as for Faires and Markets, which by politike, wiſe, and worldly men on the Lords daies are maintained, it argueth the want of godly wiſedome where they be vſed, becauſe without any preiudice to the worſhip of God they may not conueniently be obſerued. For if no neceſſitie, profit, nor pleaſure could cauſe the Papiſts to haue their Faires on their Chriſtmas day, Eaſter day, holy Thurſday, and Corpus Chriſti day; then it is a ſhame for vs, that in truth and zeale ought to goe before them, to defile the Lords day herewith: yea I adde, it is intolerable, becauſe a firme ſtatute and ciuill law enforceth a plaine inhibition of all ſuch worldly conuents and aſſemblies on that day. Theſe Faires are for the moſt part either ſolemne marts and of greater continuance, or petie markets and of leſſe reſort: if they be more ſolemne markets, then the continuance of the gaine in the weeke dayes may eaſily affoord the Lord his right on the Sabboth dayes: if they be the petie markets, then they are within the compaſſe of ſeuen dayes, and they may be vſed on the ſixe dayes betweene the Sabboths, not charging the Lords day with them. *Of Faires and Markets.*

Concerning ſeeding time and harueſt, we haue heard them on the Sabboth by expreſſe words forbidden in Exodus. And here one thing maketh me to marueile, why men pleade rather for the libertie of the harueſt, then of the ſeeding time, when the time is for the one and for the other, and he that reſtrained the one, reſtraineth the other: yea and there is more wiſedome and leſſe labour required in the ſeeding, and there is leſſe need and more labour vſed in the reaping time. And yet many thinke it ſtrange to ſow and plow on the Sabboth day, who make no conſcience to mow, reape, and cart it on that day. But here to the commandement let vs ioyne the promiſe. If we be careleſſe to prouide for the worſhip of God, the Lord will eaſe himſelfe of caring for vs. But, if we firſt ſeeke the kingdome of God, and his righteouſnes, all theſe things ſhall be giuen vnto vs. And in truth the neceſſitie of the harueſt rather chargeth vs with many moe duties on the Lords day, then diſchargeth vs *Seed time and harueſt.* *Blindnes of men.*

How we ought more carefully to obserue the Sabboth in the harueſt, then any other time of the yeere.

of any one. Firſt the labour of the ſixe dayes at that ſeaſon is ſo great, as men cannot conueniently giue themſelues to the worſhip of God either publikely or priuatly, and in that reſpect eſpecially in that time they are to make conſcience of the Sabboth, wherein they muſt endeuour to make ſome godly ſupply for their former defects. Vnder this we may 2 couch another reaſon. Although greater poſſeſſors haue larger libertie in the works of this calling, yet haue they ſeruants and cattell, which at harueſt time eſpecially labour: for whoſe good and eaſe ſeeing the Lord hath prouided in euery Sabboth, we cannot without vnmercifulneſſe to the creatures, and the controlling of God his ordinance, in theſe buſie times eſpecially, denie our ſeruants and cattell their reſt, becauſe they had then moſt neede 3 to ceaſe on the Sabboth day, when they moſt trauaile on the weeke daies. Againe, experience teacheth vs, that if the weather in this quarter of the yeere be more vnſeaſonable, men are then moſt readie to vnclaſpe their hold on Gods prouidence by their carnal diffidence. 4 Againe on the other ſide, if the times are more temperate, and the fruites of the earth more abundant, then we ſecurely hide our hearts in the earth, and tying our affections to our enlarged and ful fraught barnes, we vomit out our ſurfetting conceits with the rich man, and ſay, *O my ſoule take thy reſt, thou haſt ſtore laid vp for many yeeres*: and ſo we burie our ſoules in the abundance of our increaſe. But what is it to haue a handfull of corne, and to gaine therewith a viall of the wrath of God? What doth it helpe, when the Lord either to correct our ſinnes, or make triall of our faith, doth ſend foule weather, that a man ſhould blot out the print, and rub out the marke of Gods worke with ſuch contemptuous diſobedience? Ought we not rather in ſuch a ſcarcitie, as the Lord appointeth by *Ioel*, to erect a new Sabboth in prayer and faſting, then to pull downe the old Sabboth by toyling and labouring, that the Lord ſeeing our repentance, might ſtay the windowes of heauen, and ſurceaſing from his puniſhment might leaue ſome bleſſing behinde him? Now therefore to cure our diffidence, to helpe our impatience, and to correct our couetouſnes, as alſo to witnes our ſubiection to the bleſſed will of God, the Lord often ſendeth this triall in the time of harueſt. Againe, if according to the largenes of Gods liberalitie we may enlarge our taidour, if as the Lord reacheth out his benefits to vs, we ought to reach out our obedience vnto him, at what time of the yeere doe men more abundantly receiue God his mercies then now? When the prouidence of God commeth to the iſſue, and groweth to a perfect accompliſhment, when the earth is readie to trauaile and to bring forth of her bowels, whatſoeuer by the bleſſing of God it hath before receiued and conceiued, & conſequently at what time is required of vs a greater meaſure of thankſgiuing, and when doth the Lord more deeply charge vs with a care of his worſhip, then when he doth as it were ſurcharge vs with the weight of his benefits? If then either the commandement of God may binde vs, or the promiſe of God touch vs, either the toyling of our bodies may pitie vs, or the diſtractions of our mindes may moue vs: if either the wants of our ſoules may inforce vs, or the benefits of God rauiſh vs, we ſhall confeſſe, that though at all times carefully, yet at this time of the yeere moſt carefully and ſpecially we ſhould prouide for thew orſhip of God, the refreſhing of our ſoules, and the relieuing of our bodies. Beſides, if the calling of iuſtice, which for the worthines of it is more neceſſary; if the tilling of ground, which is a thing more needfull, on this day ſtoope and ſurceaſe, to giue place to the worſhip of God; then reaping and carting, for which neither dignitie nor neceſſitie can ſo wel be pretended, muſt needes ceaſe: and better it is that man ſhould reape ſomewhat leſſe of his priuate gaine, then that ſo deepe a wound ſhould be ſtriken into the ſides of Gods publike glorie, and more conuenient it is that a few ſhould ſmart, then a great many ſhould be offended. And yet true it is, that our axiome of neceſſitie hath it vertue as well at this time, as at another. Howbeit, I hope, I needs not here put you in minde of the diſtinction of neceſſitie preſent and neceſſitie imminent, the one granted, the other denied. A preſent neede requireth a preſent helpe, as an houſe being fired, our aide forthwith is required: for that God in this caſe hath ſubordinated vs as his Bailiefes and Lieutenants for the preſeruation of his creatures. But, if we preſuppoſe and forecaſt dangers to come, God maketh mens doings dotings, and infatuateth their deuiſes, for that ſeeing he openeth & ſhutteth the windowes of heauen and the cloſets of water, ſeeing he can make the heauens as braſſe, and the earth as iron,

Simile.

Double neceſſitie.

iron, and ſendeth the firſt and the latter raine: ſo theſe things are not in our hands, but in the Lords power, who either proueth our faith, or puniſheth our ſinnes, and trieth vs whether we will ſerue him more ſparingly when he puniſheth vs, or more ſecurely when he ſpareth vs.

The other queſtion following is of gathering Saffron. If men be wiſe and prouident to ſerue God, the Saffron grounds, I thinke, may alſo be ſo kept, as that there will be no ſuch loſſe as worldly men pretend. But if the nature of it be ſuch, as ſome do affirme, that on that day it periſheth, if it be vngathered, on which day it commeth forth; then I do thinke, that by the law of neceſſitie this thing happening, it may be gathered on the Sabboth: yet with theſe conditions, that as many gather as can conueniently be gotten, that no publike exerciſe of the worſhip of God be omitted, that their minds be holy and ſpiritually occupied that gather it. Now if ſome will obiect, that there is ſomewhat in the order of nature, which fighteth with the ordinance of this law: I anſwere, for as much as this thing commeth on the Lords day but ſeldome times, that therefore it is not a thing ordinary, but as a worke of neceſſitie. Now to fold vp this queſtion, we required in gathering that we ſhould be ſpiritually minded, which they may ſhew by giuing it a marke of ſeparation, that is, that they beſtow it on the poorer, if they be of the more wealthie ſort: if they be of meaner condition, yet they may impart ſome thing to their more needie brethren, as teſtifying thereby that they ſeeke not their gaine, but the glorie of God. *Of gathering Saffron.*

It remaineth briefly and in a word to ſpeake of trauailing, which if it be ordinary and vſuall, is in no caſe lawfull: but if it be extraordinary and neceſſary, as often it happeneth to Lawyers, or Phiſitions, then according to the neceſſitie it is more or leſſe permitted. We ſee that many Papiſts will not ſtirre out on their Saints daies, whereby is detected the want of our ſpirituall loue, which make no conſcience to ceaſe on the Lords day. And ſo the religion deuiſed by man findeth better entertainment and a further practiſe, then that which was ordained by God. If any man obiect the loſſe of his liuing, if he ſhould not labour on this day, I oppoſe againſt that the loſſe of God his glorie, and that with this interrogatorie, whether the miſerable pelfe of man ſhould not giue roome to the immortall glorie of God. And experience confirmeth the trueth of Gods ſpirit, that in vaine men riſe early, and ſo late take their reſt, in vaine they build and take ſo great paines, when the Lord denieth the bleſſing. And what were it to bee rich in policie, and poore by God his diſpleaſure? What though the bagge be heauie, and their conſcience is troubled? What if they be rich with men, and poore with God? Againe, who is it that ſo diſpoſeth of his iournies and his affaires? ſo as ſome making conſcience of their Sabboth, are in their iournies in one day better proſpered, in their affaires in one houre more furthered, then many others contemning the ordinance of God are in many houres, and in many dayes? Who directeth men to be prouident in their ſales and bargainings? Who beſotteth and infatuateth others? Who ſendeth a man, that not for a ſimple deſire of gaine, but for a ſingle care to walke in his callings vſeth the trade of buying and ſelling, moe chapmen in one houre, then an other man hath in an whole day, whoſe heart is inflamed, whoſe eyes are inkindled with louing gaine, and looking for profit howſoeuer it come by hooke or by crooke? Men aſcribe this to chance, and ſo they oft by the iuſt iudgement of God receiue a blanke, that is, truſting to the blind world they receiue not ſo much gaine, as will acquite their charges. Can men trauaile day and night by ſea and by land, and that for a thing tranſitorie, and will they retch out no houres for the defence of God his worſhip? Doe thy feare theeues, if they inlarge their iourney for the keeping of a good conſcience; and are they not afraide of theeues, when for their worldly affections they can trauaile early and late. Becauſe herein the terror of their owne conſciences will preach more forcibly to them, then I can ſpeake, I will leaue them to that practiſe of the man of God, which is vſed Nehem. 12. *Of trauailing.*

And thus hauing ſpoken of the workes of our callings, now wee are to ſpeake of the workes of our pleaſures. Concerning the lawfull recreations of this life, which Chriſtianitie doth permit and not forbid (for of vnlawfull pleaſures being alwayes out of ſeaſon, and eſpecially on the Sabboth, we haue nothing to ſay) whether they may haue place and time on the Lords day or no, here is the queſtion. In this part of the treatiſe, I ſay, we doe not *Of the workes of our pleaſures.*

ſpeake of prophane and idle pleaſures, but of them which bring ſome further vſe after they be vſed, and which are permitted by the word of God, ſo meaſure in them may be vſed, and they be ſanctified vnto vs by the word and by prayer. And yet euen for theſe we dare not giue the time conſecrated to God, vnto playing and pleaſures. Neither are we curiouſly to frame any exquiſite diuiſion in this matter, but firſt we will conſider of the feaſts and bankets accuſtomed on this day, and afterward of other recreations and exerciſes at that time frequented and vſed, which though in their time, place and perſons they are not vnlawfull, yet at this time on the Lords day we denie them to be lawfull. As for feaſts, we may part them into loue feaſts, Church feaſts, and ſumptuous feaſts, which carie with them ſome further expences and larger liberalitie, as are thoſe which are vſed at mariages, at the admitting of men into their ciuill offices, or elſe are taken vp for ſome ſpeciall benefits receiued, or ſome extraordinarie iudgements remoued, or ſome other cauſes like vnto theſe, as when men carying ſome port and countenance in the common wealth, according to their degrees and callings, at ſome times doe ordaine.

Of feaſting and banketing.

Touching theſe ſolemne and ſumptuous feaſts, thus much we affirme briefly. Such as on the Lords day inſtitute ſuch ſolemnities, and ſtuffe euery office, and bumbaſt euery corner of the houſe with men and women, are to be admoniſhed duly to conſider of that, which is reported of *Dauid* both in the hiſtorie of the Kings, and in the booke of the Chronicles, who hauing a vaine deſire and ſuperfluous appetite, would not deferre, but longed to taſte of the water in the well of Bethlehem a well fenced citie, and from whence water could not be conueied by hand, without ſome ieopardie to them that fetcht it. Wherefore three of his moſt worthie men haue this buſines aſſigned them, to the compaſſing whereof their liues were hazarded. At their returne, grace making his after fruites better then the former, after better deliberation vſed, he powred forth the water on the ground, ſaying, God forbid that I ſhould drinke the blood or the liues of theſe three men: ſhewing thereby both his offence in ſending them, and the free mercie of God in ſauing them. Wherefore (excepting the eſtate of princes) for as much as theſe pompous preparations cannot conueniently be vſed on the Sabboth without the hazard of mens ſoules, as in that diuers offices in noble families require diuers perſons to performe diuers duties, and ſo that which is a day of reſt, is made a day of toyling. The equitie of the not kindling of a fire muſt binde Chriſtians, although the ſanction doth not conſtraine them. Whereas the Iſraelites of an inch of libertie would take an ell, for a childiſh inſtruction this thing was reſtrained them. And although we haue a further libertie to kindle a fire, for as much as we are in colder countries then the Iſraelites were: yet the equitie of the law muſt teach vs, that we ought not to turne this libertie to be a ſeruant of our wanton deſires, or to foſter carnall licentiouſnes, and hinder the worſhip of God.

2. Sam. 22. 15. 16.

Obiection.

If it be demaunded, whether this day be fit for mariage or no: I anſwere, it is, becauſe on that day as it is a day of reioycing, there is a more lawfull libertie of ſpeech, and a more liberall vſe of cheerfull behauiour. Howbeit, let them not on that day, if they marrie, make their ſolemne cheere: but ſeeing they may haue a conuenient companie ſome other day, let them either both marrie and feaſt ſome other day, or marrie on the Lords day, and feaſt another. And if it be demanded, whether loue feaſts may be kept on this day or no. I anſwere, there is difference betweene loue-feaſts and ſolemne feaſts. And if men were as wiſe, as they were in the times of Poperie, they would be politike to finde out ſome meanes to prouide for the glorie of God, and yet not altogether neglect the conuenient furniture for their table. I am not to appoint, neither doe I vndertake to preſcribe how meate ſhould be prepared, or how offices ſhould be diuided: yet by experience I can giue teſtimonie of ſome who for their religion bare credit in the Church, and for their authoritie carie ſome countenance in common wealth, and yet on the Lords day haue their tables both Chriſtianly and worſhipfully furniſhed without any hinderance of the worſhip of God at all, notwithſtanding the number of their daily retinue and ordinary familie is great. It is one thing to prouide feaſts of intertainement more then competent, and another thing to vſe loue-feaſts nothing leſſe then is conuenient, the one oppreſſing and diſabling vs to holy exerciſes, the other refreſhing and enabling vs to the duties of religion.

Now

Now concerning the exerciſes and pleaſures of the body, leauing al vaine paſtimes at all times vnlawfull, but moſt eſpecially on the Sabboth, and to ſpeake of ſuch recreations, as in themſelues are lawfull, and may lawfully bee vſed of the children of God in their time and place; as thoſe of ſhooting, training vp of ſouldiers, and ſuch like, all which their pleaſures carie a profite either preſent or in time to come, to the Church or commonwealth, we denie not ſimplie then their places, but thinke them conuenient, and commendable with the teſtimonie of the holy Ghoſt: 2. Sam. 1. where *Ionathan* is commended of *Dauid* for his ſhooting. Howbeit, the Sabboth day is no fitte time for theſe vſes, which we will ſhew briefely. Firſt we muſt know, that the Lord hauing forbidden the works of our ordinarie calling, which carie with them a more ſpeciall promiſe of profite and warrant of reward in their time, forbiddeth alſo lawfull pleaſures: becauſe if the vſe of thoſe be forbidden, beeing lawfull and neceſſarie for the vpholding and maintaining of mans life, then theſe things not ſo needefull, though conuenient for recreation, are much more inhibited. And this we ſhall ſee more plainely, if we remember that reſt is ſo farre commanded, as it is an helpe and furtherance to ſanctification, and labour ſo farre is forbidden, as it is an impediment of the ſame. In regard whereof, if pleaſures be no leſſe lets and impediments to the hallowing of the Sabboth, then bodily and ordinarie labours; then pleaſures haue no more libertie on the Lords day, then our outward workes. Furthermore, we muſt be circumſpect not to reſt in any drowſie or ſleepie ſecuritie of the fleſh: but in what meaſure ſoeuer wee detract from the ordinarie workes of our calling, in that proportion muſt we adde to the ſanctification of the day: not much vnlike to good Chriſtians, who beſtow on their ſoules whatſoeuer they take from their bodies. Which wiſedome and diligence though we vſe moſt carefully, yet for as much as we ſhall leaue as many duties vnperformed, as we ſhall haue performed, I ſee not what leiſure wee can lawfully lend to recreations. If any carnall profeſſor ſhall preſſe this thing more vehemently, mee thinketh he may bluſh at the defence of it, ſeeing this kinde of keeping holidayes in pleaſures and playing, was vſed euen of the Heathen, *who ſate downe to eate and drinke, and roſe vp to play*: firſt balacing their bellies with feaſts, and then refreſhing themſelues with play. Wherefore as we now denie Church-feaſts as imitations of the Heathen: ſo wee denie holy-day playes, as remnants of ancient prophaneneſſe.

Of paſtimes & recreations.

If trauell be forbidden in ſeede time and harueſt, much more pleaſures all the yeere long.

But if it be here obiected, that the Iewes had their ſolemne feaſts, muſicall inſtruments, and exerciſes of pleaſure, yet the men alwayes by themſelues, and the other ſexe by themſelues; not with that monſtrous mixture of men and women, which is a chiefe ſinne and arch-enemie to religion of our age, and that with holy Pſalmes made by *Dauid* and *Moſes*, not with vaine minſtrelſie vſed of prophane Atheiſts: I anſwere, as *Paul* ſpeaketh 1. Corinth. 13. of his owne perſon, that they being as children ſpake as children, they vnderſtood as children, they thought as children, being but in the rudiments: but wee becomming men, muſt put away childiſh things. Againe, the ſuperſtition of the Papiſts checketh this abuſe, who would admit none outward exerciſes on their Eaſter, Whitſontide, and holy Thurſday, at what times they thought a bird would ſcarſely build her neſt. Did not the Papiſtes breake their ſuperſtitious holidaies, and ſhall wee ſo prophanely pollute the Lord his Sabboth? Our Eaſter day, our Aſcenſion day, our Whitſontide is euery Lordes day: and therefore we ought to make a ſpecial care of ſanctifying of this day. What ſhall I ſay of the zeale of worldlings, which may controll by contraries the ſecuritie of our ſins? For all worldly men ſeeke neuer for pleaſure, whileſt profit doth drop; as wee may ſee in them that liue on Faires and Markets, as Chapmen and Inholders. So long as they hope to gaine a penie, how waite they, how diligent are they, how little play they, how buſie are they? And why? Forſooth it is their harueſt, it is their market, which (ſay they) they muſt attend vpon whileſt occaſion laſteth. Behold the policie and painefulneſſe of the world may teach vs, what wee ought to doe for our ſoules. Is not the Sabboth the harueſt time and market day for the ſoule, wherein wee ſhould gather in whileſt the Sunne ſhineth, wherein we ſhould be very diligent, whileſt our gaine is promiſed, wherein wee muſt prouide for a liuing and maintenance, and lay vp ſtore, laying all pleaſure aſide vntill the time to come?

The vncleane ſinne of dauncing.

And to returne to the Papiſts, what poſting prieſtes, what mumbled maſſes, what hunting praiers, what haſtie ſeruice had they, when any other ſolemnitie ſhould be vſed? What
Eſai. 58. then will ſome ſay, no vſe of recreations? I doe not ſimply denie profitable exerciſes, but what ſhall we do with them on the Lords day? If all our delight were in the Sabboth, if all our ſprings were in it, if we made it our chiefeſt ioy, what place ſhould or ought to be left
Obiection. to ſuch carnall delights, to ſuch fleſhly pleaſures? If any ſhall obiect, that it was not a neceſſitie to leade the oxe to the water, and yet it was lawfull, and therefore things conuenient in
Anſwere. ſome caſes permitted: men haue the vſe of pleaſures conuenient. I anſwere, that the oxe ſo led to water, is not to play and friske on that day, becauſe that may without detriment bee deferred, and the other cannot: and the pleaſures conuenient, as eating and drinking moderately, may on that day be vſed, in that without them followeth ſome detriment, and yet we permit not to play, which is a thing that without hurt may be forborne one day for Gods ſake, if without hurt wee can forbeare it an whole weeke for the worlds ſake. To be ſhorte, ſpirituall wiſedome may prouide both for the Lorde his worſhip, for our callings, and for the lawes. And like as in regarde of inconuenience, the politike lawes reſtraine bowling in ſome men, not that in it ſelfe it is meerely vnlawfull, but that for all eſtates for certaine cauſes it is not conuenient, in that they would detaine ſome from their callings: from which if they ſhould reſt, they ſhould incurre both the loſſe of better things, the miſpending of time, and hinderance of their honeſt gaine. In which reſpect of hindering better things, we denie playing on the Lords day.

Sicke perſons. Yet there may remaine a queſtion, whether ſicke perſons may haue their exerciſes on this day, or no? We anſwere, if they be extremely ſicke, it is a time of praying, and not of playing, according to the axiome of *Iames*, chap 5. If they be not ſo dangerouſly ſicke, they neede it not: for if they can buſie their hearts, hands, bodies and mindes about playing, then their late viſitation and the fruite of it ſhould rather cauſe them to refreſh themſelues with reading, ſinging, or a more liberall exerciſe of conferring with them that bee godly. And to knit vp this part, let vs remember in the former obiection drawne from the lawe of the Realme, that the ciuill law doth not ſo much permit the libertie, which good men know to vſe well, as it doth reſtraine the licentiouſneſſe, which euill men vſe badly: becauſe better it is that good men ſhould want their libertie, which they may do, then euill men ſhould be confirmed in their licentiouſneſſe, which they ought not to do: ſo that euill men may be made good, and good men are nothing hurt. And becauſe loue asketh not her owne, but is content for the good of others to depart from it owne libertie, though we could, which indeed wee cannot, vſe recreation without the hinderance of God his worſhip; yet we ſhould not vſe it being a griefe to the godlie, an offence to the weake ones, a matter of reioycing to the vngodly.

How the Sabboth is prophaned in thought, word, &c. The difference betweene the not ſanctifying and prophaning of the ſabboth. It remaineth in the laſt place to ſhew, how the Sabboth is prophaned either in thought, in word, or in deede. For there is a difference betweene the not ſanctifying, and the plaine prophaning of the Sabboth, in that the one is not altogether deſirous to breake it, the other hath no deſire at all to keepe it. Neither is the Sabboth onely broken by prophaneneſſe, but alſo by idle works, and not carefull keeping of it. Some prophane the Sabboth by corrupt iudgement, as Heretikes: ſome by a corrupt life, as carnall profeſſors; the one a high malice of Satan, the other a dangerous deceit of the diuell. When men too worldly minded, make the Lords day a day of riddance, a packing day, a counting day to make oddes euen with all men, but euen things odde with God. And it is the lamentable ſinne of our age, to preſſe the Lords ordinance and appointed day with al relicks of law matters; with the dregs of ancient quarrels, or new broched brawlings, with poſting to Iuſtices; not to be reconciled but to be auenged; not to finiſh, but to reuiue controuerſies, and to rub old iniuries vntill they bleed: ſo as that day that is ſanctified and ordained for loue, is a day of hatred; of a day of reconciliation, it is made a day of diſſenſion; and this cannot but proceede from a prophane ſtocke. Others as ſeeming more fauourable, though they make not this day a time of pampering of the fleſh (which is a time of purging the fleſh) yet they
Prophanation of the ſabboth. make it a day of palpable darkenes, which ſhould be a day of bright ſhining light: by hunting of beares, by haunting of playes, and ſuch like, that if they begin the day in the ſpirit,

they

they will ende it in the fleſh, receiuing ſome good motions in the morning, they burie them in the euening, and giuing the Lorde the forenoone, they recompence the diuell with the afternoone. Yea in ſome place the Lords day is the diuels day, being fraught with ſo many fraies, ſtained with ſuch filthie fornication, and burthened with the ſinnes which their ordinarie callings on the weeke dayes ſpue out, in that on thoſe dayes they cannot be frequented for want of company. Now whether we ſpeake of the not ſanctifying, or of the prophaning of the day, we affirme the Sabboth to be broken in thought, word and deed. *Thought.* For the whole law being ſpirituall, Rom. 7. and this being a principall part of that law, it muſt needes be that this precept, as well as the reſt, taketh vp as well the inner as the outward man. Beſides, it is a generall rule in the law, that whatſoeuer is vnlawfull to be done, the ſame is vnlawfull to be thought or ſpoken of: and looke in what meaſure the wicked actions of men are forbidden, in the ſame manner is the wicked affection and communication forbidden alſo. Many haue notwithſtanding made ſuch proceedings in ſinne, that *Word.* when they ſhould recken with their ſoules, they recken with their ſeruants, and when they ſhould make euen with their conſcience, they ſtrike euen with their chapmen, and yet perſwade themſelues of ſmall breach of the Sabboth, becauſe (as they ſay) they do but ſpeake a little with their tongue, and ſcribble with their pennes. Then wee muſt know, that as what we may doe, that we may talke of: ſo what we may not do, that may we not talke of. Wherefore laying aſide our filthie ſongs, our table talke of worldly matters, our carnal deuiſes and worldly compaſſes, which we are fetching in our thoughts, whileſt wee ſit in the congregation, our priuie diſcourſes of our ſucceſſe in our callings, and our politike diſpoſing of our weeke following; all which ſhut out of the doores better thinges, and ouerquell the vigour of good things. Wherefore as the nouriſhing of ill thoughts is at all times vnſeaſonable: ſo to harbour them on this day is moſt abominable. Many will temper their tongues, and ſtay their hands, but yet will giue ſome libertie to their hearts: as though the Lorde condemned not as well the hypocriſie of the one, as the wickednesſe of the other. Now we muſt remember to euery generall point to ioyne our particular practiſe, that wee may obtaine the bleſſings laid vp for the obedient, and auoid the curſes laid vp for the diſobedient: which the Lord aſſiſt vs in, for Chriſt his ſake our Lorde and onely Sauiour Amen.

The nouriſhing and harbouring of euil thoughts in our hearts on the Sabboth will deprive vs of all fruit of Gods worſhip.

FINIS.

NOTES OF OVR SALVATION.

LIkewiſe theſe be true notes of our ſaluation, when we ſearch the Scriptures, in them to finde Chriſt, and in him eternall life, as men ſearch for ſiluer and gold, Prouerb. 2. 4.

2 When wee eſteeme the word of God more then our appointed foode, Iob. chap. 23. verſ. 12. and couet ſo to be fedde with it that wee may grow thereby, 1. Pet. 2. verſe 1, 2, 3.

3 When wee are ſwift to heare, ſlowe to ſpeake, and ſlowe to wrath, laying aparte all malicioufneſſe, and the excrements of ſinne, and receiue with meekeneſſe the worde that is grafted into vs, that it may ſaue our ſoules, Iam. 1. verſ. 21. and obey from the heart vnto the forme of doctrine whereunto we are deliuered. Rom. 6. 17.

4 When

4 When we meditate in it day and night, Iosua 1. Psalm. 1. 2. desiring that all our actions, words and thoughts may be directed by it. Psal. 1. and 119.

5 If we long after the holy assemblies, Psal. 84. Psal. 122. 1. and make the Sabboth our delight, Esay. 58.

6 When the Ministers are most deare vnto vs, Act. 10. 16. Rom. 10. 15. and wee most ioyfully minister vnto them in all our goods, Gal. 6.

The necessitie of an vpright heart is thus by these consequents thereof proued.

1 WIthout it wee cannot assure our selues to be iustified and sanctified in Christ Iesus, Psal. 132. Heb. 10. 22.

2 Without it we cannot assure our selues that we haue truely repented vs of our sinnes, Ioel. 2. 12. Ezech. 18. 22. 23.

3 Without it we cannot assure our selues that our wayes doe please God, Psalme 119. vers. 1. 5. 10. 11. 80.

4 Without it we cannot heare Gods word fruitfully. Luk. 8. vers. 12. 16.

5 Without it we cannot pray vnto God acceptably. 1. Tim. 2. 8. Psalme 119. 58, & 145. and 66. 18.

6 Without it we cannot be assured that we are truely baptized. 1. Pet. 3. 21. Matth. 3. 8. Rom. 2. 29.

7 Without it wee cannot receiue the Sacrament of the Lordes Supper to our comfort. 2. Chron. 30. 18. 19. Psal. 4. 4. 5.

8 Without it we cannot fast. Dan. 10. 12.

9 Without it we cannot worship God at all truely. Ioh. 4. 24. Esay. 29. 13. Psalme 15. 2. Psalm. 24. 4.

10 Without it we shal neuer see God. Matth. 5. 8. *Blessed are the pure in heart, for they shal see God.* Psal. 15. 2. & 24. 4.

11 Without it we shall neuer receiue blessing from God, but looke for confusion and destruction. Psal. 125. vers. 4. 5. Psal. 119. vers. 6. & Psal. 80. Psal. 7. vers. 10.

Notes of a true and vpright heart.

1 WHen we are perswaded that God the Father, by the blood of Iesus Christ, and the working of the holy spirit doth cleanse vs from our sinnes.

2 When we are perswaded that the spirit proceeding from the Father and the Sonne, doth by the worde thus cleanse vs, and therefore make conscience of all things in the said word, without respect vnto mans aduise, counsell, or commaudement, without the same or contrary to the same worde of God. Respecting I say all the Commandements of God, without preferring one before another, labouring to know them, if we do not: and if wee do, to do after them according to the measure of grace we haue receiued.

3 When we are truely desirous, and labour to auoid all the outward occasions which might either bring on, foster, or bring vs backe to any sinne we haue fallen into, or may fall into hereafter.

4 When we mourne for the very first motions of sinne whereunto we haue yeelded, or we feare we may yeeld vnto hereafter.

5 When wee are desirous and labour to vse all and euery of those meanes, which God hath ordained in his word to bring vs vnto puritie of heart.

6 When we do all those former things as well secretly by our selues, as before others.

7 When in doing these things wee simply and singly seeke to approue our selues vnto God, without either looking for praise or profit, rebuke or losse from men, not seeking chiefly these outward things at Gods hands: but principally his kingdome and the righteousnesse thereof. Matth. 6.

FINIS.

A PROFITABLE TREATISE CONTAINING A DIRECTION FOR THE READING AND VNDERSTANDING OF THE HOLY SCRIPTURES: by Master *Greeneham.*

THose things which God hath ioyned together, no man may seuer asunder. Therefore preaching and reading of the holy Scriptures being of God ioyned together in the worke of our saluation, may not be seuered asunder. In all sciences, arts and trades, teachers and masters are requisite ordinarily for the sound learning and practising of them: wee must be perswaded much more that it is necessary to haue guides to goe before vs in the way to Saluation. That preaching is the most principall meanes to increase and beget faith and repentance in Gods people, must be graunted, Deuteron. 18.18. 33.10. Leuit. 10.11. Mal. 2.6.7. 2. Chro. 36.15. Esay. 50.5.7.8. 53.1. 55.10. 11. 57.19. 58.1. 61.1. 62.15. 6.7. Mal. 13. 3.28.19.20. Ephes. 4.11.12.13.14. Rom. 10.14. 15. 1. Cor. 1.21. 1. Pet. 1.23.25. And where this ordinarie meanes of saluation faileth, the people for the most part perish: Pro. 29.18. Hos. 4.6. 2. Chr. 15.13. Esay. 56.9. Mat. 15.14. Luk. 11.52. But that the reading of the Scriptures publikely in the Church of God, and priuately by our selues, is a speciall and ordinarie meane, if not to beget, yet to increase faith in vs. It is likewise proued, Deut. 6.6.11.18. Psal. 1.2. Ioh. 5.39. Mat. 14.15. Rom. 15. 14. 2. Pet. 1.19. Nehem. 8.8. Act. 13.15.15.21. The manifold fruit which comes of the reading of the Scriptures proue the same.

Preaching Gods ordinarie meanes to saluation.

Reading of the scriptures publikely in the Church.

Reading rather establisheth, than derogateth from preaching: for none can be profitable hearers of preaching, that haue not beene trained vp in reading the Scriptures, or hearing them read. Many inconueniences come from the neglect of reading, as that the people cannot tell when a sentence is alleadged out of the Canonicall Scriptures, when out of the Apocrypha, when out of the Scriptures, when out of other writers, that they cannot discerne when he speaketh his owne, or a sentence of the Scripture.

Againe reading helpeth mens iudgements, memories and affections, but especially it serueth for the confirmation of our faith: which may be proued by the example of the men of Berea, Act. 17.13. It serueth to discerne the spirits of men, 1. Iohn 4. to make sounder confession of our faith, to stop the mouthes of our aduersaries, and to answere the temptations of Satan and the wicked.

But because men sinne, not onely in neglect of hearing and reading, but also in hearing and reading amisse: therefore the properties of reuerent and faithfull reading and hearing, are to be set downe, which are these that follow: they be eight in number.

1. Diligence.
2. Wisedome.
3. Preparation.
4. Meditation.
5. Conference.
6. Faith.
7. Practise.
8. Prayer.

The three first goe before reading and preaching. The foure next come after them. The last

laſt muſt goe before, and bee with them, and come after them.

Diligence. 1 If diligence be neceſſarie in reading prophane authors, then much more in reading the Scriptures. Diligence maketh a rough way plaine and eaſie, and of good taſte, which otherwiſe is hard and vnſauorie. In our diligence wee muſt keepe an euen courſe, and not to be like thoſe who vpon ſome ſudden good motion, or by reaſon of ſome good company, or by reaſon of ſome good action draw neere, or for feare of danger, &c. reade for a time, and ſoone after giue ouer againe. Reade Pro.2.12.Mat.13.54.

2 With diligence muſt be ioyned wiſedome, which is in choiſe of { Matter. Order. Time.

Matter. For want of wiſedome, in the matter they reade, many ſinne in ſtudying other bookes before the Scriptures, and in the Scriptures in ſearching things not reuealed, and pretermitting things reuealed, as *Iohn* and *Iames* ſought who ſhould ſit at Chriſts right hand, and left hand: but they ſought not to come thither. And his Diſciples ſaid, Act.1. *Wilt thou at this time reſtore the kingdome to Iſrael?* not asking the meanes to come to the kingdome of heauen. And in things reuealed many will curiouſly and buſily ſearch for things not profitable, as genealogies, and careleſly neglect the things that are to be ſearched. And ſome ignorant how to reforme themſelues, will be talking of reforming the Church. And if the Preacher muſt giue milke to the weake, and ſtronger meate to the ſtronger Chriſtians: if he muſt thus applie his doctrine to the hearers, then much more the hearers themſelues muſt apply their owne reading to their owne capacities.

Order. Wiſedome is in order: as that men muſt bee firſt grounded in the principall pointes of doctrine: firſt we muſt lay the foundation and build vpon the ſame: alſo we muſt keepe an order in our readings, and not be now in this place, now in another: for order is the beſt helpe for memorie and vnderſtanding: he that readeth little after a good manner, profiteth more then he that readeth much otherwiſe: as he that limpeth in the way, doth better then he that runneth in another way, or out of the way. Therefore for want of order many reade much, but profit little.

Simile.

Time. Wiſedome muſt bee vſed in diſcerning the times: for wee muſt not reade alwayes, and doe nothing elſe, as ſome offending in the one extreme, are after driuen by Satan to the other. The Sabboth is wholy to be ſpent in ſuch exerciſes: on other dayes, in the morning, at noone, and in the euening, that is, when wee may redeeme the day from the workes of our calling, as *Dauid* and *Daniel* did pray at theſe three times, vnder which is contayned all the worſhippe of God. Wee muſt doe as much as wee can euery day, and no day muſt paſſe without line. *God hath made euery thing beautifull in his time.* Eccleſiaſt.3. verſ.11.

Nulla dies ſine linea.

3 Preparation followeth: If any man goe away without any profit, and eyther vnderſtandeth not, or vnderſtandeth amiſſe, want of preparation is the cauſe.

Preparation is { 1. In feare of God his Maieſtie. 2. In faith in Ieſus Chriſt. 3. In a good and honeſt heart, with a greedy deſire to eate vp Gods word.

Feare. In all apparitions God alwayes ſent feare before, as his apparitor, it ingendreth teachableneſſe, and meekeneſſe of minde, as we ſee in *Iſaac*, who (as it is ſaid) feared, and then hee ſaid, *I haue bleſſed Iacob, and he ſhall be bleſſed.* Wee ſee it alſo in the woman of Samaria, Iohn 4.7. and in the men Act.2. From want of this reuerent feare, commeth all checking of God his word, and that men dare bee ſo bolde with it: but they that feare *will bee ſwift to heare, and ſlowe to ſpeake,* Iames 1.19. and will *lay vp his worde in their heart,* with the Virgin *Marie.* Though they vnderſtand it not, though they kicke at the worde and ſpurne againſt it, yet if God once teach them with his feare, then will they acknowledge it to be the bleſſed word of God.

Feare commeth vpon men ſometime they know not how: and if then they goe to God, they ſhall finde ſome excellent bleſſing, either in hauing their vnderſtanding inlightened, or ſome good affections put into them.

This

This feare is in respect of God his maiestie and our owne corruption, to correct the pride of reason, and to controll our affections: and experience will shew, that when our reason and affections are tamed by miserie, calamitie, sicknes, and inward griefe, then we are very teachable. And when men erre, then the pride of their reason is punished, as in heretikes and prophane persons. Contrarily, God his good spirit resteth vpon the humble to cleere their vnderstandings: but they first crucifie their vnderstanding and affections, and offer them vp in a sacrifice to God. *How to attaine a cleere vnderstanding, sound iudgement, & and good affections.*

Faith in Christ is the second thing in this preparation, we must bring that with vs when we come to read, looking on him as on the Messiah, that must teach vs all things: he is *the Lion of the tribe of Iuda, to whom it is giuen to open the booke of God.* He opened the hearts of the Disciples going to Emaus. Preachers build hay and stubble, because they doe not onely glory in him, but doe seeke credit and preferment by preaching themselues. All heretikes differ amonge themselues, yet they all agree in this that they erre from Iesus Christ. 1. Cor. 2.

A heart prepared to learne is required, Pro. 17. 16. Wherefore is there a *price in the heart of a foole to get wisedome, and he hath none heart?* Our Lord Iesus Christ saith, that those that brought forth fruit (when they had heard) some thirtie, some sixtie, some an hundred fold, they were such as receiued the word *with a good and honest heart*, Luc. 8. Here saith a godly and learned man, men are shut out because they come without a heart. *Good heart.*

Now followeth the properties that must follow our readings: whereof the first is meditation, the want of which makes men depart without fruit, though they read or heare diligently. Meditation makes that which we haue read to be our owne. *He is blessed which meditates in the law day and night.* Psal. 1.

Meditation is either of the { Mind and vnderstanding. / Heart and affections.

Meditation of the vnderstanding, is when reason discourseth of things read, or heard, which the wise of the Heathen call, the refining of iudgement, the life of learning. They that want this, how much soeuer they haue heard or read, yet shall they neuer haue sound and setled iudgement. And for this cause it is said, *that the greatest Clerkes are not the wisest men.* *Meditation.*

Meditation of the affections, is when hauing a thing in iudgement, we euer digest it and make it worke vpon our affections. It is a continuall searching of our selues, and labouring to lay vp all things in the treasures of our hearts. The other will goe away except this be ioyned with it: for iudgement will away except we frame our affections vnto it.

Meditation in iudgement goeth before: then this must follow, that we may be sound in iudgement before wee either feare or cheere vp our hearts, least we haue false feares or false ioyes. Many are of sound iudgement, and yet haue not their heartes purged and touched: they can giue counsell to others, but cannot follow it themselues, because they ioine not affection with iudgement. Meditation without reading is erronious, and reading without meditation is barren. *False feares & false ioyes.*

The next thing is conference. In naturall things man standeth in neede of helpe, then much more in spirituall things he standeth in need of others. And as *iron sharpeneth iron: so one friend another*, Pro. 27. And as two eies see more, two eares heare more, and two hands can doe more then one: so this is a speciall communion of Saints, and God hath promised, that when two or three are gathered together in his name, that he wil be present with them by his spirit, as he was corporally with his Disciples going to Emaus. *2. Conference.*

Conference is either with { Ministers of God. / Our equals. / Or others.

This rule must be kept, that conference with our equals must be of those things which we heard of our Ministers, as it must be kept also in meditation, which is a conference with our selues. We must for a time like babes hang at the mouthes of the Ministers, because we cannot runne before we goe: nay we cannot goe without a leader. No man may

presume to vnderstand aboue that which is meet to vnderstand, but labour to vnderstand according to the measure of sobrietie, as God hath dealt to euery one the measure of faith: and when they haue laid the foundation, then build the walles and pillers. The Eunuch would not interprete the word without a guide, but he laid it vp in his heart, as the Virgin *Mary* did. For want of true humilitie conference is slaundered, because it is vsed after an euill manner, as before they be surely grounded in principall points of religion, to talke of other matters aboue their capacitie and knowledge. Secondly, wee must come in loue without anger, enuie, or desire of victory: therefore in conference we must vse the preparation spoken of before: the want of which maketh much ianglings and wranglings in companie.

Lastly, we must procure things honest before men, that it may be done wisely, without confusion and destruction: and not by too great a multitude, that we may affoorde our doings before men; not with the doores shut, least any man should heare. This is the difference betweene the conference of the godly and religious, and the conuenticles of Heretikes.

3. Faith. The next thing is faith: The word must be mixed with faith: Heb. 4.2. *The word which they heard, profited them nothing, because it was not mixed with faith.* But all haue not faith: therefore the Prophet *Esay* said, *Lord, who will beleeue our report?* And Luke 18.18. *Suppose ye that the Sonne of man when he commeth shall finde faith on the earth?* All the former must be vsed to refine faith: for as gold before it be pure is seuen fold tried in the fire, so faith which is much more precious then gold, must goe through all these meanes.

Supra. *Of preparation.* Faith here is an increase of all that in * preparation. A Merchant must haue something before he be a Merchant, but he occupieth to increase and get more: so we must beleeue in Iesus Christ by a generall faith going before: but we must vse all the forenamed meanes to increase our knowledge and faith in all particulars. One may be a faithfull person generally, and yet an vnbeleeuer in particulars. As Christs Disciples to whom he said, *If you had faith but as much as a graine of mustard seed, &c.* As *Abraham*, *Rebecca*, and *Zacharie* had.

A generall faith

There is a difference betweene faith and opinion or knowledge: for our knowledge and opinions vanish away in afflictions. But as golde is tried in the fire, so faith will abide the fire of affliction. Sathan winowed *Peter*, but his faith failed not: for Christ failed not, for Christ praied for him, and for his Disciples, and for all beleeuers, that their faith should not faile.

4. Practise. Next followeth practise: That we haue a desire that the word may bring forth increase of faith and repentance, Psal. 119.98. *By thy commaundements thou hast made me wiser then my enemies, for they are euer with me.* The practise of Infidels is nothing, because it is not ioyned with faith. But Christ saith, *Blessed are they which heare and doe.* And so saith *Iames*, that this is that assureth vs that we haue faith. He that doth this, is compared vnto him that buildeth his house vpon a rocke, and our workes are not the foundation of the house, but then we haue builded vpon Christ when we ioine the fruites of our faith with knowledge, they will speake for vs, to our consciences, and to others. Our Sauiour Christ saith, *That that seruant that knoweth the will of his master and doth it not, shall be beaten with many stripes:* for it is worse to offend of knowledge then of ignorance. And why should he giue vs any more, if we practise not that we haue? For to him that hath shall be giuen, but from him that hath not shall be taken away, &c. Why do many hearing the word, either continue or increase in their blindnes, but because they would not practise that they knew, and also euen that they had is taken from them? If a good conscience be not ioyned with faith, faith shall be taken away and errors succeed. If then we be forgetfull, wee must confesse that the want of practise is the cause thereof. The rule of reason in all things is, that the best way of learning is by practise: then how much more if we practise will God increase our talents.

Want of practise makes men blinder after some measure of knowledge.

5. Praier. The last thing is praier, which must be vsed both in the beginning, in the middle, and in the end. Prayer must be in all the former meanes: for without it we can neuer vse them, nor haue any blessing by them.

Praier

Prayer containeth vnder it, { Prayer. / Thankesgiuing.

For prayer, that it muſt be vſed when we reade, it is plaine, 1. Cor. 2. *The eye hath not ſeene, &c.* meaning not onely the ioyes contained in the kingdome of heauen, but euen thoſe that are contained in the word. And againe in the ſame place, *As no man knoweth the heart of a man, but the ſpirit of man:* ſo no man knoweth the meaning of the Lord in his word, except God giue him his ſpirit to declare it vnto him. And if we muſt pray when we come to our meate and drinke, that God may giue nouriſhment to vs by them, then how much more muſt we pray God to nouriſh vs by his word: for elſe we cannot profit thereby. And as no man dare touch meate and drinke before he pray, and we haue no title to it before it be ſanctified to vs by prayer: ſo how impudent are they that dare touch Gods booke without prayer, or thinke that otherwiſe they haue title vnto it? *Paul may plant, and Apollo may water, but God giueth the increaſe:* ſo if any be ſenſeleſſe ſtill, and yet haue heard long, it is becauſe God hath not reuealed his will vnto them. Men may be diligent, yet they ſhall erre if God giue not his ſpirit: and though they meditate and conferre, yet they ſhall be puniſhed for giuing libertie to their rouing braine and to their tongue, except they pray for Gods ſpirit.

Many reſt in knowledge, and want faith, becauſe they want prayer: and we reſt in knowledge, and neuer practiſe, becauſe we pray not to God to write his law in our hearts by his ſpirit, that now, not we, but he may worke in vs. They that take any thing in hand without prayer, howſoeuer they ſay they abhorre Poperie, yet they practiſe it, becauſe they take vpon them to haue ſome power in themſelues. *Many reſt in knowledge and want faith why?*

For thankſgiuing, if we be bound to praiſe God when he hath fed our bodies, how much more when he hath fed our ſoules? And ſhall God be iuſtlie offended with vs, if we thanke him not for our refreſhing, with meates, ſleepe, &c? and ſhall we not tremble for feare of reuenge, if we haue not praiſed God for any light, or any good motion that he hath put into vs? For want hereof, after ſome lightning followeth ſome darknes, and after much feeling commeth deadnes: and by this meanes Satan goeth about to take all Gods graces from vs. *Dauid* ſaith, *Bleſſed art thou Lord, O teach me thy ſtatutes.* This ſheweth that we muſt euer praiſe God before we come to reade. Many are feruent in asking, but cold in giuing thankes. And if we would giue thankes to God, it would much eaſe vs in asking, and God would not puniſh vs in taking his graces from vs. *Thankſgiuing.*

FINIS.

A SHORT FORME OF CATECHISING: WITH CERTAINE GODLY LETTERS FOR THE INSTRVCTION AND COMFORTING OF SOME FRIENDS AFFLICTED.

By Maſter RICHARD GREENHAM.

HEBR. 5. 12.

When as concerning the time ye ought to be teachers, yet haue ye neede againe that we teach you the firſt principles of the word of God, and are become ſuch as haue neede of milke, and not of ſtrong meate.

IOB. 33. 16. 23. 24.

Verſe 16. *He openeth the eares of men euen by their corrections, which he ſealeth.*
Verſe 23. *If there be a meſſenger with him or an interpreter, one of a thouſand to declare vnto man his righteouſneſſe:*
Verſe 24. *Then will he haue mercie on him.*



At London
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1601.

TO THE RIGHT VERTVOVS AND GODLY GENTLEWOMEN, MISTRIS ANNE BOVVLES, AND MISTRIS A. STEVENS, *H. H.* WISHETH all comforts and mercies in Iesus Christ to be multiplied.

Iohn 3.4. *THe holy Apostle S.* Iohn *saith, he had no greater ioy then this, to heare that his sonnes did walke in the truth. The same affection all the true Ministers of Christ haue in some measure towards all the sonnes and daughters of God: specially such as they haue gained, or God by them hath brought to the faith of Christ. I am well assured you remember Master* GREENHAMS *great care and loue towards you, which was vnfained, because of the good experience he had of your vnfained faith in Christ, and loue towards him. If he had longer lined, he would haue reioyced yet much more to see your loue so increase in knowledge, and the testimonies of your loue in the fruite of righteousnesse, and in your godly perseuerance in the truth. Now receiue his works, and what you long expected and desired to see. This Catechisme I haue sent you, that you may teach it your children, as* Eunice *and* Lois *did their children. These letters serue well for your owne vse, that you may heare him alwaies speake in his absence from you, whom you so reioyced to heare, being present with you: and that you may haue his owne very words written and set before your eyes, which you haue heard often to your great ioy sounding in your eares, that so in the end, you may be able by your good experience to comfort others, with the same comforts, wherewith ye are and haue been by him comforted of God. For the faithfull are exercised of God diuerslie: some by outward, some by inward afflictions of minde: and some haue both troubles without, and terrors within. Such as be not acquainted with the troubles of mind, whatsoeuer gifts they haue, can bring but colde comfort in time of neede, to poore soules afflicted, as is very manifest, both by Scripture and our common experience. Now the God of peace sanctifie you, both in spirit, soule, and bodie, and keepe you with all yours blamelesse vnto the comming of our Lord Iesus Christ. Amen.*

Yours euer in Iesus Christ,

HENRY HOLLAND.

A SHORT FORME OF CATECHISING.

Whereas all men desire to be blessed, and the most men are deceiued in seeking blessednes: tell me which is the true way thereunto?

To know God to bee my father in Iesus Christ, by the reuelation of the Spirit according to his worde, and therefore to serue him according to his will, and to set foorth his glorie; beleeuing that I shall want nothing that is good for mee in this life, and that I shall enioy euerlasting blessednesse in the worlde to come.

How know you this?

By the working of the holy Ghost, and by the meanes of Gods word.

What call you Gods word?

It is the reuealed will of God set forth vnto vs in the holy Scriptures.

Which call you the holy Scriptures?

The bookes of the old and new Testament, commonly called Canonicall.

Are all things that are necessarie for vs to know, contained in them?

Yea: for God being full of all wisedome and goodnesse, would leaue out nothing that was requisite for vs to know.

Is it lawfull for to adde or to take any thing from Gods word?

No: for God hath flatly forbidden it, and hath pronounced grieuous curses vpon those that doe it.

Why is it so grieuous a sinne?

Because it is a very great sinne to alter the last will of a mortall man: therefore much more grieuous a sinne it is to change the last Testament of the eternall God.

Why is it requisite that the will of God should be set forth vnto vs?

That we might haue pure rules of his worship, and sure grounds of our saluation.

Is it not lawfull to repose any part of Gods worship or of saluation in the doctrine and doings of men?

No: for all men by nature are lyars, and defiled with sinne.

What followeth hereof?

That all mens doctrines and doings are mingled with lyes and corruptions.

How farre are we bound to their doctrines and doings?

So farre forth as they be agreeable to Gods word.

May all reade the Scriptures?

Yea, all that be of age able to discerne betweene good and euill, ought to encrease in knowledge for their furtherance in saluation, as they encrease in yeeres. *All must reade the Scriptures.*

Why must all such reade the Scriptures?

1. First, because euery one must be able to proue and trie himselfe whether hee be in the faith or no. 2. Cor. 13. 5.

Why else?

2. Secondly, because euery one must be able to proue and examine mens doctrines and Act. 17.

doings by the Scriptures, that they be not in their saluation by them deceiued.

Heb.3.12. 3. Thirdly, because euery one must be able, as his calling requireth, to teach, admonish, exhort, and comfort one another.

1.Pet.3. 4. Fourthly, because euery one must be able to make an account of the faith and hope that is in him.

What if men cannot reade?

Then they must vse the helpe of others that can reade?

Is it enough to reade the Scriptures priuately, or with others?

Reading the Scriptures in the Church. No: for God hath also commanded to heare them read publikely in the Church.

And is it enough to heare them read publikely in the Church?

No: for he also hath ordained preaching to be vsed.

Why must preaching be ioyned with reading?

Preaching. Because it is the most principall and proper meanes to beget faith in vs.

Why must faith be mixed with the word read and preached?

Heb.4.2. Because otherwise the word profiteth vs nothing.

How many things are requisite to be in euery one that will come to heare the word read and preached?

Amongst others foure are necessarie.

What is first?

Hearing the word. 1. First, a trembling feare of the Maiestie of God.

2. Secondly, an assured faith in Christ.

3. Thirdly, an earnest endeuour to frame our liues thereafter.

4. Fourthly, they must pray for the holy Ghost to be giuen them, to enlighten their mindes, and to write all these things in their hearts.

Which be the principall parts of Gods word?

The Law and the Gospell.

What call you the Law?

Law. It is that part of the word that commandeth all good, and forbiddeth all euill.

What if we could keepe the Law?

Then we should be blessed.

What if we breake the Law?

Then we are subiect to the curse of God, and so to death and damnation.

What call you the Gospell?

Gospell. It is that part of the word which containeth the free promises of God made vnto vs in Iesus Christ, without any respect of our deseruings.

What doth that worke in vs?

It worketh in vs a true and liuely faith in Iesus Christ, whereby wee lay hold of the free remission of our sinnes in him, and the true repentance of them.

What must we learne by the whole word of God?

Two things: { 1. First, to make a right and sound entrance to our saluation. 2. Secondlie, how to encrease and continue in the same vnto the end.

What is required for our right and sound entrance to our saluation?

Three things are required: { 1. First, to know and to be perswaded of the greatnes of our sinnes, and the miserie due to the same. 2. Secondly, to know and be perswaded how we may be deliuered from them. 3. Thirdly, to know and be perswaded what thankes we owe to God for our deliuerance.

How shall wee come to the right sight of our sinnes, and a sound perswasion of the greatnes of them?

By the spirit of God leading vs into the true vnderstanding of the law, and a due examination of our selues thereby.

Where is the law set downe?

It

It is written in many places of the Scriptures, but the ſumme thereof is contained in the tenne Commandements.

Rehearſe them?

I am the Lord thy God, thou ſhalt haue none other gods but me.

How are they diuided?

Into two principall heads or tables, as they be called.

What doth the firſt table teach vs?

It teacheth vs our dutie towards God, and is contained in the foure firſt Commandements.

What doth the ſecond teach vs?

Our dutie towards our neighbour, and is contained in the ſixe laſt Commandements.

Why are the duties towards God ſet downe before the duties towards our neighbour?

1. Becauſe the loue of God is the ground of the loue of our neighbour. Amor Dei amorem proximi generat.

What followeth hereof?

2. That none can rightly loue his neighbour except he firſt loue God. *Generall obſeruations concerning the Decalogue.*

Why are the duties towards our neighbour ioyned to our duties towards God?

3. Becauſe the loue of our neighbour is the proofe of our loue towards God.

What enſueth hereof?

4. That none can loue God aright, except he alſo loue his neighbour.

Why are the Commandements ſet downe in tenne parts, and not in generall?

5. Becauſe God is not pleaſed with doing our duties in generall or in ſome part, but hee will be wholy ſerued in all and euery one of his Commandements.

Why are they ſet downe ſingularly or to euery one?

6. Becauſe euery one muſt doe his owne dutie, though none goe before him.

What followeth of this?

That euery one muſt beare his owne burthen, and none ſhall haue excuſe by the example of others.

Are there not ſome rules which ſerue for the better vnderſtanding of euery one of the Commandements?

Yea, there be foure which haue ſpeciall vſes:

1. Firſt, in euery commandement where euill is forbidden, there the contrarie good is commanded. *Rules.*

2. Secondly, many moe euils are forbidden, and many moe good things are commanded in euery commandement, than in word are expreſſed.

3. Thirdly, becauſe God is a ſpirit, therefore his commandements are ſpirituall, and require ſpirituall obedience.

4. Fourthly, in euery commandement where euill is forbidden, there the occaſions of the euill are forbidden: and where good is commanded, there alſo the occaſions of good are commanded.

Rehearſe the firſt Commandement. 1. *Precept.*

Thou ſhalt haue none other gods but me.

What euill is here generally forbidden?

Euen that which the words doe import.

What good is commanded?

To haue God to be my onely God, and to be alwaies in his preſence.

What is it to haue God to be our onely God?

To giue him all things which be proper and peculiar to his Maieſtie.

Which be thoſe that properly concerne God, and therefore be the ſpeciall things commanded?

They be very many.

Rehearſe the ſumme of them, whereby the reſt may be vnderſtood.

I am bound to beleeue in God, to loue God, to feare and obey him, to pray vnto him and praiſe him.

After what ſort muſt you performe theſe duties of faith, loue, feare, obedience, prayer, and thankeſgiuing?

With

With my whole mind and vnderſtanding, with my whole heart and my whole ſtrength.

Euill forbidden.

Which be the peculiar ſinnes herein forbidden?

To faile in giuing to God any of theſe or the like forenamed good things, in any part or in any reſpect.

What elſe is particularly forbidden?

To giue any of the forenamed good things to any creature, or any other thing whatſoeuer, whereby my heart may be withdrawne from God in any part or in any reſpect.

Which be the occaſions of the breach of this Commandement?

1. Firſt, the vaine deſire of the pleaſures, riches, and glorie of this world.
2. Secondly, a negligent and careleſſe vſe of the meanes to ſerue God his prouidence.

Good commanded.

Are not the contrary good things to theſe commanded?

Yea.

Which are they?

1. Firſt, a heart contented with any eſtate, and vſing things of this world as though wee vſed them not.
2. Secondly, a reuerend and diligent vſe of the meanes to ſerue Gods prouidence.

Rehearſe the ſecond Commandement.

The ſecond Commandement.

Thou ſhalt not make to thy ſelfe any grauen Image, nor the likeneſſe, &c.

What euill is expreſſely forbidden in this Commandement?

I am forbidden to make any Image either to repreſent God, or to worſhip him by.

Generall euils.

What euill is generally forbidden?

I muſt auoide all inuentions and deuices of men in the outward worſhip of God, which be contrarie or beſide the written word of God.

Which be the ſpeciall euils forbidden?

Speciall euils.

Chiefly all corruption in the ſubſtance of doctrine, prayer, Sacraments and diſcipline of the Church.

What occaſions of euill be forbidden?

Occaſions of the breach of the ſecond law.

There be ſome which wee muſt neceſſarily auoide, vnleſſe wee will fall into ſuperſtition and idolatrie; and they be theſe:

1. Firſt, to ioyne the falſe parts of worſhip with the true worſhip of God.
2. Secondly, to be preſent in bodie at idolatrous and ſuperſtitious ſeruice.
3. Thirdly, the reſeruation of ſome ſpeciall monument of ſuperſtition and idolatrie.

Which be the leſſer occaſions forbidden, and yet (ſo wee haue the ſpeciall grounds of Gods worſhip) we muſt and may tolerate them when we cannot helpe them?

What we muſt tolerate in a Church, which lie not in our power to reforme.

1. Firſt, all vaine, idle, and ſuperſtitious ceremonies.
2. Secondly, all keeping companie with falſe worſhippers.

Is not the euill in heart alſo forbidden?

Yea, ſo farre forth as I luſt in my heart to haue any of them preuaile or be eſtabliſhed.

What good is generally commanded?

Generall good.

All the outward meanes of Gods worſhip, which be agreeable to his written word.

What is ſpecially commanded?

Speciall good things.

I muſt vſe ſuch doctrine, prayers, Sacraments, and diſcipline of the Church, as be agreeable to Gods word in the ſubſtance.

What occaſions of good be here commanded?

Occaſions of good.

1. Firſt, to haue and vſe good bookes of the doctrine and hiſtorie of the Church, written according to Gods word.
2. Secondly, erecting & maintaining ſchooles of learning, as nurſeries of the Miniſterie.

Sufficient prouiſion for Gods ſeruice.

3. Thirdly, ſufficient prouiſion to be made for the Miniſters of Gods word.
4. Fourthly, building and maintaining Churches, and all things belonging thereunto.
5. Fiftly, I muſt vſe all good ceremonies and orders agreeable to the word of God.
6. Sixtly, all familiar companie with the true worſhippers of God.

What good in heart is commanded?

Ioh. 4.

I am commanded to vſe the meanes of Gods worſhip not onely outwardly, but alſo in ſpirit and truth.

What

What is meant by theſe wordes: For I the Lord thy God am a iealous God,&c.

That God will puniſh falſe worſhip in the falſe worſhippers, and in their poſteritie vnto the fourth generation.

What is meant by theſe words: And will ſhew mercy vnto thouſands,&c.

That God will bleſſe his true worſhip in the true worſhippers and their poſteritie vnto the thouſand deſcent.

What is the vſe of theſe?

The vſe is to make falſe worſhippe more vile, and his true worſhip more pretious in our eies.

Rehearſe the third commaundement.

Thou ſhalt not take the name of the Lord thy God in vaine,&c. 3. *Precept.*

What euils be here forbidden?

1. Firſt, all periurie, banning or curſing, enchanting, or coniuring.
2. Scondly, all ſwearing by falſe gods, or naming them with reuerence.
3. Thirdly, all cuſtomable ſwearing or ſpeaking of God without reuerence.
4. Fourthly, to cauſe Gods name to be diſhonoured by falſe doctrine or vngodly life, either in my ſelfe or in others.

What good is herein commanded?

1. Firſt in matters concerning Gods glory, I muſt ſweare by God onely, in { iuſtice. iudgement. trueth.

2. Secondly, I muſt endeuour from my heart to grow vp in true knowledge, and a godly life, that ſo Gods name may be praiſed in my ſelfe and by my example in others.

What is meant by theſe words: For the Lord will not holde him guiltleſſe,&c.

That God will certainely puniſh the diſhonouring of his name in any ſort.

What is the vſe of this?

The vſe of this is: to make vs more fearefull to diſhonour him, and more carefull to glorifie his name.

Rehearſe the fourth commaundement.

Remember the Sabboth day to keepe it holy,&c.

What is here generally commaunded?

I am commanded to make it my whole delight, to ſanctify the holy Sabboth of the Lord from morning to night. 4. *Precept.*

What is particularly commaunded?

1. Firſt to vſe all the publike meanes of Gods worſhip in the congregation of Gods people. *Publike exerciſes.*

2. Secondly, to reioice to vſe all ſuch priuate exerciſes as may make the publike means profitable to my ſelfe and to others.

Which be thoſe priuate exerciſes?

1 Firſt, the examining of my ſinnes and wants, priuate praier, reading of the Scriptures, ſinging of Pſalmes, conference with others, and applying all things to my ſelfe with a care to profit others. *Priuate exerciſes.*

2. Secondly, relieuing the needie, viſiting the ſicke, and them that be in priſon, comforting them that be in any miſerie, reconciling them that be at variance, admoniſhing the vnruly, and ſuch like.

What is eſpecially commaunded?

The ſpirituall beholding of the creatures of God, thereby to prouoke my ſelfe and others to praiſe him.

What elſe is?

A diligent ſearching of my heart with a like care to finde it out, and to reape ſome profit of the forenamed meanes, ſo that I may be the better for and through them.

What is then particularly forbidden?

1. All ſuch labours and pleaſures in thought, word, and deed are forbidden, as may hinder me and others for vſing of, or profiting by the ſame meanes.

2. Scondly,

2. Secondly, the leauing vnuſed any of thoſe publike meanes or priuate exerciſes.

What is here generally forbidden?

The vſing either of thoſe publike or priuate meanes in ceremonie without ſome good fruit in my ſelfe, or care of fruit in others.

Rehearſe the fift commaundement?

Honour thy father and thy mother, that thy daies may be long in the land, &c.

5. Precept.

Whom doe you vnderſtand by father and mother?

By father and mother I doe not vnderſtand onely my naturall parents, but alſo thoſe whom God hath ſet ouer me for my good, as magiſtrates, miniſters, maiſters, & ſuch like.

What dueties doe children owe vnto their naturall parents?

Children ought reuerently and obediently to receiue the inſtructions, commaundements, and corrections of their parents, to ſuccour them, and to pray for them.

What are they forbidden to doe.

To refuſe, or murmur at the inſtructions, commaundements, and corrections of their parents, or to neglect any duetie belonging to them.

How may they trie their loue by theſe dueties?

They may trie whether their loue be right three waies.

Triall of the loue of children to parents.

1. Firſt, if they be as deſirous to doe all theſe dueties to their parents, as they would haue their parents to doe all dueties vnto them.

VVhat is the ſecond?

2. Secondly, if they be as deſirous to doe all dueties to their parents, as they woulde haue their children hereafter to honour them.

VVhat is the third?

3. Thirdly, if they bee as willing to doe all theſe dueties to their parentes, as they would receiue long life or any other bleſſing at the hands of God.

What dueties doe parents owe to their children?

Parents ought to teach, correct, pray, and prouide for their children.

How may they trie their loue by theſe dueties?

Triall of the loue of parents to children.

They may trie their loue two waies.

VVhat is the firſt?

1. Firſt, if they be as carefull to do all dueties to their children, as they would haue had their parents in times paſt to haue performed all good dueties vnto them.

VVhat is the ſecond?

2. Secondly, if they be as carefull to doe dueties to their children, as they woulde haue their children hereafter to be duetifull vnto them.

VVhat be the duties of ſeruantes to their maſters?

Seruants ought in feare and trembling to ſubmit themſelues to the inſtructions, commaundements, and corrections of their maſters, and to do no eie ſeruice to them.

VVhat if parents and maſters doe not their dueties to their children and ſeruants?

Yet they muſt obey them for conſcience to Gods ordinance.

VVhat if they commaund vniuſt things?

Then they muſt obey God rather than men, and ſubmit themſelues to their corrections.

VVhy are theſe words added: That thy daies, &c.

They are added to allure vs more carefully to keepe and willingly to obey this commaundement.

And ſhall not diſobedience be puniſhed?

Yea: it ſhall be rewarded with a ſhort and miſerable life.

How may they trie their loue by theſe dueties?

They may trie it three manner of waies.

VVhat is the firſt?

Triall of the loue of ſeruants to their maſters.

1. Firſt, if they be as deſirous to do all theſe dueties to their maſters, as they would haue their maſters doe the dutie of maſters vnto them.

VVhat is the ſecond?

2. Secondly,

Secondly, if they bee as carefull to doe all theſe duties to their maſters, as they would haue their ſeruants to be dutifull vnto them when they ſhall be maſters.

VVhat is the third?

Thirdly, if they be as willing to do all duties to their maſters, as they would be glad to receiue long life or any other bleſſing at the hand of God.

VVhat duties doe Maſters owe to their ſeruants?

Maſters ought to teach and correct their ſeruants, and to pray for them.

How may they trie their loue by theſe duties? *Triall of the loue of Maſters to Seruants.*

They may trie their loue two wayes.

VVhat is the firſt?

1. Firſt, if they be as deſirous to doe all theſe duties to their ſeruants, as they would haue their maſters deale with them, if they were ſeruants.

VVhat is the ſecond thing?

2. Secondly, if they be as carefull to do all theſe duties to their ſeruants, as they would be to haue their ſeruants to doe all duties vnto them.

Rehearſe the ſixt Commandement? *The ſixt Precept.*

Thou ſhalt do no murder.

How many things are here forbidden?

Foure eſpecially:
1. Firſt is forbidden, by weapon or poyſon to kill our brother.
2. Secondly, by wound or blowe, or any other meanes to ſhorten the life or empayre the health of any man.
3. Thirdly, by word, countenance, or geſture, to mocke, grieue, or contemne any man.
4. Fourthly, we are forbidden all anger, hatred, or enuie, whereby we may be brought to reuenge our ſelues vpon our brother.

VVhat good is here commanded?

1. Firſt wee are commanded to haue peace with all men, as much as is poſſible and in vs lyeth.
2. Secondly, we are commanded in thought, word and deed, to ſeeke the preſeruation of the health of our brother.

Rehearſe the ſeuenth Commandement? *The ſeuenth Precept.*

Thou ſhalt not commit adulterie.

How many things are here forbidden?

Three things are forbidden.

Which is the firſt?

Firſt all outward actions are forbidden whereby the body is defiled, as adulterie, fornication, vncleanneſſe.

How manie waies is vncleanneſſe committed?

Two waies:
- Firſt, either againſt: Our owne bodies; which is vnnaturall: or, The bodies of beaſtes; which is monſtrous.
- Secondly, by marrying one,
  1. Of a falſe religion; or,
  2. Of no religion at all.
  3. Within the degrees forbidden.
  4. Without the conſent of parents.
  5. It is committed by vſing the marriage bedde intemperately.

A man may commit adulterie with his owne VVife.

VVhat is the ſecond thing forbidden?

Secondly, all inſtruments and occaſions are forbidden, whereby this ſinne is rayſed vp or ſtrengthened in vs, and they be all contained in this word, *VVantonneſſe.*

How is wantonneſſe ſeene.

In two things: First, when either 1. the whole bodie is abuſed in idleneſſe, or vaine ſports: or, 2. any part of the bodie, as the eye, the eare, the tongue, the neſe, the hand or foot are abuſed. Secondly, when we doe intemperately abuſe meate, drinke, ſleepe, or apparell, or vſe any inconuenient companie, time, or place.

What is the third thing forbidden?

Thirdly, all inward ſetled luſts are forbidden, whereunto the heart doth giue conſent.

VVhat good is commanded?

1. Firſt, I am commanded to keepe my ſelfe pure and chaſt both in bodie and ſoule.
2. Secondly, to vſe thoſe meanes carefully, which may keepe vs chaſt.

Which be the meanes of Chaſtitie?

Meanes of Chaſtitie. Continuall ſobrietie in meate, drinke, ſleepe, and apparell.
Continuall painefulneſſe in our calling.
Faſting and watching ſo often as neede requireth.

What if by theſe meanes we cannot be kept chaſt?

3. Then thirdly we are commanded to marrie, and in marriage to vſe thoſe meanes carefully, whereby the marriage bed may be kept pure and vndefiled.

Rehearſe the eight Commaundement?

8. Precept. Thou ſhalt not ſteale.

How many euils are herein forbidden?

1. Firſt, all thoſe outward acts are forbidden, whereby ſtealth is committed.

How many waies is ſtealth committed outwardly in act?

Two waies, either By our ſelues, and this is 3. waies: 1. Firſt, all ſecret filching and open robberie, be it of neuer ſo ſmall a thing, for neuer ſo great a neede. 2. Secondly, all extortion or violent wrong, all oppreſſion and vnmercifull dealing. 3. All deceit in buying and ſelling or exchanging, in reſtoring thinges borrowed, found, giuen to keepe, and ſuch like.

Two waies, either By others, either By commanding or counſelling others to ſteale. By keeping counſell. By conſenting any way to them when they ſteale.

VVhich are the ſecond euils forbidden?

2. Secondly, all outward occaſions of ſtealth are forbidden.

VVhich be they?

Idleneſſe. All idlenes, waſtefull ſpending of goods, liuing in an vnlawfull calling, all falſe waights, meaſures, coynes, and ſuch like.

What is thirdly forbidden?

3. Thirdly, all inward ſtealth of the heart is forbidden.

Which is that?

The ſetled will or deſire of our neighbours goods, although we cannot get them, or for feare, ſhame, or ſome other reſpect we do not take them.

What is here commanded?

Reſtitution. 1. Firſt, to reſtore goods euill gotten, or wrongfully kept.
2. Secondly, to labour faithfully in a lawfull calling, to be ſparing of that wee get, and to helpe others as their neede requireth.

Rehearſe the ninth Commandement.

9. Precept. Thou ſhalt not beare falſe witneſſe, &c.

What is forbidden herein?

We are forbidden not onely to beare falſe witneſſe our ſelues, but alſo to be partakers with falſe witnes bearers.

How

How many wayes doe men beare false witnesse?

Two wayes: 1. outwardly and 2. inwardly against other, and that is in iudgement, or out of iudgement; or, themselues. When they denie that to bee in them which is indeed: or, When they take vpon them that which belongeth not vnto thē, whether it be good or euill. *False witnesse.*

In Iudgement, when they giue or receiue false information pronounce or write any false sentence.

Out of iudgement. 1. When any raise vp, spread abroad, or listen after false reports. Psal. 15.
2. When any report the faults of others without care of their credit, or when with flattering hearts they commend any man.

2. Inwardly either 1. In suspition without iust cause. 2. In iudgement falsely or hardly of any man. *Suspition against any man without any iust cause, a sinne against the ninth commandement.*

VVhich be the occasions of false witnesse bearing?

They be fleshly hatred of our enemies, the carnall loue of our selues or of our friends; to get the things we loue, and to auoid the things we feare or hate.

How are we partakers with false witnesse bearers?

If we either command or counsell it to be done.
If we mislike it not, or not stay it if we can. 1. Cor. 13. *Charitie suspecteth no euill.*

VVhat is here commanded?

1. First, in iudgement to further righteous causes so farre forth as my calling requireth.
2. Secondly, to speake the trueth from my heart to euery man, so farre forth as it is requisite for him to know it.
3. Thirdly, to be as carefull of the credit of my neighbour as of mine owne, both in his presence and absence, so farre forth as the nature of his offence will permit.
4. Fourthly, to hope and beleeue the best of euery man.

Rehearse the tenth commandement.

Thou shalt not couet, &c. 10. *Precept.*

Are all motions and desires euill?

No: for the desire of meat, drinke, sleepe, and such like are naturall, and in their owne nature good, vnlesse through our corruption they become sinfull.

VVhat motions be euill? *Motions.*

Those motions be euill, which are either against God; or, Our neighbour.

Are all those forbidden in this Commandement?

No: for all those which are against God are forbidden in the first commandement: but those motions onely are here forbidden, which are against our neighbour.

Seeing in the former commandemants we are forbidden to hurt our neighbour in heart, how doth this differ from the former. *What motions are forbidden in the tenth Commandement.*

In the former commandements the setled desires of the heart are forbidden: but the motions are onely here forbidden whereunto the heart doth not consent.

Whereof do these motions arise?

They either arise from our owne corruption, or are offered by Satan or by the world.

Are all these motions sinne in vs?

All that arise of our corruption, are sinnes in vs: but they that be offered by Satan or the world, are not sinnes; vnlesse we be infected with them.

How are we infected with them? *How wee be infected with the motions*

1. When we take pleasure in them.
2. When we be intangled with them.

which come from Sathan and the world.

3. When we suffer them to tarie in our minds, though our hearts do not giue consent.

How is this Commandement broken?

Three waies:
1. First, when euill motions arise of our corruption mooving vs to hurt our neighbours.
2. Secondly, when wee be infected with those motions which Satan or euill men do put into our mindes.
3. Thirdly, when we do not with like affection desire the good of our neighbour as we do our owne.

What is then commanded?

I am commanded to loue my neighbour as my selfe.

Who is your neighbour?

Who is our neighbour.

Euery one that is neere mee and standeth in neede of my helpe, and it lyeth in mee to helpe him, though otherwise he be a stranger vnto me, or my foe.

Why iudge you so?

Because of the Image of God in him, and that hee is mine owne flesh in respect of our first parents.

Doth the Law of God prescribe the perfit rule of righteousnes?

Yea: for there is no good thing in deed, word, or thought, but here it is commanded, and likewise no euill, but here it is forbidden.

Can euery one keepe the law of God perfitly?

They that are not borne againe of God cannot keepe it neither all, nor in any one point, as pleasing God thereby in respect of themselues.

Why so?

Ioh.3. Except a man be borne againe of God, hee cannot see the kingdome of heauen, nor enter therein, neither can hee keepe the commandements of God: moreouer, all men by

Ephe.2.3. nature being borne and conceiued in sinne are not onely insufficient to any good thing, but also disposed to all vice and wickednesse.

What punishment is due to the breakers of Gods law?

In this life the curse of God, and death, with manifolde miseries both of body or soule or both.

What else?

Where this curse is not taken away, euerlasting death and damnation both of body and soule in the world to come.

But God is mercifull.

He is indeed full of mercie, but he is also full of righteousnes, which must fully bee discharged, or else we cannot be partakers of his mercie.

And cannot we by our selues make satisfaction for our sinnes?

We cannot by any meanes, but rather from day to day encrease our debt.

But doth not God wrong to man, to require of him that he is not able to performe?

No: for God made man so, that he might haue performed it: but he by his sinne spoiled himselfe and his posteritie of those good gifts.

Can any creature in heauen and earth which is onely a creature, make satisfaction to his righteousnesse?

No, none at all: for first, God will not punish that in another creature, which is due to be paid by man: and beside, none that is onely a creature can abide the wrath of God against sinne, and deliuer others from the same.

VVhat manner of man is to be sought out to be our Mediatour and Deliuerer?

The Mediator described.

Hee which is indeed a very man and perfectly righteous, and more mighty then all creatures, that is he which also is very true God.

VVhy must he be man, and perfectly righteous?

Because that the righteousnesse of God requireth, that the same nature that sinned, should pay and make amends for sinne.

VVhy must he be God withall?

Because that by his godly power he may abide the burden of Gods wrath in his flesh, and may

may get againe and reſtore to vs the righteouſneſſe and life which we haue loſt.

VVho is that Mediatour which is very God and very man, and perfitly righteous withall?

Our Lord Ieſus Chriſt, who was made vnto vs wiſedome, righteouſneſſe, ſanctification and redemption. 1.Cor.1.

VVhat is the vſe of all that hitherto hath beene taught?

The vſe is to bring vs to a ſound perſwaſion and feeling of our ſins, becauſe they haue deſerued ſo grieuous puniſhment, as either the death of the ſonne of God or hell fire.

Are they onely deliuered from the curſe of the law, and made partakers of the merites of Chriſt that are truely humbled?

They onely and none other: Eſay.57. Matthew.5.3.4.5. and as for the Lawe, heauen and earth ſhall paſſe away: but one iote or tittle of Gods Law ſhall not faile till all be fulfilled.

How is the trueth of Gods Law fulfilled?

It is fulfilled in { 1. Gods children; becauſe it bringeth them to be truely humbled in themſelues for their ſinnes, and then ſendeth them to Chriſt, in whome it is fully fulfilled. 2. The wicked; becauſe it declareth to them their iuſt confuſion, when to the ende they either preſume or deſpaire.

Is ſorrow for ſinne ſufficient to bring vs to ſaluation?

No: for we muſt alſo haue a true faith.

What is that true faith that ſaueth vs?

It is a true perſwaſion of the mercies of God merited by our Lord Ieſus Chriſt. *Faith defined.*

How ſhall we attaine to this true faith?

By the ſpirit of God giuing vs this true perſwaſion by the Goſpell.

VVhere is the Goſpell declared vnto vs?

It is generally declared vnto vs in the holy Scriptures: but the Church of God hath gathered out of them a certaine ſumme thereof.

VVhich is that?

The Articles of our Chriſtian faith, commonly called the Creede.

Rehearſe the Articles of our Chriſtian faith?

I beleeue in God the Father Almightie, maker of heauen and earth, &c.

Into how many parts are the Articles diuided?

Into two: { the firſt is, of faith in God. the ſecond is, of faith concerning the Church.

VVhat are you taught to beleeue in the firſt part?

In the firſt part I declare that I beleeue in God the { Father. Sonne. H.ghoſt.

VVhy ſay you I beleeue in God and not in Gods?

Becauſe there is but one onely true God vpon whom my faith is wholy ſtayed.

Seeing there is but one God, why name you three, the { Father, Sonne, Holy Ghoſt?

Becauſe that God hath ſo manifeſted himſelfe in his word that theſe ſundrie perſons are but one true and euerlaſting God.

Why ſay you, I beleeue in God, and not rather, that there is a God?

By ſaying, *I beleeue in God*, I declare that I put my whole truſt and affiance in God; whereas the Diuels and wicked men beleeuing that *there is a God*, yet cannot put their whole truſt and confidence in God.

Why ſay you, I beleeue, and not, We beleeue?

Becauſe I muſt be ſaued by mine owne faith, and not by the faith of another.

Why call you God, Father?

Becauſe he is the Creator of heauen and earth, and ſo is the father of all creatures?

Why call you God, Creatour of heauen and earth, and not Maker of heauen and earth?

What creation is.

Because he created all thing, of nothing; for to create, is to make a thing of nothing: but to make, is to make a thing of that which was something before.

Why call you him, Almightie?

Because as he created all things of nothing, so doth hee preserue and guide them by his almightie power, wisedome, iustice, and mercie.

Vse of the first article of the Creed.

What comfort doth this article minister vnto you?

It ministreth vnto me foure notable comforts:

1. First, that al the good Angels of God shal watch ouer me, and pitch their tents about me,
2. Secondly, that neither the diuell nor men shall haue any power to hurt me, but when and as farre forth as God doth giue them leaue.
3. Thirdly, that I shall haue a profitable and conuenient vse of all Gods creatures.
4. Fourthly, though I suffer hurt by Sathan, or want of the creatures; yet all this shal turne to my good in the ende.

How can this be?

Because God can do it as an almighty God, & wil do it as a most merciful & louing Father.

Trne it is, that by creation we had this benefite, but we haue lost it, and are become the children of wrath: how then can God become our Father, and shew his mercie vnto vs?

He is become our Father by faith in Iesus Christ the Sonne of God.

What beleeue you of God the Sonne?

1. First, I beleeue that he is able to worke my saluation.
2. Secondly, I beleeue that he hath wrought it indeed, after that manner that is set downe in the Creed.

How can you beleeue that he is able to worke your saluation?

I do beleeue it, because he is both God and man, and hath an office from God the Father to worke my saluation.

By what words in the Creed doe you beleeue Christ to be God?

By these wordes, *His onelie Sonne*, I declare that I beleeue in Christ the onely begotten Sonne of God, begotten of his Father, before all worlds, God of God, Light of Light, very God of very God, begotten not made, being of one substance with the Father, by whom all things were made.

Whie call you him the onelie begotten Sonne of God?

Because he is the alone Sonne of God by nature.

How can this be, seeing Adam, the Angels, and we also be the sonnes of God?

Adam was the Sonne of God by creation, which we haue lost, but yet we be the sonnes of God by regeneration.

Whie was it requisite that he should be God?

Because nothing but God was able to abide and ouercome the wrath of God and the punishment due vnto sinne.

Christ verie God.

What comfort haue you by this, that Christ is God?

Hereby I am sure, that he is able to saue me by reconciling me to the Father, that he may make me the child of God.

By what words in the Creed do you shew that you beleeue Christ to be man?

By these words, *Borne of the Virgin Marie*, I doe shew, that Christ is borne of the Virgin *Marie*, as others be, and subiect to all infirmities of man, sinne onely excepted.

VVhie are these words added; Conceiued by the holie Ghost?

To shew, that Christ by the holy Ghost was conceiued in the wombe of *Marie* (she continuing still a pure Virgin) and that he was borne holy and without sinne, whereunto all other men by nature are subiect.

VVas it needfull that Christ should be without sinne?

Yea, for otherwise the Godhead and Manhood could not bee ioyned together: and againe, if he had been a sinner, he could not haue satisfied for the sinnes of other men.

Christ very man.

VVhie was it requisite that Christ should be man?

Because the righteousnesse of God requireth, that the same nature which had sinned, should also pay and make amends for sinnes.

VVhat

What comfort haue you by this, that Chriſt is man?

Hereby I am aſſured, that Chriſt is fit to ſuffer the puniſhment of my ſinne; and being man himſelfe is alſo meete to be more pitifull and mercifull vnto men.

What fruite haue you by his holy conception?

I am aſſured that his holy conception hath couered the corruption of my nature, and that his pure conception ſhall be imputed vnto me. *Vſe of his holy conception.*

What comfort haue you by this, that he is both God and man?

By this I am moſt certainly aſſured, that he is able moſt fully to finiſh my ſaluation, ſeeing that as he is man he is meet to ſuffer for ſinne; as he is God, he is able to beare the puniſhment of ſinne, and to ouercome in ſuffering: and therefore he is called Ieſus.

What doth Ieſus ſignifie?

It doth ſignifie, a Sauiour.

Why doe you call him Ieſus?

I doe call him *Ieſus*, (that is, a Sauiour,) becauſe he ſaueth me from all my ſinnes, and becauſe there is none other meanes whereby I may in part or in whole be deliuered from them.

What comfort haue you by this?

My comfort is euen the ſame which I haue ſaid, and the rather, becauſe God from heauen gaue him his name, and the Church on earth hath ſubſcribed thereunto.

What ſignifieth Chriſt?

It ſignifieth *Annointed.*

Why is he ſo called?

Becauſe he was annointed to be a { Prophet / Prieſt / King } for all his people, and ſo for me.

How gather you this?

By the annointing of Prophets, Prieſts, and Kings, which were figures of him.

Was Chriſt annointed with materiall oyle as they were?

No: but he was annointed with all giftes of the holy Spirit without meaſure.

Why doe you call him Prophet?

Becauſe he was, he is, and euer ſhall be the onely teacher of the Church.

What were then the Prophets and Apoſtles?

They were his diſciples and ſeruants, and ſpake by his ſpirit.

What comfort haue you by this?

Hereby I am ſure, that he will lead me into all truth, reuealed in his word, needefull for Gods glory and my ſaluation. *Vſe of Chriſts prophecie.*

Why call you him Prieſt?

Becauſe offering vp himſelfe a ſacrifice once for all, he hath ſatisfied for all my ſinnes, and maketh continuall interceſſion to the father for me.

What comfort haue you by the Prieſthood of Chriſt?

Hereby I am aſſured that he is my mediatour, and that I alſo am made a Prieſt. *Vſe of his prieſthood.*

How are you made a Prieſt?

By him I haue freedome and boldnes to drawe neare and offer my ſelfe and all that I haue to God the Father.

Why call you him King?

Becauſe he doth guide and gouerne me vnto euerlaſting life by his word and ſpirit.

What comfort haue you by this?

Hereby I am aſſured, that by his kingly power I ſhall finally ouercome the fleſh, the world, the diuell, death and hell. *Vſe of Chriſts kingdome.*

Why call you him Lord?

Becauſe not with golde nor ſiluer, but with his precious blood he hath purchaſed vs to be a peculiar people to himſelfe.

What comfort haue you by this?

Seeing he hath paid ſuch a price for me, he will not ſuffer me to periſh.

What

What is the second thing wherein the faith of Christ consisteth?

Secondly, I beleeue that he hath wrought my saluation indeed after that manner that is set downe in the Creed.

After what manner hath he wrought your saluation?

1. By his most painfull sufferings for sinne.
2. By his most glorious victorie and triumph ouer sinne.

In what words are his most painfull sufferings expressed?

In these words; Suffered vnder Pontius Pilate, was crucified, dead, and buried, he descended into hell.

VVhat is the generall meaning of these words?

Christs passion most grieuous in body and soule.

By them I shew my selfe to beleeue, that Christ endured most grieuous torments both of bodie and soule.

VVhat comfort haue you by this?

I am freed from all those punishments of body and soule which my sinnes haue deserued.

How then commeth it to passe, that we are so often afflicted with grieuous torments both in body and soule?

Our sufferings are not by desert any satisfaction for our sinnes in any part, but being sanctified in the most holy sufferings of Christ, they are medicines against sinne.

Why are these words added; Suffered vnder Pontius Pilate?

Not onely for the truth of the storie, but also to teach that he appeared willingly and of his owne accord before a mortall iudge, of whom he was pronounced innocent, and yet by the same he was condemned.

What comfort haue you hereof?

That my Sauiour thus suffering not any whit for his owne sinnes, but wholy for mine and for other mens sinnes before an earthly iudge, I shall be discharged before the heauenly iudgement seate.

What is meant by this; That he was crucified?

That he died not onely a common death, but such a death as was accursed both of God and man.

VVhat comfort haue you by this?

I am comforted in this, because I am deliuered from the curse which I haue deserued by the breach of the law, and shall obtaine the blessing due vnto him for keeping of the same.

VVhat is meant by this; That he died?

That his soule was separated from his body, so that he died a corporall death.

VVhy was it requisite that he should die?

Because by sinne came death into the world, so that the iustice of God could not haue been satisfied for our sinnes, vnlesse death had been ioyned with his sufferings.

VVhy is it further added, That he was buried?

To assure vs more fully that he was truely dead.

VVhat comfort haue you by his death and buriall?

Vse of Christs buriall.

1. I am comforted, because my sinnes are fully discharged in his death, and so buried, theat they shall neuer come into remembrance.

Phil.3.9.10. Rom.6.12.

2. Secondly, my comfort is the more, because by the vertue of his death and buriall sinne shall be killed in me, and buried, so that henceforth it shall haue no power to reigne ouer me.

3. Thirdly, I need not to feare death, seeing that sin which is the sting of death is taken away by the death of Christ, and that now death is made vnto me an entrance into this life.

VVhat is the meaning of this, He descended into hell?

This is the meaning; that my Sauiour Christ did not only suffer in body, but also in soule did abide most vnspeakeable vexations, griefes, painfull troubles, and feare of minde, into the which both before, and most of all when he hanged vpon the crosse, he was cast.

What

What comfort haue you by this?

I am comforted in this, becauſe in all my grieuous temptations and aſſaults I may ſtay and make ſure my ſelfe by this that Chriſt hath deliuered me from the ſorrowfull griefes and paines of hell.

What beleeueſt thou in this article, He roſe againe from the dead?

I beleeue that Chriſt in his manhood hath ſuffered for me, and that he did in the third day riſe againe by his owne power from the dead.

Wherein doth this article miniſter comfort vnto thee?

In three things:
1. His reſurrection doth aſſure me, that his righteouſnes ſhall be imputed to me for my perfect inſtification.
2. It comforteth me becauſe it doth from day to day raiſe me vp to righteouſnes and newnes of life in this preſent world.
3. It miniſtreth vnto me a comfortable hope that I ſhall riſe againe in the laſt day from bodily death.

Vſe of the article of the reſurrection.

What beleeueſt thou in this Article, He aſcended into heauen?

I beleeue that Chriſt in his humaine nature (the Apoſtles looking on) aſcended into heauen.

What comfort haue you thereby?

1. I am comforted in this, that Chriſt hath prepared a place for me in heauen: which now I ſee by faith, and hereafter ſhall fully enioy. Ioh. 1 14.

2. I am comforted by his interceſſion to the father for me.

What fruit haue you by his interceſsion?

1. Firſt, it doth reconcile me to the Father for thoſe ſinnes which I doe daily commit.
2. Secondly, being reconciled in him, I can pray to God with boldneſſe, and call him Father.

Vſe of Chriſts interceſſion.

What is the meaning of this Article, He ſitteth at the right hand of God the Father?

I beleeue that Chriſt in mans nature was aduanced by the Father vnto that high authoritie whereby he ruleth all things in heauen and earth.

What comfort haue you thereby?

1. I am comforted becauſe I ſhall receiue from him all things needfull for me vnder his gratious gouernement.

2. By his power all mine enemies ſhall be ſubdued and troden vnder my feete.

What beleeue you in this Article, From thence he ſhall come, &c.

I beleeue that Chriſt ſhall come in his maieſtie to pronounce ſentence vpon all thoſe that were dead before, and vpon them that then ſhall be found aliue. 1. Theſſ. 4. 26. 1. Cor. 15.

What comfort haue you by this?

1 I am comforted in my greateſt miſerie, knowing that Chriſt will come one day and rid me out of all.

2. I am ſure that he will giue ſentence on my ſide, and take me to glorie with him.

Why ſay you, I beleeue in God the holy Ghoſt?

Becauſe he is God equall with the father and the ſonne.

Why call you him holy?

Becauſe he is the author of all holineſſe.

What fruit haue you by this?

1. The holy Ghoſt doth aſſure me, that I am the childe of God by making me to cal him *Abba* father.

2. He aſſureth me that by vertue of the death and reſurrection of Chriſt, that ſin dieth in me, and I am raiſed vp to holines of life.

3 The holy Ghoſt leadeth me into all truth needfull to Gods glorie and my ſaluation. Phil. 3. 10.

4 He comforteth me in all my troubles, and in death aſſureth me of a better life in this ſame body and ſoule. Rom. 12. 13.

What is the meaning of this Article, I beleeue that there is a Catholike Church?

That God hath a certaine number of his choſen children, which he doth call and gather to himſelfe.

Why

Church.

VVhy ſay you, I beleeue that there is a Catholike Church?

Becauſe that the Church of God cannot be alwaies ſeene with the eyes of man.

Why call you the Church, Holy?

Becauſe the Church on earth though in it ſelfe it is ſinfull, yet in Chriſt the head it is holy, and in the life to come ſhall be brought to perfection of holines.

Why doe you call it Catholike?

Becauſe God in all places and of all ſorts of men had from the beginning, hath now, and euer will haue an holy Church.

What is the meaning of this article, The communion of Saints?

The whole Church communicateth with Chriſt and euery member one with another in the benefits of Chriſt.

What comfort haue you by this article?

1. I am comforted, becauſe I am iuſtified by that faith whereby *Adam* and *Abraham* were iuſtified, which is tyed to no time, or place, and excludeth no perſon.

2. I am comforted, becauſe I am made partaker of Chriſt and all his mercies by faith, and of all the bleſſings of the Church by loue.

What beleeueſt thou in this article, I beleeue the forgiuenes of ſinnes?

I beleeue that God for Chriſts ſake doth freely forgiue me not onely all my ſinnes, but alſo the puniſhment that I haue deſerued by them.

The holy Ghoſt alone giueth vs the aſſurance of the pardon of ſinnes.

Why ſay you, I beleeue the forgiuenes of ſinnes?

Becauſe no reaſon can perſwade me, but the holy Ghoſt onely muſt worke the aſſurance of it in my heart.

What comfort haue you hereby?

1. Firſt, I am comforted, becauſe all the ſinnes I haue and daily commit, ſhall neuer be laid to my charge.

2. Secondly, I am comforted, becauſe that the weakenes and wants of all my duties are couered and ſupplied in Chriſt.

3. Thirdly, I am comforted, becauſe God will heare me praying for others, that they may haue faith to * feele the forgiuenes of ſinnes.

* By faith we come by degrees to feele and to haue a comfortable experience of the pardon of ſinnes.

What beleeueſt thou in this article, The reſurrection of the body vnto life euerlaſting?

I beleeue that this body after it ſhall be diſſolued into duſt, ſhall be raiſed vp againe at the laſt day, and my ſoule ſhall liue in euerlaſting glorie.

What comfort reape you thereby?

1. I am made comfortable and chearefull in well-doing, ſeeing my labour ſhall not be in vaine.

2. I am made to deſpiſe the pleaſures and glory of this world, and with patience to ſuffer all troubles that are laide vpon me in this preſent life.

3. It comforteth me ouer the death of my deareſt friends, and maketh me carefull in death, knowing that I ſhall haue a part in the reſurrection of the iuſt.

What fruit haue you when you beleeue all theſe Articles?

All doe come to this end, that being iuſtified by faith, I am righteous in Chriſt before God.

VVhat be the ſeuerall fruits?

The comfortable vſe of all the articles of the creed.

1. Firſt, I am at peace with God, although in my ſelfe for my outward ſinnes which I daily commit, and my inward corruption which remaineth, I am daily accuſed.

2. I get ſtrength to fight againſt my outward ſinnes, to ſubdue my inward corruption, to do outward good workes, and to delight in the law of God in the inward man.

3. I haue a right to all Gods creatures, ſo that the vſe and want of them ſhall turne to the furtherance of my ſaluation.

4. I am aſſured of the glorification of my ſoule and body in the heauens, becauſe I am made an heire of euerlaſting life.

Why is this giuen wholly and onely vnto faith?

Faith onely iuſtifieth. Rom. 3. 28.

Not becauſe faith doth deſerue it: but becauſe the merits of Chriſt can be laid hold on and applyed to my ſelfe by none other meanes but by faith alone.

Can

Can not our good workes in ſome part iuſtifie vs before God?

No: for the righteouſnes which is able to ſtand in the iudgement of God, muſt be perfect in all reſpects.

Are not our good workes perfect?

No: for in many things we ſinne all; and againe, the beſt workes we doe, are defiled with ſinne, and therefore can deſerue nothing at the honds of God.

Why then doth God promiſe a reward vnto them?

The reward that God doth promiſe, it is not for the deſert of workes, but of his owne grace and mercie. *A reward to workes is promiſed of Gods free mercy and not for merit.*

Will not this doctrine make men careleſſe of well doing?

No: for they that be ingrafted into Chriſt, muſt needes bring forth good workes.

Why is it needfull that they ſhould doe good workes?

1. Firſt, that we may by them ſhew our ſelues thankfull vnto God for all his benefits. *Workes.*
2. That we may be aſſured of our faith and election by good workes.
3. That by our good workes we may edifie others.

How maieſt thou edifie others?

1. Firſt, by encouraging and ſtrengthning thoſe that are good.
2. Secondly, by winning thoſe that are not come vnto God.
3. And then by ſtopping the mouthes of the wicked.
4. The fourth ariſeth of the former, and that is the glorie of God, which is aduanced by them.

Are good workes ſo needfull, that without them we cannot be ſaued?

Yea: for although good workes doe not worke our ſaluation in any part, yet becauſe they that are iuſtified are alſo ſanctified, they that doe no good workes declare that they neither are iuſtified nor ſanctified, and therefore cannot be ſaued.

Then they muſt much more be condemned which commit ſinne and lye in it?

Yea: for ſuch are not onely pronounced to be accurſed by the law, but alſo the goſpell hath denounced that they ſhall not inherite the kingdome of heauen. *Law & Goſpell condemne ſinners which lie in ſinne without repentance.*

Can euery one doe good workes?

None can doe good workes, but they that are borne againe.

How can they that are thus borne againe doe good workes?

They that are thus borne againe, and carrie in them the Image of God, haue repentance wrought in them; from whence good workes doe proceed. *Repentance defined. Note.*

What is repentance?

Repentance is a turning of our ſelues to God, whereby we crucifie and kill the corruption of our nature, and reforme our ſelues in the inward man, according to Gods will.

What is it to crucifie the corruption of our nature?

It is truely and with all my heart to be ſorie that I haue angred God with it and with my other ſinnes, and euery day more and more to hate it and them, and to flie from them.

How is this ſorrow wrought?

It is wrought in me partly by the threatnings of the lawe, and the feare of Gods iudgement, but eſpecially encreaſed by the feeling the fruit of Chriſt his death, whereby I haue power to hate ſinne and to leaue it.

How is this reformation of our ſelues wrought in vs?

Onely by the promiſes of the goſpell, whereby we feele the fruite of the riſing againe of Chriſt.

What doe inſue hereof?

Hereby we are raiſed vp into a new life, hauing a law written in our hearts, and ſo reforme our ſelues.

Hereby it appeareth that none can repent of themſelues or when they will.

Yea: for it was ſaid before, that it is the gift of God giuen vnto them that are borne againe.

By this it is alſo euident that Gods children ſtande in neede of repentance, ſo long as they liue.

Yea:

The faithfull haue a continuall repentance all their life.

Yea: for there is none of Gods Saints but alwaies carrying this corruption about them, they ſometime fall and are farre from that perfection of goodnes which the Lord requireth.

Seeing it was ſaid before that good workes did proceed from repentance, what properties are required of workes?

1. Firſt, that they be ſuch as God hath commanded in his law.
2. Secondly, that they that doe them be ſuch as be ingrafted into Chriſt and continue in him.

What ſay you then of the good workes of them that be not in Chriſt?

They doe no good workes, becauſe they neither are as yet members of Chriſt, nor doe offer them to God in the name of Chriſt.

3. The third propertie of workes is, that they may be to glorifie God, and to aſſure our ſaluation.

Is it not lawfull to ſeeke our owne praiſe and merit by our owne good workes?

No: for all our good workes are imperfect, and ſaluation is onely merited by the death of Chriſt, as was ſaid before.

We haue heard that the law worketh the knowledge of our ſinnes and feeling of our miſerie: what meanes hath God ordained to worke and increaſe faith in vs?

He hath ordained { 1. The Goſpell } to beget and breed it in vs.
{ 2. Prayer, 3. Sacrments, 4. Diſcipline, 5. Affliction } to confirme it in vs.

What is the Goſpell?

Goſpell deſined.

It is that part of Gods word whereby the holy Ghoſt worketh in vs a liuely faith to apprehend the free remiſſion of ſinnes in Ieſus Chriſt.

How many kindes of faith be there?

Two, a { Generall faith, whereby I beleeue God to be true in all his workes.
Speciall, and this is either { whereby I beleeue God to be iuſt in his threatnings, and ſo am made penitent: *or*, whereby I beleeue him to be made mercifull in his promiſes, and ſo come to repentance.

What difference is there betweene penitence and repentance?

Penitence and repentance how they differ.

Penitence is a ſorrow for ſinne wrought by the law: Repentance is a recouering our ſelues from ſinne wrought by the goſpell.

Is there ſuch difference betweene the Law and the Goſpell?

Yea: for the law differeth from the goſpell in foure things.

Foure differences betweene the law and goſpell.

1. Firſt, the law reuealeth ſinne, rebuketh vs for it, and leaueth vs in it: but the goſpell doth reueale vnto vs remiſſion of ſinnes, bringeth vs to Chriſt, and freeth vs from the puniſhment belonging vnto ſinne.
2. The law commandeth to do good and giueth no ſtrength: but the goſpell inableth vs to do good, the holy ghoſt writing the law in our hearts, and aſſuring vs of the promiſe.
3. The law is the miniſterie of wrath, condemnation and death; but the goſpell is the miniſterie of grace, iuſtification, and life.
4. In many points the law may be conceiued by reaſon; but the goſpell in all points is far aboue the reach of mans reaſon.

Wherein doe they agree?

Rom. 3. 2. They agree in this, that they be both of God and declare one kinde of righteouſneſſe, though they differ in offering it vnto vs?

What is that one kinde of righteouſnes?

It is the perfect loue of God and of our neighbour.

What thing doth follow vpon this?

That the ſeuere law pronounceth all the faithfull righteous.

How doth the law pronounce them righteous?

Becauſe that they haue in Chriſt all that the law doth aske.

But

But yet they remaine tranſgreſſours of the law.

They are tranſgreſſours in themſelues, and yet righteous in Chriſt, and in their inward man they loue righteouſnes and hate ſinne.

What then is the ſtate of the faithfull in this life?

They are ſure in Chriſt, and yet fight againſt ſinne.

What battaile haue they?

They haue battaile both { within: and without: } the battell of the fleſh againſt the ſpirit. the temptation of { Satan. the world. }

The combat of the faithfull.

How ſhall they ouercome?

By a liuely faith in Ieſus Chriſt. 1. Ioh. 5. 4.

What call you the fleſh?

The corruption of our nature wherein we were borne and conceiued.

Fleſh defined.

Doth that remaine after regeneration?

Yea: it dwelleth in vs and cleaueth faſt vnto vs ſo long as we carry the outward fleſh about vs.

How doth the fleſh fight againſt the ſpirit?

By continuall luſting againſt the ſpirit.

What is that?

1. By { hindering / rupting } or, cor- { vs in the good motions, words, and deeds of the ſpirit.

The motions and luſtes of the fleſh.

2. By continuall mouiug vs to euill { motions. words. deeds. }

What call you the ſpirit?

The holy ſpirit which God in Chriſt hath giuen vs, whereby we are begotten againe.

Do we not receiue the ſpirit in full meaſure and in perfection at the firſt?

No: but firſt we receiue the firſt fruits, and afterward daily increaſe of the ſame vnto the ende, if the fault be not in our ſelues.

How doth the ſpirit fight in vs?

By luſting againſt the fleſh.

How doth it luſt againſt the fleſh?

1. Firſt, partly by rebuking & partly by reſtraining in vs the euil motiõs & deeds of the fleſh.

2. By continuall inlightning & affecting vs with { thoughts, words, deeds, } agreeable to Gods wil.

The ſpirit rebukes and reſtraines euill motions in vs.

What call you the world?

The corrupt ſtate and condition of men, and the reſt of the creatures.

How doth the world fight againſt vs?

By alluring and withdrawing vs to the corruptions thereof.

What meanes doth it vſe?

1. It allureth vs by falſe { 1. Pleaſures 2. Profit 3. Glory } of this world, from our obedience to God.

2. It alloreth vs otherwhiles by { paines, loſſes, and reproches, } to diſtruſt Gods promiſes.

The liues of the world.

How ſhall we ouercome the pleaſures, profit, and glory of this world?

1. By a true faith in Ieſus Chriſt, who deſpiſed all theſe things to worke our ſaluation, and to make vs ouercome them.

2. By faith in Gods word, that feareth vs from doing any thing that is againſt his will.

How ſhall we ouercome the { paines, loſſes, and reproches } of the world?

1. By a liuely faith in Ieſus Chriſt, who ſuffered all thoſe things to work our ſaluation, and to inable vs to ſuffer them.
2. By a ſtedfaſt faith in Gods promiſes and prouidence, that we ſhall want no good thing, and that all things ſeeming hurtfull, ſhall be turned to the furtherance of our ſaluation.

What call you Satan?

The aduerſarie or enemie of God and his people.

How doth he fight againſt vs?

Sathan how he fights.

1. By ſubtiltie alluring vs to ſinne, and therefore he is called a *Tempter, or Serpent.*
2. By laying fearefully to our charge our ſinnes committed, and therefore he is called, *the Diuell an accuſer.*
3. By ſeeking by manifold inward terrors and outward troubles to ſwallow vs vp, and therefore is called, *a roaring Lion.*

How ſhall we fight againſt Satan and his tentations?

1. By faith in Ieſus Chriſt, who ouercame all his tentations in his owne perſon, that ſo we might ouercome in him.

To reſiſt the inward motions and outward occaſions of ſinne.

2. By reſiſting the inward motions and outward occaſions of ſinne.

How ſhall we doe that?

By beleeuing that we are baptized into the death and reſurrection of Chriſt.

How ſhall we ouercome Sathan and his accuſations?

1. By faith in Ieſus Chriſt, who hath iuſtified vs from all the ſinnes for the which he can accuſe vs.
2. By all thoſe comfortable promiſes of forgiueneſſe of ſinnes which in Chriſts name are made vnto vs.

How ſhall we ouercome him in our terrors and troubles?

1. By faith in Ieſus Chriſt, who was heard in all his troubles to giue vs aſſurance that wee ſhall not be ouercome in them.
2. By faith in Gods prouidence, whereby wee know that he can do no more vnto vs then the Lord doth direct, and as it were giue him in commiſſion for our good.

VVe haue heard that the word is the firſt and chiefe meanes not onely to beget, but alſo to ſtrengthen and increaſe faith in vs: what is the next principall meanes?

Praier is the next principall meanes ſeruing for the ſtrengthening & encreaſing of faith.

VVhat is prayer?

Prayer deſined.

It is a lifting vp of the minde and a pouring out of the heart before God.

Is there any preſcript rule of prayer left vs in the Scriptures?

Yea, euen the prayer which our Sauiour Chriſt taught his Diſciples, called the Lordes prayer.

Is it lawfull to vſe no other forme of words?

We may vſe another forme of words, but we muſt pray for the ſame things, and with like affection following the ſame rules which are preſcribed in that prayer.

How is that prayer diuided?

It is diuided into the { Preface, or entrance to the prayer. / Prayer it ſelfe. / Concluſion, or ſhutting vp of the prayer.

Which is the Preface?

Our Father which art in heauen.

What doth the Preface put vs in minde of?

1. Firſt, of him to whom we pray.
2. Secondly, of our owne eſtate in prayer.

To whom doe we pray?

Onely to God the { Father. / Sonne. / Holy Ghoſt.

Why doe you here name the Father?

Becauſe diſcerning the perſons, we pray to the Father ſecretly vnderſtanding it, that

we doe it in the mediation of the Sonne, by the working of the holy Ghost.

Why must we pray to the Father in the mediation of Christ his Sonne?

Because God being displeased for sinne, we can haue no dealing with him, but onely by the meanes of his sonne, in whom he is well pleased.

Why is it required that we pray by the working of the holy Ghost?

Because the holy Ghost assureth vs that he is our father; and whereas we know not what to pray, nor how to pray, the holy Ghost doth teach vs both.

What must we be perswaded of, and how must we be affected in prayer?

Partly concerning
- our selues:
  - 1. We must be truly humbled; which is wrought in vs two waies:
    - 1. By a perswasion of our sinfull miserie and vnworthines to be helped.
    - 2. By a perswasion of the louing mercie of God in heauen that must helpe vs.
  - 2. We must haue a certaine confidence we shalbe heard: and this is wrought in vs,
    - 1. By faith, being perswaded that God loueth vs as his own children in our Lord Iesus Christ.
    - 2. By faith, being perswaded that our Father being God almightie, he is able to doe whatsoeuer he will in heauen and in earth.
- others: we must be perswaded
  - 1. That all Gods people pray for vs.
  - 2. That it is our bounden dutie to pray for others as well as for our selues.

How are the petitions diuided?

Into two parts: for
1. We make request for those things that concerne Gods maiestie.
2. For those things that concerne our owne welfare.

Which be those that concerne Gods maiestie?

The three first:
1. Hallowed be thy name.
2. Thy kingdome come.
3. Thy will be done in earth as it is in heauen.

Parts of the Lords Prayer.

What is meant by the names of God?

1. The names and titles of God, as *Iehoua, the Lord of hostes*, and such like.
2. The
   1. Wisdome
   2. Power
   3. Mercie
   4. Goodnesse
   5. Truth
   6. Righteousnesse
   7. Eternitie

   of God.

Why be these called the names of God?

Because as names serue to discerne things by, so God is known to be God by these things.

What is meant by the word Hallowed?

We pray, that as God is glorious in himselfe, so he may be declared and made knowne vnto men, to be a most glorious God.

How shall Gods name be declared to be holy and glorious?

1. First, we pray that his wisdome, power, goodnesse, mercie, truth, righteousnesse, and eternity, may more and more be imparted and manifested vnto vs and other of Gods people.
2. Secondly, we pray, that according as we know these things, so the fruits of them may appeare in ours and all Gods peoples liues, that so Gods name may be honored and praised.

What doe we pray against in this petition?

1. First we pray against all ignorance of holy things we should know, and want of good works, whereby God wants of his glorie.
2. We pray against all false religion, wickednesse, and vngodlinesse, whereby Gods name is dishonoured.

I cannot as yet finde any more of this Catechisme; If any man haue the rest in his priuate vse, he shall doe well to communicate the same vnto the Church for the good of many.

A LETTER AGAINST HARDNES OF HEART.

I Beseech God, the Father of Iesus Christ, to giue me his good spirit; in writing to giue aduise, & you in reading to receiue it, Amen.

Since the time that I receiued M. S. Letter, wherein he declared his carefull compassion ouer your estate: I haue beene not a little grieued, because partly for want of a conuenient messenger, and partly because of my manifolde distractions with the like occurrences, and other waightie affaires, I haue beene hindered from writing hitherto vnto you. And albeit euen still I be in the same case, yet conscience towardes God, and loue and compassion towardes you, forceth mee to ouercome lets, which hardly I could otherwaies preuaile against. And albeit I can not speake as I would, yet of that which I shall write (proceeding from the forenamed grounds) I looke for some blessing of God through Iesus Christ, if you will not too much faint in faith, and yeeld to the aduersarie: yea if you will but hope so well of your selfe as (in the feare of God I write it) I hope of you. First, whereas it seemeth you are sometimes grieued, because you tarried not still at Cambridge according to mine aduise, you must know I aduised it not as a thing necessary, but more conuenient, as I then supposed, but I aduised you to obey your father, if his pleasure still continued to haue you home: whereunto you yeelding, I cannot see howe you offended, it being your fathers pleasure you should so doe. And who knoweth whether being there you might not haue beene as much troubled, there being no priuiledge for persons and places in such cases? And who knoweth whether it be the Lords pleasure, for the example and instruction (and I hope the consolation) of others in the end? And albeit you will now thinke that here you were neerer the moe and stronger meanes, yet know you and be perswaded, that God can and doth in such cases worke by fewer and weaker, according to his good pleasure. Besides, it is in our corrupt nature to make much of such as we cannot haue, and not so to esteeme those which God doth offer vs, as we should. I beseech you therefore in the name of Iesus Christ, humbly to praise God for those meanes he offereth in mercy vnto you, and to vse them in faith accordingly; and so God shall blesse you by them. And then by such conference as you may haue from hence by letters, wherein if I may stand you in any stead, rather for the good opinion you haue of me, than for any great matter I am able to performe, I shall be readie to offer any office of loue vnto you, as God shall enable me; and so farre forth as I shall be at any time instructed in your particular estate in some Letters sent from you by conuenient messengers. That which I perceiue presently by M. S. Letter is, that you are afflicted with the blindnesse of your mind, and hardnes of your heart, which cannot be mooued either with the promises of Gods mercies, or feare of his iudgements; nor affected with the loue and delight of the things which be good, nor with the hatred and loathing of the euill. Great cause you haue of griefe I confesse, but no cause of despaire dare I grant; because I am perswaded that your perswasion is somewhat false; partly for want of a sound iudgement of your estate, and partly for some defect of faith, somewhat through

In temptations striue to stand in faith, and not to yeeld to the aduersarie.

Our corruption desires and delights in the meanes we cannot haue.

Blindnes of mind & hardnes of heart.

Many false perswasions come to the weake for want of sound iudgement.

through your owne default. Firſt, therefore knowe you for a certaintie that this is no other tentation than ſuch as diuers of Gods children haue beene humbled with, and afterward haue had a good iſſue out of it: and if it pleaſe God to mooue you to credit me, I my ſelfe haue knowen others, as deepely this way plunged as you can be. Remember therefore, that God is faithfull, and will not ſuffer you to be tempted aboue that which you ſhall be able to beare. And yet further to confirme you heerein, the holy Scriptures doe record, that this way God heretofore hath humbled his owne people: in whoſe perſon the Prophet *Eſay* lamentably complaineth: *O Lord, looke downe from heauen, behold from the dwelling place of thy holineſſe, and of thy glorie. VVhere is thy zeale and thy ſtrength, the multitude of thy mercies, and of thy compaſſions? They are reſtrained from me.* And afterwards: *O Lord, why haſt thou made vs to erre from thy waies, and hardened our hearts from thy feare?* And in the next Chapter, verſe 6. *VVee haue beene all as an vncleane thing, and all our righteouſneſſe is as filthie clouts: and we all doe fade as a leafe, and our iniquities as the wind doth take vs away: and there is none that calleth vpon thy name, neither* that ſtirreth vp himſelfe to take hold on thee: *for thou haſt hid thy face from vs, and haſt conſumed vs, becauſe of our iniquities.* And before: *Wee grope for the wall like the blind, and we grope as one without eies, we roare like Beares, and mourne like Doues.* So complaineth *Ezechias* in the bitterneſſe of his ſoule. *Like a Crane or a Swallow ſo did I chatter, I did mourne as a Doue.* And when *Dauid* crieth: *Create in me, O God, a cleane heart, renue in me a right ſpirit: Reſtore to me the ioy of thy ſaluation, eſtabliſh me with thy free ſpirit:* Doth he not declare that his heart was vncleane, his ſpirit crooked, the ioy of his ſaluation loſt, and himſelfe ſubiect to the ſpirit of bondage? ſo that wanting the ſpirit of libertie or adoption, he could neither cry *Abba Father*, nor haue any power againſt ſinne. Thus you ſee how Gods children may be blinded in mind, and hardened in heart for a time, ſo that they feele in themſelues the grace of the holy ſpirit to be as it were periſhed and dead.

1. Cor. 10. 13.

Eſay 63. 15.

Eſay 59. 10. Eſa. 38. 14. Pſal. 51. 10.

The feelings of the faithfull in temptation loſt.

Further to relieue the infirmitie of your iudgement in this caſe (becauſe I know it may much diſtreſſe you) you muſt vnderſtand that there be two kinds of hardnes of heart: the one which is not felt nor perceiued; the other, perceiued and felt: and of the former that there be two ſorts, the firſt (which is moſt fearefull) when any doe purpoſely reſiſt the motions of Gods ſpirit, and wilfully refuſe the meanes of their ſaluation; of which the Prophet *Zacharie* ſpeaketh. 7. 11. *They refuſed to hearken, and pulled away their ſhoulder, and ſtopped their eares that they ſhould not heare: yea, they made their hearts as an adamant ſtone leaſt they ſhould heare the law, and the words which the Lord of hoſtes ſent in his ſpirit by the miniſterie of the former Prophets.* The outragious ſinne of theſe men, the Prophet *Eſay* expreſſeth in theſe their owne fearefull tearmes: *VVe haue made a couenant with death, and with hell we are at agreement: though a ſcourge runne ouer and paſſe through it ſhall not come at vs: for we haue made falſhood our refuge, and vnder vanitie are we hidden.* This was a fearefull eſtate indeed, yet for all that no man can ſay, but ſome of thoſe hauing hardened their harts, might be, and were afterward conuerted. The other kinde of hardneſſe of heart which is not felt nor perceiued, * *or if perceiued yet not felt*; (which albeit it is leſſe fearefull, yet is it daungerous enough) is in ſuch, as although they wilfully reſiſt not Gods ſpirit in good meanes; yet ſecurely, careleſly, and willingly they lie in ſinne without anie remorſe of it, or true taſte of good things. Such was *Dauid* his eſtate for the ſpace of a yeare before *Nathan* the Prophet came to reprooue him, and rouze him from his lulled ſleepe. Both theſe kindes I am perſwaded you are free from; otherwiſe than in temptation Sathan may ſometimes moue yee thereunto. The other kinde of hardneſſe of heart which is perceiued and felt, is of two ſorts; the one in them which are deſirous of meanes, whereby they may be relieued, although they doe find ſmall or no eaſe at all in themſelues for a time.

Two kinds of hardnes of heart.
1. *Not perceiued nor felt.*
2. *Perceiued and felt.*
2. *of two ſorts,*
1. *of purpoſe to reſiſt good motions.*
2. *Securely & negligently to lie in ſinne.*
* *Or diſcerned*
The ſecond kind of hardnes of heart not felt.
Note the difference between perceiued and felt.
2 kind of hardnes perceiued and felt is of two ſorts.
Eſay 63.

Of this kind the Prophet *Eſay* (in the name of ſome of Gods people) complained. And ſuch was *Dauids* ſtate. After that *Nathan* had reprooued him, and Gods ſpirit began to worke with him, yet he crieth out (as ye heard before) of the loſſe of Gods graces: and when he ſaith, that God will accept of no ſacrifices bee they neuer ſo many

nor precious without a contrite heart and broken ſpirit; he ſheweth that for a time (euen after the Phophet had reproued him) he wanted both. This is your caſe, and therefore you are in the ſtate of ſaluation. For *Dauid* was in this caſe, euen after he had confeſſed his ſin, and had receiued abſolution and pardon from God, by the miniſterie of *Nathan*; although he neuer felt ioy thereof, nor true griefe for the other: yet becauſe in trueth of heart he confeſſed his ſinne (as my truſt is you doe) and was certainely perſwaded of the pardonablenes of it by Gods mercy, (although he was farre off from the feeling of it, or applying it to his wofull conſcience) his ſtate was good and very well to be hoped of. And you muſt know to be perſwaded, that thoſe things which are written of Gods Saints, and namely of *Dauid* and *Peter*, and ſuch others, are examples for vs, if we will ſtay our ſelues vpon the word of God in the miniſterie of his ſeruants, and waite vpon the Lords good time, till he come neerer vnto vs by his ſpirit: neerer I ſay, for he is come alreadie vnto you; or it may be he neuer went from you: becauſe to be grieued and humbled with blindneſſe of mind and hardneſſe of heart, to beleeue certainely the truth of Gods promiſes in generall, and to reuerence the ſeruants of God which bring the glad tidings of ſaluation, and to long after the comforts, vſing the meanes of the word and prayer, the Sacrament of the Supper, and the company of Gods children, contrarie to hope, vnder hope, yea without any preſent feeling: all this is a certaine argument, that Gods ſpirit is with ſuch, and therefore with you. This eſtate although it be very grieuous, yet it is neuer dangerous, much leſſe is it fearefull: vnleſſe any be ſo wilfull, that they perſeuer and continue in deſperate refuſing all good meanes: vnleſſe they perſeuer I ſay, for that through the ſpirituall aduerſarie, and his forcible power, whereby God ſuffereth him ſometime for a ſeaſon to winnow them as wheat, they are ſo bewitched and intoxicated, that they are carried by violent force of temptation, to waxe wearie of, or to refuſe all meanes of comfort by fits: yea, almoſt to haue no deſire at all vnto them, yea ſometimes to ſpeake very euill of them: but all this is but temptation, and therefore God will be mercifull vnto them, for Chriſts ſake.

A troubled conſcience perſwaded his ſin is pardonable, but yet not feeling it is pardoned, yet it may be God hath pardoned it, as we ſee in Dauid.

Sathan driues the faithfull in their temptations to be weary of, yea ſometimes to refuſe the meanes.

Thus *Iob* curſed the day of his birth, and wiſhed to be ſtrangled. *Ieremie* almoſt repented that euer he preached in the name of the Lord: both ſcarcely abſtaine from blaſphemie. *Dauid* mooued with the ſpirit of ambition (though dutifully admoniſhed) wilfully went on in numbring the people. *Peter* alſo vainglorioully preſuming of his owne ſtrength, being moſt wiſely and effectually preadmoniſhed of his weakenes euen by our Lord Ieſus, yet wittingly ruſhing as a horſe into the battaile, euen then very cowardly yeeldeth, yea doubly denieth, yea ſtrengtheneth his ſinne with a threefold cord, and faſteneth it with bannings and curſings: and yet for all theſe he obtained mercie moſt bountifully. For why? as Sathan had deſired to winnow them, ſo our Lord Ieſus prayed for them, that their faith, though it was vehemently aſſaulted, yet ſhould not be ouercome; although it was battered, yet that it ſhould not be deſtroyed; and though it was oppreſſed, yet that it ſhould not be extinguiſhed. And here be you fully perſwaded, that albeit Luke 22. 31. the words ſeeme to runne as blonging but to *Peter*; viz. *I haue praied for thee that thy faith ſhould not faile*; yet he prayed for the reſt of the Apoſtles, yea, for all the faithfull. For firſt he ſaith not; *Simon*, Satan hath deſired to winnow *thee*, but *you*: Why then ſaith hee, *I haue praied for thee?* Verily becauſe he ſhould more grieuouſly offend than the reſt (although their offence was very great) therefore his and our moſt bleſſed Sauiour applied to him the promiſe, but did not appropriate it vnto him onely, and reſtrayne it from the reſt. Compare with this place, Iohn. 17. 20. and you ſhall ſee that the heauenly veritie affirmeth, that he prayed not onely for the Apoſtles, *but for all thoſe that ſhould beleeue through their word*: yea further, *Our Lord Ieſus Chriſt was yeſterday, is to day, and ſhall be for euer.* And as the forefathers were baptized into him, and did eate his fleſh, and did drinke his blood; ſo was his prayer effectuall euen to them vnder the law, much more to vs vnder grace. And when you can finde teſtimonie in your heart, that when you would doe well, euill is preſent with you, and that you doe the euill you woulde not; then doe not you it, but ſinne in you, when it leadeth you captiue: much more when Satan workes withall, buffeting you, aſſure

The praier of Chriſt belongeth to vs as well as to the Apoſtles. Io. 17

Heb. 13.

Rom. 7.

2. Cor. 1. 29

aſſure your ſelfe that God hath pitie on you, that the vertue of his power ſhall be perfect in your weakenes. If you beleeue, according to your faith it ſhall be done vnto you. But you will ſay, you cannot beleeue that this vile and crooked hardnes of your heart can be remitted and renewed: and euen this was the ſecond poynt which in the former part of my letter I gaue you to vnderſtand was the cauſe of your exceſſiue diſtreſſe. I beſeech you, and I charge you in the name of our Lord Ieſus Chriſt, that you will not willingly lie nor offer iniurie to Gods ſpirit, nor to your ſelfe who hath receiued it. Tell me, what is the reaſon why you thinke you haue no faith? Verely becauſe you haue no feeling, nor any other fruites thereof, as you think. Well, firſt then agree with me herein (as you muſt, if you will not diſagree with the truth) that feeling is but an effect and fruit of faith; and therefore there may be faith without feeling, as well as the cauſe may be without the effect, and the tree without any appearance of fruit, yea of ſappe for a ſeaſon. And as a man ſore wounded and diſeaſed may for a ſeaſon be depriued almoſt of all operations of the naturall life to the outward ſhew, and to his owne iudgement and feeling: ſo may a ſpirituall man bee ſore wounded by Satan, and diſeaſed by the preſent feeling of his ſinfull corruptions, ſpecially in temptations; that he may thinke, yea appeare to others, that the life of the ſpirit is not in him. Thus *Peters* faith did not wholy faile (as you haue heard) or elſe the prayer of our Sauiour preuailed not. Thus when *Dauid* declared that his heart was vncleane, or his ſpirit crooked or vnſtable, and that he had loſt the ioy of his ſaluation, and the ſpirit of libertie or adoption; yet hee prayeth, that God would not take his holy ſpirit from him: therefore he was not depriued of the ſpirit of ſanctification.

There may be faith without feeling.

Pſal. 51. 12. Verſ. 14. Verſ. 13.

Here ſeemeth to be repugnance, but there is not any: hee was depriued indeede for a time of the graces of the ſanctifying ſpirit, but not of the holy Ghoſt wherewith he was ſanctified: which graces, as God reſtored vnto him, ſo I am perſwaded he will doe vnto you. Yea, and I doubt whether you are depriued of them; but onely that partly Melancholie, partly Satan working therewith, make you doe iniurie to your ſelfe, and to the graces of the ſpirit in you: which I beſeech you to take heed of.

Sathan and melancholie diſquiet afflicted ſoules.

But the meſſenger cannot ſtay, and therefore I cannot write as I would, either of this, or of the remedie which you ſhould vſe; which hereafter I will, as God ſhall enable me: and I pray you let me vnderſtand (as I requeſted in the beginning) of your eſtate in particular ſomewhat more, and that by this bearer if you can, becauſe he is of your acquaintance, and will bring it to me faithfully. Onely I adde now vnto that I haue written of hardneſſe of heart at large, that you muſt diligently obſerue the word *Create*, which *Dauid* vſeth, declaring that he had no feeling of heart. To this ioyne that which the Prophet *Eſay* ſpeaketh in the perſon of God: *I create the fruit of the lips to be peace, peace as well to him that is farre off, as to him that is neere.* Therefore in faith you may as well pray, with hope to obtaine, as did *Dauid*: therefore ſay with him often, and with Gods people; O Lord, thou art our Father, we indeede are clay, but thou art our maker, and wee are the worke of thy hands, &c. Know alſo, God can cauſe Wolues, Lyons, Leopards, &c. to dwell louingly with Lambes, Calues, and Kids, &c. and that which is vnpoſſible to men is poſſible with God, euen to cauſe a cable rope to goe through a needles eye; that is, to change the hard heart of the vnbeleeuing couetous wretched man, much more yours: yea, know you that all things are poſſible to him which beleeueth. Crie then, *I beleeue, O Lord helpe mine vnbeleefe*, and I dare promiſe you in the name of our Lord Ieſus Chriſt, that you ſhall haue your hearts deſire in goodnes. Thus abruptly I muſt end. I commend you to God and the word of his grace, which is able to build you vp, and giue you the right of inheritance among them that are ſanctified. And the very God of peace ſanctifie you throughout, that your whole ſpirit and ſoule and bodie may bee kept blameleſſe vntill the comming of our Lord Ieſus Chriſt. Faithfull is he which hath called you, which will doe it, Amen. I pray you pray for me, and I truſt as I haue, ſo ſhall I pray for you, and much more.

Pſal. 51. Eſay. 57. 19.

Eſay. 11. 6.

Yours in Chriſt Ieſus, to vſe in any neede,

R. GREENHAM.

ANOTHER COMFORTABLE LETTER BY MASTER *R.G.* TO MASTER *M.*

BRother, beloued in our Lord Iesus Christ, seeing you haue had heretofore not onely knowledge, but also experience of Gods gracious and mercifull goodnesse in Iesus Christ of your owne vnbeleefe and of Satans subtlenes; I could marueile why you should giue such place, and not keepe your ground no surer, if I were not much acquainted with such occurrences. I know not therefore whether with words of rebuke, or of comfort, I should seeke to relieue you. Because I cannot come vnto you, my counsell and desire is, that you would come vp to London the next Tearme at the farthest; that so I might aske of God to frame my speech to your good. In the meane season I beseech you to call vnto minde that which you cannot be ignorant of; that in the Law sacrifices were offered for Gods people, not onely at their first entrance into couenant with the Lord, but also afterwards many times: and that not onely for sinnes committed by ignorance, but also by error, that is, forgetfulnes, frailenes, retchlesnes, carelesnes, &c. If you haue not *Tremellius* his translation by you, you must take heede of the English that hath ignorance: for they failed that so translated it.

Leuit.5.15. Num.15.28. *Ignorance and error differ.*

It is manifest, that the sinne of error is there opposed against the sinne committed with an high hand, that is, *a blasphemie with contempt of God*, and making his law of none effect, but to be in vaine. Which sinne I am sure you are most farre off from; I would you were as farre off from vnbeleefe and distrust. That Gods children may fall after their calling, into diuers foule faults, may appeare by many proofes. First, in the Law, when the Lord speaketh in his Maiestie and proclaimeth his glorie, yet in how many words commendeth hee his mercie, and for how many seuerall sorts of sins? Doth not *Esay* the holy Prophet call the people of his daies, *the people of Gomorrah*; and their Princes, *the Princes of Sodome?* Doth not he accuse them as grieuous transgressours both of the first and second table? and yet doth afterwards promise them, that *though their sinnes were as crimson, they shall be as white as snow: though they were red like scarlet, they should be as wooll.* Doth hee not charge them that they were sunke deepe in rebellion, and yet exhorteth them to returne vnto the Lord? Yea, doth he not charge them not onely with rebellion, but also with vexing the holy spirit of God? And yet reade what is written, Pray as there you may learne of *Esay*, chap.63. vers.7.15.16.

Gods children may fall after their calling into many foule faults.
Exod.24.6.7.
Esay 1.10.11.
Vers.8.
Esay. 31.6.
Esay 63.10.
Esay.63 9.

What? doth not the holy Prophet *Ieremie* shew, that Ephraim was as an vntamed calfe? &c. yet so soone as hee mourned and was ashamed of himselfe, doth not the Lord shew, that his bowels of mercie were troubled for his estate? Doth not the Lord offer mercie vnto the prophane and forgetfull transgressors of his holie couenant? Is not this part of the couenant made with all the sonnes of *Dauid* in Christ Iesus, that if they not onely omitting many good things, but also committing rebellions and iniquities, that though he may visite them, yet it shall be with the rod of his children, and that his mercie he will not take from them, nor breake off his couenant made with them in Iesus Christ? Therefore remember

Iere.31.18.20
Psal.50.5.22.
Psal.89.30.

member that the holy promiſes, threatnings, precepts, and examples are written, that wee ſhould not ſinne: but, *If any man ſinne, wee haue an aduocate with the Father, Ieſus Chriſt the iuſt, and he is the reconciliation of our ſinnes, and not for our ſinnes onely, but for the ſinnes of the whole world.* 1.Ioh.2.2. Doth not the bleſſed Apoſtle *Paul* charge the Corinthians (whom hee affirmeth to be rich in Chriſt, and deſtitute of no ſpirituall gift) to be more carnall than ſpirituall, yea babes in Chriſt, yea to be fallen into Idolatrie, committing of euill things, fornication, tempting not onely of God but of Chriſt, yea murmuring againſt them: yet doth he not herein comfort them, that no temptation hath taken hold on them, but ſuch as appertaineth to man, and that God will be mercifull vnto? *Dauid* prayeth againſt preſumptuous ſinnes, that they ſhould not reigne ouer him: ſignifying, though hee ſinned preſumptuouſly, yet if he did not perſeuere in preſumption obſtinately, without deſire to repent, that ſuch ſinne or ſinnes were pardonable. Now the Lords couenant towards his in Ieſus Chriſt, is not to deale after their ſinnes, nor to reward them after their iniquities, much leſſe will he not regard in wrathfull diſpleaſure their infirmities. For if hee ſhould ſo marke what is ſaid or done amiſſe, who were then able to abide it? But with him is mercie in Ieſus Chriſt, that he may be feared. Therefore lift vp your hands which hang downe, ſtrengthen your weake knees, and ſay vnto your ſoule; Why art thou ſo caſt downe and vnquiet within me? I will yet truſt in Ieſus Chriſt, and waite vpon the mercifull graces of God purchaſed by his merites. Conſider that true humilitie ariſeth of faith in Ieſus Chriſt, and that is true faith that ingendreth humilitie; as wee may not diminiſh our ſins, ſo may we not too much aggrauate them, nor diminiſh Chriſts merits: haue euermore in your minde the example of the prodigall ſonne, who ſaith not, I am not thy ſonne: but, *I am no more worthie to be called thy ſonne:* he ſaith not, Let me bee thy bondſlaue; nay hee ſaith not, Let me be thy hired ſeruant; but, *Let me be as one of thy hired ſeruants:* his father came and met him, fell on his necke, &c. So ſhall it come to you good brother. I neede make no more application: the holy annoynting which you haue receiued, will bring the old mercies of God vpon others and vpon your owne ſoule, vnto remembrance, and leade you into all truth, which ſhall be requiſite for your ſaluation. Put your truſt in the Lord, and be you aſſured, beleeue his miniſters and you ſhall proſper. The Lord Ieſus *came not to breake the bruiſed reede, nor to quench the ſmoking flaxe*; his grace ſhall be euermore ſufficient for you, and his vertue ſhall vnto the end manifeſt it ſelfe in your weakneſſe. Now therefore I beſeech him to preſerue your bodie and ſoule, and ſpirit, vnto his moſt glorious appearing. Faithfull is hee that hath called you, and promiſed, who will alſo performe it, Amen.

True humilitie proceedeth from faith.

From my houſe in London in Warwick lane, Anno 1591. Feb. 24.

Yours in Ieſus Chriſt,
as he hath been,

R. GREENHAM.

A LETTER CONSOLATORIE, WRITTEN TO A FRIEND AFFLICTED IN conſcience for ſinne.

Grace and peace in Ieſus Chriſt.

MY very good and louing friend in the Lord Ieſus, I vnderſtand by *M.H.* who oft trauaileth into thoſe parts, that you require of me letters of comfort for reliefe of your afflicted and diſtreſſed conſcience. Wherein I could be glad to performe any dutie that is within the compaſſe of my poore abilitie. But your beſt and ſoundeſt comfort (as I take it) lieth in thoſe that haue themſelues been exerciſed with that triall: who from the comforts of Chriſt that haue abounded in them, are beſt able to comfort thoſe that are in like ſort afflicted by the hand of God. Againe, I haue written vnto you many times of this argument: if my Letters remaine with you, they may alwayes ſpeake for me that which I am able to ſay to that poynt. If you require more than I haue written before this; then were it reaſon you ſhould ſend me my former letters, that I might know where to begin that which remaineth. My leiſure is not great, as you know, and there is nothing whereinto I enter more vnwillingly, than into this labour of writing. Yet that you may vnderſtand that I haue not altogether forgotten your old loue towards me, nor haue ſuffered mine affection towards you vtterly to decay; I will endeuour at once as briefly as I may to remember vnto you, ſo farre as I can call to minde, the ſumme of all that I haue written vnto you heretofore. The queſtion (as I take it) that lieth in controuerſie betweene your conſcience and the enemie, is of the aſſurance of your ſaluation. Wherein I would haue you firſt to conſider what is, or at any time paſt hath beene the teſtimonie of the ſpirit of God vnto your ſpirit, and then I doubt not, but either from preſent ſenſe of the ſame ſpirit of God, crying in your heart, *Abba father*; or from the remembrance of the daies of old, wherein you had a comfortable aſſurance of Gods fauour, you ſhall be able to repell the force of this temptation, conſidering that the holie Ghoſt can not lie, that God, whom hee loueth, vnto the end hee loueth, and becauſe his gifts and calling (as the Apoſtle ſaith) are ſuch as whereof hee doth not, nor cannot repent him. Then conſider the nature of faith, which how weake and vnperfit ſoeuer it be, it cannot be denied euen by Sathan himſelfe, to be faith: according to that which is ſaid, *I beleeue, Lord helpe thou mine vnbeleefe.* And if you haue faith euen as much as a graine of muſtard ſeede, &c. that faith apprehendeth Chriſt Ieſus, in whom there is all ſufficiencie of ſaluation, and in whom wee are compleat: ſo that whatſoeuer ſcruple ariſeth from our ſelues, or is enforced of the enemie from any imperfection that is in vs, it neede not at all to diſmay vs, becauſe wee ſaue not our ſelues, but are ſaued by him, *Who is made vnto vs from God, wiſedome, righteouſneſſe, ſanctification, and redemption: that who ſo glorieth ſhould glorie in him.* And indeede there is no ſurer refuge when the enemie diſtreſſeth vs, then renouncing

2.Cor.1.4.

The teſtimonie of the ſpirit.

The nature of faith.

Mark.9.24.

Matth.17.2.

Coloſ.2.10.

1.Cor.1.30.

our

our ſelues to profeſſe the onely name of Chriſt Ieſus, who dyed for our ſinnes, and roſe a- Rom.4.25.
gaine for our iuſtification. For if the enemie ſhall ſay, wee haue ſinned: our anſwere is,
Chriſt hath dyed for vs, yea is riſen againe, yea is aſcended into heauen, &c. If hee ſay, wee Rom.8.34.
want the righteouſnes of the law, wee muſt anſwere, Chriſt hath fulfilled the law, that wee Rom.5.19.
by him might be made the righteouſnes of Chriſt. If he ſay, wee are in nature corrupt, and 2.Cor.5.21.
therefore both vnworthie and vnfit for the kingdome of heauen; wee muſt anſwere him
with the words of Chriſt himſelfe: For their ſakes haue I ſanctified my ſelfe. Finally, what-
ſoeuer ſhall be obiected againſt vs by the enemie, our anſwere muſt bee, that in Chriſt all 2.Cor.1.20.
the promiſes of God are Yea, and in him they are Amen. That all fulnes dwelleth in him, Coloſ.1.19.
and that in him wee are perfected: ſo that wee may boldly ſay with Saint *Paul, There is no* Rom.8.1.
damnation to thoſe that are in Chriſt Ieſus. If Satans importunitie and impudencie will not
thus be anſwered, wee muſt end all diſputation with him by our ſelues, and ſend him vnto
Chriſt, who amongſt other parts of his office towards vs, performeth alſo this for vs, both
before his heauenly father, and againſt all our aduerſaries, that he is our aduocate to plead 1.Ioh.2.1.
and defend our cauſe, which yet is not ſo much ours as his owne; becauſe the queſtion is
not of our merits or ſatisfactions, which we freely renounce: but of the merit of his obe-
dience, and of the value of his death vnto the ſaluation of thoſe that beleeue in him. So
ſhall we at once ſtop vp the mouth of the enemie, when refuſing to plead our owne cauſe,
we referre our ſelues vnto Chriſt, whom we know to be the wiſedome of God, and able to
anſwere all that can poſſibly be obiected againſt vs. For ſeeing Satan is a wrangling and
ſubtill Sophiſter, it is our ſureſt and ſafeſt diſpatch, to breake off all diſpute with him, and *Diſpute not with Satan in temptation.*
to ſend him thither where he may receiue his beſt anſwere; and we neede not to doubt, but
he that hath anſwered the iuſtice of God, and cancelled the obligation that was againſt vs
before his heauenly father, will eaſily defeate whatſoeuer the old Serpent our accuſer the
diuell is able to alleage againſt vs. But if we cannot ſo auoide his aſſault, but needs we muſt
enter the combat with him, let vs take vnto our ſelues that courage that becommeth the
ſouldiers of Chriſt, and in the name of the Lord Ieſus manfully oppoſe our ſelues, know-
ing that he which hath brought vs into the battell, will both ſaue vs and deliuer vs out of
all dangers. Then if the enemie ſhall ſay that we haue no faith, and therefore haue no in-
tereſt in Chriſt, we may anſwere, that our beleeuing dependeth not vpon his teſtimonie, it *Whether we haue faith or not.*
is enough that our ſelues doe know, and feele by the grace of God, that we doe beleeue. As
for him, wee doe the rather perſwade our ſelues of faith, becauſe he ſaith that wee beleeue
not: knowing that he is not onely a murderer, but alſo a lyar from the beginning and the Ioh.8.24.25.
father of lying. Now, he that was neither aſhamed nor afraid to charge God himſelfe with
vntruth, will make leſſe ſcruple to deale falſely with vs, and that therefore we vtterly reiect
his witnes, as the witnes of a notorious & treacherous deceiuer, vnworthie all credit, and
whom we cannot beleeue, euen in the truth it ſelfe without danger. For which cauſe he was Mark.2.24.
ſo oftentimes ſilenced by our Sauiour Chriſt and his Apoſtles, euen then when after his de- Act.16.18.
ceiueable manner he bare witnes vnto the truth. Againe, when the queſtion is of our faith
in Chriſt, whether we beleeue in him or not, we muſt beware that we ſtand not here vpon
perfection of knowledge, which in the beſt Diuines is vnperfect: nor vpon the perfection
of our perſwaſion, which in all fleſh is mingled with imperfection: It is enough for our
preſent comfort, and to the ſilencing of our aduerſarie, that wee haue a competent know-
ledge of the myſterie of our ſaluation by Chriſt; farre remoued from that ignorance and
implicit vnderſtanding, which Satan hath planted in the kingdome of Antichriſt. For per-
ſwaſion alſo, wee acknowledge, that partly by the corruption of nature, & partly by his aſ-
ſaults, by the grace of God it is ſuch, as the ſame is oftentimes aſſailed and ſhaken; yet fai-
leth not, nor falleth vnto the ground, but ſtandeth inuincible againſt all his attempts and
inuaſions whatſoeuer. And finally, for that faith whereby wee reſt for our ſaluation vpon
Chriſt Ieſus, wee glorie not in our owne ſtrength: but we ſay euery one for himſelfe with
him in the Goſpell, *We beleeue, Lord helpe thou our vnbeleefe.* For if faith be, as it is indeede, *a*
repoſe, ſetling, placing, and putting of our truſt and confidence for our ſaluation in Chriſt whom the *A deſcription of faith.*
Father hath ſealed; then we doubt not to proue againſt Satan and all his inſtruments of in- 2.Tim.1.12.
fidelitie, that we doe beleeue: and that the weaknes of our faith, which wee willingly ac-
knowledge,

knowledge, and that remnant of vnbeleefe which yet hangeth vpon vs, is ſo farre off from diſmaying vs, that it is both a warning and motiue vnto vs of great force to ſtirre vs vp, and to ſet vs a worke by all good meanes to eſtabliſh and to increaſe our faith, wherein we finde the good hand of the Lord not to be wanting vntò vs, and his eares not to be ſhut vp againſt our prayers; in which we alwaies ſay with the Apoſtles of Chriſt, *Lord increaſe our faith.* If it ſhall be obiected, that becauſe we haue not the ſame ſenſe and feeling of faith which ſometimes wee had, as Satan himſelfe could not then denie, therefore wee haue now no faith, but haue vtterly loſt the ſame: we may anſwere, the argument followeth not: for euen in many diſeaſes of the bodie it is ſo with them that haue them, that they ſeeme little better than dead corpſes, and yet there is life in them, which hidden for a time, after is recouered and raiſed vp againe: ſo it is many times with the children of God, that being ouerborne and diſtreſſed with extremitie of affliction and temptation, they ſeeme for the time both to themſelues and others, to haue loſt the life and light which once they enioyed. Yet ſo it is, that whē the tempeſt is ouerblowne, and the gracious countenance of the Lord againe beginneth to ſhine vpon them, the faith which was as it were hid for the time, taketh life, and ſheweth forth it ſelfe, and plainly proueth, that as the trees when they budde in the ſpring time and bring foorth their fruite, were not dead in the winter as they ſeemed to bee: ſo the faith of Gods children, ſpringing afreſh after the ſtormie winter of temptation, declareth manifeſtly that it was not dead when it ſeemed ſo to be, but was only reſpited for the time, that afterward it might bring forth more fruite: and whereas the afflicted ſoule deſireth nothing more than to beleeue, though it feele not a preſent operation of comfort by faith; euen that deſire argueth a ſecret ſenſe that cannot eaſily bee diſcerned, together with aſſurance of better eſtate in time to come, according to that of our Sauiour Chriſt: *Bleſſed are they that hunger and thirſt after righteouſnes, for they ſhall be ſatisfied:* And that of the bleſſed Virgine, *He filleth the hungrie with good things, but the rich hee hath ſent emptie away.* Alſo that bewailing and deploring of vnbeleefe which is found in the afflicted, is not only a ſteppe vnto their former comfort, but a certaine proofe and demonſtration of the returne thereof. For the Lord working by his ſpirit in the hearts of his children groning that cannot be expreſſed, thereby aſſureth them that in his good time he will heare them and grant their requeſts. And ſo much the more we may be perſwaded hereof, becauſe the loue of God towards vs, as it began not of vs (as S. *Iohn* ſaith) ſo it dependeth not vpon vs, but vpon the truth and conſtancie of him, with whom there is no change nor ſhadow of chaunge. Againe, the temptation it ſelfe, from which our affliction doth ariſe, though it haue of it ſelfe a moſt bitter and ſharpe taſte, euen vnto the wounding of our ſoules neere vnto death: yet hath it alſo in it an argument of comfort, the Lord himſelfe out of darknes raiſing vp light vnto his children. For euen by this, that Sathan ſo buſily and ſo fiercely aſſaileth vs, it doth appeare, that as once he loſt his poſſeſſion in vs, and was caſt out by one more mightie than himſelfe, which is Chriſt: ſo now hee findeth no peaceable entrance, but a ſtrong and mightie reſiſtance, and therefore there yet remaineth ſuch part of the former worke, which hee could not hitherto ouerthrow, nor ſhall be able for euer, which is the ſecret ſeede of faith ſtill ſuſtained and nouriſhed by the ſpirit of God in vs, when wee would thinke it were vtterly extinguiſhed. For as the fire when it wraſtleth with the water throwne vpon it, ceaſeth not till it haue ouercome: ſo this reſiſtance of the ſpirit againſt the fleſh, will not ceaſe vntill the full victorie be obtained, and Satan himſelfe troden vnder our feete. Neither is there any more ſure teſtimonie, either of our preſent deliuerance begun, or of our full and perfect victorie in time to come, then this, that by the word of God we doe (though but weakly) reſiſt the temptations of the enemie, and continue in the battaile againſt him: mourning indeede and trauailing vnder the burthen of affliction, but yet ſtanding vpright before the enemie, ſo that hee cannot fully preuaile againſt vs, much leſſe ouerthrow and deſtroy vs. But here one thing muſt carefully be looked vnto, that wee be not ſo farre diſcouraged, either with want of feeling, or ouerborne with deſire of that wee haue not, as wee forget what mercie heretofore wee haue receiued. When *Iob* ſo earneſtly, and (as one would thinke) impatiently wiſheth the good things he had ſometimes enioyed, he doth not onely expreſſe the great affection hee had to be reſto-

Simile.

Simile.

The afflicted deſireth to beleeue, and can not diſcerne his ſtate. Matth. 5.

Ioh. 5.

Temptation what it may teach vs.

red

red vnto his former estate, but also giueth the attentiue reader to vnderstand a secret work of that grace of God; from the remembrance of that which had been, insinuating an hope of that which should be, as the euent it selfe afterward declared; which issue of his troubles S. *Iames* would haue vs diligently to consider when he saith: *Ye haue heard of the sufferings of Iob, and haue seene the end of the Lord.* But it fareth in this case with the afflicted soule many times, as it doth with those that greedily striue for the goods of this world; their affections of hauing more is so strong, and doth so violently possesse and carrie them, as it not onely depriueth them of the vse of that they haue, but also maketh them forget the same, and which is yet more, protest against it, as if they had it not at all. So the humbled and afflicted spirit, ouerborne for the time with present griefe and anguish of minde, not onely vseth not the comforts it hath, and cannot presently discerne; but also causeth an vtter forgetfulnes of them, and which more is, protesteth against them, as if they were not: yea (as we see often in *Iob*) he so complaineth of the contrary, as if the Lord had not onely forsaken his seruant, but had armed himselfe, and did fight against him to destroy him. Here therefore we must bridle and chastice our impatient and murmuring spirit: and remember that of *Iob*, so farre contrarie to the other, that *though the Lord should destroy him, yet he will trust in him.* Neither must we so much vexe and vnquiet our hearts for that we want, as labour to make vse of that wee haue: which though it seeme little vnto vs for the present, yet in truth is more than Sathan by all his force is able to ouercome, as may appeare vnto vs by that endlesse resistance which the spirit of God dwelling in vs maketh against him. For he that so fighteth is not yet captiue: and hee that standeth in face of the enemie, and endureth all his assaults, is not yet vanquished. Yea for that hee holdeth out in so great weaknes of his owne, against so strong and furious assaults of the enemie; it plainly argueth, that he standeth by a greater strength than his owne; by which, as hee is presently preserued that he falles not into the hand of his aduersarie; so neede he not doubt thereby to be finally deliuered, and crowned with victorie and triumph in despite of Satan and all he is able to worke against him. But if the enemie, whose quarelling with vs is endlesse, as his malice is vnsatiable, will not thus leaue vs and giue vs rest, then (as I said before) it is our best & safest way, at once to end all disputation with him. And we cannot better shake him off, than by exercising our selues in prayer, reading, & meditation of the word of God, and by diligent walking in the workes and labours of our callings: for there is no greater oportunitie nor aduantage that can be giuen vnto the aduersarie, than if hee shall finde vs idle and vnoccupied. If the minde be alreadie possessed of, and occupied in good things, it cannot so easily be transported vnto that which is euill: but if hee finde the house emptie and fit for him, he then entreth without difficultie. In the question of faith wee haue comfort also from the works and effects thereof in our selues: For as the tree is knowne by the fruites; so faith wanteth not her fruites whereby she may be discerned. These are of diuers sorts, sorrow for sinne past, hatred of euill, care and endeuour to auoide it both in generall and particular, the loue of God and of his righteousnesse, desire and care with labour and contentation to please him, both in generall and particular duties. And here againe wee haue a lawfull and necessarie recourse vnto the time past. For albeit wee haue nothing to glorie in before God, when the question is of the cause of our saluation; yet the effects of the grace and fauour of God towards vs in the former fruites of our faith, may yeeld vs no small comfort in the time of our heauines and of the anguish of our spirits: hereof it is that the Prophet in the Psalmes doth so often protest his obedience vnto God, and care to doe his commandements: hereof it is that *Iob*, vnto the comforting of his distressed conscience, remembreth the course of his former life, led in the feare of God and obedience of righteousnes. For although we may not attribute any merit vnto our workes, but must giue the whole glorie of our saluation vnto Christ alone; yet our works doe witnes for vs, that wee are the children of God, because we are guided by his spirit, and as the Apostle saith, *though the bodie be dead in respect of sinne, yet the spirit is life for righteousnesse sake.* Also the gracious effects of Christ himselfe dwelling in our hearts by faith, are sure and certaine testimonies that we are members of his bodie and doe belong vnto him, because as branches implanted into him which is the vine, wee bring forth fruite according to the nature of the vine.

Simile.

Resistance in temptation a sure signe of faith & grace.

Remedies in temptation.
1. Dispute not with Sathan.
2. Exercise prayer, reading.
3. Be painfull in the workes of thy calling.

Faith proued by the fruits.

Psal. 77. 6.

Psal. 119.
Iob. 31.

Rom. 3. 28.

Rom. 8. 10.

Ioh. 15. 2.

If it be said we doe yet sinne; our answere is, that that happeneth vnto vs not from the new creature, but from that other part yet remaining in vs still subdued vnder sin, in which the Lord of mercie doth not esteeme vs, but in that new man which is fashioned againe according vnto his owne image. In so much as S. *Paul* doubteth not to say, that the sinnes of the faithfull proceeding from the remainder of corruption, yet abiding in them, are not their works, but the works of the flesh, which being already wounded vnto death by the power of the death of Christ, languisheth more and more, and shall finally be abolished by death, which is the end and accomplishment of our mortification, and fully endeth the battaile betweene the flesh and the spirit. What shall I say of the loathing of this life, and the vanitie therof, and of that desire which is in the children of God, to be dissolued and to be with Christ? of contentment in all estates, patience in afflictions, constancie in the trueth, loue towards those that loue the Lord, pitie towards those that are in miserie, and the desiring of the good euen of their enemies and those that hate them? Which vertues, though they beare not an equall saile, by reason of the weakenes of the flesh and of the malice and resistance of the enemie; yet are they vndoubted testimonies of our loue towards God, which is not but in those who are first beloued of him, and haue tasted how good and gracious he is. If we shall looke vnto the exercises of pietie and of the worship of God, though we may here (as elsewhere) complaine of our wants and defects, yet we shall through Gods goodnes finde matter of comfort. Remember therefore what mercie the Lord hath shewed you in this part; with what desire and affection you haue heard the word of God: how precious it hath been vnto you, aboue gold, euen the most fine gold: how sweete and comfortable, euen aboue the hony and the hony combe. Remember with what fruite of knowledge in the will of God, increase of faith in his promises, purpose and endeuour of amendment of life, you haue oftentimes heard the same. Call to minde with what zeale and earnestnesse of spirit you haue sometimes called vpon the name of God both publikely and priuately, with others and alone by your selfe: with what ioy and reioycing of the soule you haue praised the Lorde for his mercies towards his Church, and towards your selfe. Call to minde what hath beene in you at any time, the power of those Sacraments, which are annexed as seales vnto the promise of saluation by Christ, and how farre they haue by the blessing of God erected your minde in hope and assurance of his goodnes towards you.

Rom.7.17. Rom.6.2. *Death the complement of mortification.* *Loathing of this life. &c.* Phil.1.21. *Comfort from the exercises of pietie.* *The hearing of the word.* *Prayer.* *Praising of God.* *Sacraments.*

If your present discouragement resist the comfort of these meditations, it is no new thing, that in our weaknes we should after the manner of those that be sicke, disaduantage our selues of that which might doe vs most good: yet remember how iniurious a thing it were, to esteeme the children of God by their present agonies and conflict of conscience, rather than by the comfort of that estate wherein the grace of God shined plentifully vpō them and in them. For as when men are diseased, it cannot thereof be concluded, that they were neuer in health: so the present discomforts of the children of God, though they take away the sense of his mercie for a time, yet they are no repeale of his former goodnesse and fauour towards them, nor denie them to haue beene, euen in their owne iudgement and feeling deare vnto the Lord: and still to be, though the storme and tempest of their present affliction suffer them not so liuely and comfortably to enioy the same, as before. For which cause they must with *Iob* and *Dauid* call to remembrance the comforts of times past, from thence to assure themselues of the returne of the good hand of the Lorde in due time. I doubt not but you can be witnesse vnto God and to your owne selfe, that the time hath been when your comfort and assurance of Gods fauour was such, as Satan himselfe could not denie the testimonie which then the spirit of God did beare vnto your spirit. Now the gifts and calling of God are without repentance, and whom hee loueth hee loueth vnto the end: neither doth our saluation depend vpon any thing of our owne, (for then we should a thousand times perish and fall before the enemy) but vpon that eternall and euerlasting loue of God, wherewith hee hath loued vs in Iesus Christ before the foundations of the world were laid: which loue of his, if it hath at any time beene made knowne vnto vs and apprehended of vs, wee haue assurance greater than the testimonie of men and Angels. But you will say, that which sometimes I felt is now gone, and in stead

Simile. *To record our faith and comforts past.* Heb.10.32.34 Iob.29.3. Psal.77.6.12. Psal.23.all. Rom.8.16. Rom.11.29. Ioh.13.1. *The testimonie of the spirit of adoption, better than the testimony of men and Angels.*

ſtead thereof I am perpetually oppreſſed with the horror of the wrath of God, iuſt againſt me for my ſinnes. It is true that the power and ſenſe of faith is not alwaies alike in the children of God: yet is it a falſe and ſophiſticall concluſion, ſuggeſted from him that is a lyar from the beginning, and the father of lying, to ſay, we feele not faith, therefore there is no faith in vs. For in many diſeaſes of the bodie we haue no ſenſe of life, and yet wee liue. The Sunne ſhineth not in the night ſeaſon, nor when it is obſcured with cloudes: ſhall we ſay therefore that there is no Sunne, or that it hath vtterly no operation? Admit alſo (which yet may not be admitted) that the Lord had for a time vtterly giuen vs ouer: can wee conclude thereof, that he will neuer againe be mercifull vnto vs? Nay, hee that found vs when wee ſought him not, will ſurely returne vnto the worke which hee hath begun, though he ſeemeth for a while to haue forſaken it. There is ſometime as it were an eclipſe of our faith, and of the feeling of the grace of God towards vs: but let vs aſſure our ſelues, that as the Sunne and Moone doe not periſh in their eclipſes, nor looſe their light for euer; ſo in this eclipſe which happeneth for a time vnto our faith, and ſenſe of Gods goodneſſe, the ſame ſhall not periſh or loſe his vertue for euer: but ſhall in good time be reſtored, or rather quickened in vs againe, vnto our further and more aſſured comfort. This you haue ſeene in many the deare children of God, whoſe heauines hath beene knowne vnto you, that they haue not beene forgotten for euer, but that the Lord, who ſeemed for a while to frowne vpon thē, did in the end cauſe his moſt gracious and louing countenance to ſhine vpon them againe: you haue felt it in your ſelfe, that there hath beene an interchangeable courſe of ſorrow and comfort, of faith and feare, and that the one hath continually ſucceeded the other, that the ſame hand that humbled you, did raiſe you vp againe; that he that inflicted the wound into your ſoule, applied thereunto the moſt ſweete and ſoueraigne remedie of his grace. So ancient and ſo experienced a ſouldier as you are in this ſpirituall battaile, ſhould now be valiant and ſtrong vnto the combat: and though victorie be not to be hoped from the weakneſſe of fleſh, yet the experience wee haue had of the goodnes of God in our former troubles, ought to aſſure vs of the returne of his helping hand in all our neceſſities. Shall I put you in minde of the grace of God towards you in your comforting of others, euen then when your ſelfe haue been in ſome diſcouragement? If others haue receiued comfort from you, raiſe vp the ſame comforts vnto your ſelfe. Neither is there any cauſe you ſhould feare, leaſt the ſpirit which in you was able to erect and confirme others, ſhould not be able to refreſh and comfort your owne ſoule. In other things wee loue our ſelues too much, and doe well vnto our ſelues rather than to others: but here many times by the fraud and deceit of the enemie, wee are made cruell vnto our owne bowels, and become his abuſed inſtruments to torment our ſelues: Who will put a ſword into the hand of his aduerſarie to wound himſelfe withall? And who will ſtrengthen his enemie that is alreadie too ſtrong for him? Yet this is our folly, that we will conſpire with Sathan againſt our ſelues, and arme him with weapons vnto our owne deſtruction. Saint *Peter* ſaith, *Reſiſt the diuell, being ſtrong in faith.* We muſt not therefore yeeld our ſelues vnto his tyranny, nor caſt away that weapon of faith by which alone wee may be able to ouercome. But I will vrge this argument no further.

Simile.

An eclipſe of faith.

In temptations how we conſpire with Sathan againſt our ſelues.

1. Pet. 5. 9.
1. Ioh. 5. 4.
Epheſ. 6. 16.

I know that the benefits of this life are common for the moſt part, both to the reprobate and to the elect: yet both in thoſe which are common, there is a great and large difference, and there are ſome ſo ſingular as carrie with them a ſtronger teſtimonie of the fauour of God, than that it may without impietie be denied. In common benefits it holdeth, that as things moſt aduerſe are yet turned vnto our good; ſo much more the good gifts and bleſſings of God do carrie with them a teſtimonie of his loue & fauour towards vs. For as the Lord ſpeaketh vnto vs in the word and by his ſpirit; ſo his good & fatherly prouidence towards vs, is not without voyce, but ſoundeth aloud vnto the declaration of his loue. But there are (as I ſaid) ſome benefits ſo ſpeciall, that the vſe of them is proper onely vnto his children. Remember with me the firſt time of this trouble and diſmaying of your conſcience; and remember withall how many meanes the Lord hath miniſtred vnto you for your comfort. What ſhall I ſay of thoſe whom the Lord hath put euen into your boſome, the more neerer to applie his mercie vnto you, Maſter *C.* Maſter *B.* Maſter *R.* &c.

Comfort from the benefits of this life.

Rom. 8. 28.

all ſo furniſhed vnto your comfort, that you may well thinke, they were as ſo many hands ſtretched out from heauen to ſupport and ſtrengthen your weaknes withall. If I ſhould ſet my ſelfe to remember how many other the ſeruants of God haue by diuine prouidence been directed to miniſter comfort vnto you, the number would be innumerable: Maſter *S.* Maſter *F.* Maſter *D.* Maſter *B.* Maſter *G.* Maſter *G.* and almoſt who not, of thoſe that haue been trained and brought vp in that ſchoole. Conſider how great a mercie this hath been, that ſo many excellent Phiſitions of the ſoule, ſhould at ſeuerall times apply themſelues, if not vnto the cure, at the leaſt vnto the mitigating of your diſeaſe. I will not examine how many and great comforts you haue receiued from them by word in preſence, and by letters in abſence: this onely I aske of you, whether you haue not knowne all theſe to beare vnto you the ſame teſtimony, to ſpeake the ſame comfort, and to confirme you in the ſame aſſurance of the loue of God towards you.

A ſpeciall fauour of God to haue his faithfull ſeruants to pitie vs in our afflictions.

Now what ſpirit muſt that be, that ſhall contradict the ſpirit of God in the mouthes of ſo many and faithfull witneſſes? My good friend, marke what I will ſay vnto you: as the patient that is ſicke in bodie willingly reſigneth himſelfe vnto the ſentence and direction of his skilfull and faithfull Phiſition; ſo muſt the children of God in their ſpirituall maladies, yeeld themſelues vnto the Phiſitions of their ſoules, ſo much the more, becauſe the Lord hath giuen vnto the miniſters of his Goſpell the power of binding and looſing, both in the publike miniſterie of his word, and alſo in the priuate conſolation of his children. I will not ſpeake of that which is publike, although not altogether vnfit vnto my purpoſe, conſidering that that which is publikely ſpoken as vnto all, hath alſo a particular addreſſe vnto thoſe that are the Lords. As whē the Lord ſaith by his Prophet, *Bleſſed are all they that mourne in Sion.* I will for the preſent reſt in that vſe of this power of binding and looſing which is priuate and particular. Remember that of Saint *Iames*, who ſaith, that vpon the prayers of the Elders of the Church, the ſinnes of the diſeaſed ſhall be forgiuen him: which words can haue no other ſenſe, but that by them ſhall be pronounced vnto him the forgiuenes of ſins. A moſt excellent practiſe whereof, we haue in our Sauiour himſelfe, Luk. 7. where firſt he proueth by argument vnto *Simon* the Phariſie, that the mourning ſinner was pardoned all her ſinnes, and therefore was now no ſinner and wicked one, as hee vncharitably eſteemed her to be; then turning himſelfe vnto the diſtreſſed ſoule, firſt ſaith, Thy ſinnes are forgiuen thee; and afterward, Thy faith hath ſaued thee, goe in peace. Wherein, though there be ſome things extraordinarie in our Sauiour Chriſt as the ſonne of God; yet is it that power which he hath communicated vnto all his ſeruants, ſaying, *Whoſe ſinnes you forgiue, they are forgiuen, &c.* which is nothing elſe, but, whoſe ſinnes vpon due examination and triall of their repentance, you pronounce to be forgiuen, they are forgiuen. Here again remember (my deare friend) how many of the faithfull and expert ſeruants of Chriſt haue examined your eſtate by conference with your ſelfe, and haue found all ſignes vnto health and ſaluation. Vnleſſe therefore Satan dare contradict the ſpirit of God, ſpeaking by the mouthes of ſo many witneſſes, he cannot ſay but you are the Lords. Now for your ſelfe, I am aſſured that you will not nor dare not ſay, but this hath been the conſtant teſtimonie of all the ſeruants of God ſent vnto you; and that they were ſuch as you had no cauſe to ſuſpect their partialitie or flatterie in any ſort. How is it then, that the voyce of ſo many ſhould not be vntō you as the voyce of God himſelfe? Who, though he doe not ſpeake vnto vs now immediatly from heauen, as in ſome times paſt; yet hee ſpeaketh vnto vs by the mouthes of his ſeruants, his Prophets. When *Dauid* ſaid in the horror of his ſoule, *I haue ſinned againſt the Lord*; was it (think you) a ſmall comfort that *Nathan* ſaid immediatly vnto him, *The Lord hath pardoned thy ſinne?* I will ſay nothing of the prayers of ſo many of the ſeruants of Chriſt as haue commended your cauſe vnto the Lord; which cannot be fruſtrate, the Lord himſelfe directing them to pray according to his word, and vpon the aſſurance of his promiſe. Reade *Iob.* 33. 23. *If there be preſent with him* (that is, with the afflicted ſoule, as verſe 22.) *a meſſenger from God*, an interpreter (of the will of God) *ſuch as is one of a thouſand*, who may ſignifie vnto man the equitie of the Lorde, and intreating him for fauour ſhall ſay; *Redeeme thou him that hee goe not downe into the pit*, by that redemption which I haue found; when hee hath humblie beſought the Lord, hee doth graciouſly

Matth. 18. 18.

Eſay.

Iam. 5. 15.

Verſ. 41.

Iob. 20 23. *How Gods faithfull miniſters binde and looſe.*

2. Sam. 12. 13.

Notes out of Iob. 33. 23. for the comfort of the afflicted.

graciouſly receiue him that hee may behold his face with ioy, and he reſtoreth vnto man his righteouſnes. In which words there are many excellent things to be noted for the comfort of thoſe that are afflicted. The firſt is, that the anguiſhed ſoule finding no comfort at home and in her ſelfe, by reaſon of the ſtrength of temptation, muſt ſeeke reliefe abroad at the hands of thoſe whom God hath appoynted to make glad the ſorrowfull minde, and to giue reſt vnto the wearied and diſtreſſed conſcience. Wherein you muſt conſider with all thankfulneſſe, how great mercie the Lord hath ſhewed vnto you: for I doe perſwade my ſelfe, as before I haue ſaid, that ſince the time of your affliction, there hath not been almoſt one, that hath any ſpecial gift in that kinde, who by conference, writing, or otherwiſe, hath not beſtowed ſome part of his trauaile vnto your comfort. I could my ſelfe name a great number beſides thoſe aboue mentioned, but your ſelfe can remember many more. Now the teſtimonie of ſo many faithfull ſeruants of Chriſt witneſſing the grace and goodneſſe of God towards you, muſt bee as the voyce of God himſelfe, who is not as man that hee ſhould lie, or as the ſonne of man that hee ſhould repent, or alter that which he hath once teſtified. And if *Iob* doe acknowledge, that the comfort of one faithfull witnes on the behalfe of God, is enough to the erecting and cheering of the heauieſt minde, what can Satan ſay vnto the teſtimonie, not of two or three witneſſes which the law onely requireth, but vnto the teſtimonie of two or three ſcore, the meaneſt and weakeſt whereof ſhould be able to anſwere in your behalfe vnto all that the enemie is able to obiect againſt you. The ſecond thing I note, is that theſe haue not come vnto you by error or by chance, but by ſpecial addreſſe of Gods prouidence, as ſent from the throne of grace to bind vp your wound, and to miniſter comfort vnto your conſcience. The third, that theſe ſpeake not their owne words, nor of themſelues, but are the faithfull interpreters of the will of God, not indeede immediatly from himſelfe, but by viewing and eſteeming of the worke of God, and the fruits of his grace in thoſe that are his. The fourth, that as they declare vnto the afflicted, that fauour of God towards thē, which themſelues are not able for the preſent to diſcerne, ſo they commend them by prayer vnto the Lord, who hath promiſed to heare and to grant their requeſts. The fift, that for comfort in this caſe, wee muſt paſſe out of our ſelues, in whom there is nothing that may eaſe our griefe, and caſt our eye and cogitation only vpon Chriſt, in whom all fulnes of ſaluation doth dwell, conſidering that this is one of the meanes whereby Satan doth moſt diſtreſſe and anguiſh the afflicted ſoules, that hee holdeth them in the cogitation of their ſinnes and tranſgreſſions againſt God, and ſuffereth them not to ſee that length, breadth, height, and depth, and to know that loue of Chriſt that paſſeth all knowledge, that they might be filled with all the fulnes of God. The ſixt, that the Lord both mercifully bleſſeth the labours of his ſeruants in comforting his children, and alſo graciouſly heareth their prayers and ſupplications made in their behalfe vnto his Maieſtie. And the laſt, that God in his good time erecteth the mindes of the afflicted, and openeth their mouthes to praiſe his name and to proteſt his goodnes, that hee hath brought againe their ſoule from the pit, and hath ſhined vpon them with the light of life. Which effect of the grace of God, becauſe you haue both ſeene in others, and felt in your ſelfe many times, you haue great cauſe to hope and expect the returne of his comforting hand in due ſeaſon, who alſo ſhall once determine theſe conflicting daies, and ſet vs in that peace which ſhall neuer be interrupted, and wherein all teares ſhall be wiped away from our faces for euer.

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Eph. 3. 18.

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Apoc. 7. 18. 14. 13.

The malice of the enemie, during this life, hath no end nor meaſure at all, and therefore we may iuſtly feare all extremitie of attempt againſt vs: but we muſt ſtrengthen our ſelues in him, who can and will enable vs vnto all things.

Againſt the doubt of election.

The laſt and moſt grieuous aſſault of Satan againſt the afflicted is, that hee calleth into doubt their election. For that ſaluation is onely of the elect, hee laboureth by all meanes to ſhake this ground and pillar of comfort, and if it be poſſible to ſubuert and ouerthrow the ſame. It behoueth vs here to take heed how wee carrie our ſelues, as in that temptation which of all others is moſt difficult and dangerous. Firſt therefore, wee muſt beware of that gulfe wherein the enemie hopeth to deuoure vs, that wee enter not into the ſecret and hidden counſell of God. For the ſecrets of the Lord are for himſelfe; but the things

Deut. 29. 29.

that are reuealed, are for vs and our posteritie after vs for euer, as *Moses* saith. What then
1 hath the Lord reuealed concerning our election? First, the spirit of God witnesseth vnto
2 our spirits that we are the children of God: then it teacheth vs to cry *Abba Father*, and stir-
3 reth vp in vs those gronings that cannot bee expressed. From these let vs descend vnto
faith it selfe: the voyce whereof, if it be not suppressed by the grieuousnesse of tempta-
tion, foundeth cheerefully vnto vs, that wee are beloued of God, redeemed by Christ, and
4 fellow heires with him of his fathers kingdome. If here also the enemie haue darkened our
Iob.31. senses and obscured our light, wee must of necessitie with *Iob*, relieue our selues from the
5 fruits of our faith: These what they are hath alreadie beene said. If necessitie doe so com-
pell vs, wee must flie vnto the times that are past, and referre our selues vnto the testimo-
nies of the faithfull ministers of God: who as they are for their wisedome and manifold
experience better able to iudge of our estate than our selues; so haue they power and au-
thoritie from God to decide the controuersie betweene vs and our enemie, and to pleade
6 our cause against him. Also where the enemie from our present trouble and torment of
minde, seeketh to driue vs vnto despayre, we are to vse against him his owne weapons: for
amongst many testimonies of our estate in grace and fauour with God, there is none more
euident and sensible, than is that conflict which we finde and feele in our selues of the spirit
against the flesh, of faith against vnbeliefe, of a sanctified minde against that part that is
7 vnregenerate: and finally, of the new creature against the old man, and of Christ him-
selfe in vs, against the power of Satan. If he replie that this is not so, but the contrarie; we
may answere, that albeit there haue been many times, wherein we had a more present and
mightie hand of the Lord vpon vs; yet euen now Satan himselfe cannot denie, but we hate
sinne and loue righteousnes: that wee loue God and (to our power) obey his will, and flie
the baites and occasions of euill: whereof if there were for the present no manifest and
apparant effects, (as yet by the grace of God there are) notwithstanding the onely affe-
ction and desire of the heart, thirsting and longing after Gods kingdome and his righte-
ousnes, are sufficient arguments of the worke of grace begun in vs, which shall so long be
continued by the good hand of our heauenly father, vntill it be consummated and perfe-
Phil.2.13. cted in the life to come. For if it be God (as the Apostle saith) that giueth both the will and
the deed: he that hath giuen vs to desire to obey his will, will also enable vs vnto the do-
ing of the same. And seeing the worke of sanctification beginneth in the heart, and thence
floweth into our whole life, we nothing doubt, but God, who hath giuen vs ioy in the holy
Ghost, and thereby a loue vnto him and vnto his law, will further confirme and strengthen
vs, that we may be vessels of honour vnto his name, and glorifie the Gospell of our profes-
sion with fruites agreeable and according thereunto. Yea the thoughts, meditations, and
desires of the heart, are deeds before God, and principall parts of that obedience which he
requireth at our hands. And therefore if the faithfull man should be taken away by death
before he hath done any of the outward works of the law; yet should not his faith be with-
out fruits, in that being sanctified in the inward man, he doth now in soule and spirit serue
the Lord, and desireth abilitie and oportunitie in act to doe his will, and to honour his
Luk.23.42. name; as appeared in that penitent malefactor that dyed with our Sauiour Christ.

The afflicted conscience like the couetous man.

Another thing I am to admonish you of, that you bee not as the couetous men of the
world, who so gape vpon that they further desire, as they consider not, but rather forget
that which they alreadie haue, and hauing much indeede, in their opinion haue nothing:
and to all purposes and vses do as well want that which they haue, as that which they haue
not. So it oftentimes happeneth to the deare children of God, that whilest they looke and
breathe after that which they haue not yet attained vnto, they forget and neglect that
which they haue receiued, and vse it not to their comfort and reioycing, as otherwise they
should. This ouerreaching and importunitie of theirs, Satan abuseth against them, from
the opinion of hauing nothing, to blind their eyes not to see the present grace and good-
Phil.3.11. nes of God towards them. It is true that the Apostle saith, that in the course of godlines
and religion, we may not think we haue attained the goale, or are come vnto the end of our
race: but, forgetting that which is behind vs, and endeuouring vnto that which is before,
must contend (as to a mark) vnto the reward of ý most high calling of God in Christ Iesus.

But

But he ſpeaketh it not to this end, that we ſhould not in thankfulneſſe acknowledge the former mercies of God beſtowed vpon vs, or not vſe them vnto our comfort, as teſtimonies of his loue and fauour towards vs: but that we may not ſtay in our preſent profiting, but adde daily a new and freſh increaſe; that as from a larger and greater heape of benefites, we may more and more aſſure our ſelues, that we are beloued of God, and ſhall enioy the inheritance of his kingdome. When the Apoſtle ſaith, *VVorke your ſaluation, &c. and labour to make your calling and election ſure:* though the meaning be not, that we ſhould put confidence of ſaluation in workes, yet it telleth vs, that the works and fruits of our faith are teſtifications of Gods ſpirit dwelling in our hearts more euident and pregnant, than that Satan himſelfe can or dare denie them. We may not ſuffer our ſelues to be ſo ouerborne of the enemie vnder the colour of zeale and deſire to doe well, as not to remember wherein the Lord hath alreadie giuen vs ſome part of wel-doing: not ſo to ſtriue vnto that we haue not, as to forget that which by his grace we alreadie haue: but rather with all thankfulneſſe acknowledging the goodnes of God, from thence aſſure our ſelues of the continuance and finiſhing of the worke begun. In the courſes of the world, as ſlowneſſe getteth nothing, ſo prepoſterous haſte looſeth all. It is the ſubtiltie and malice of the enemie, when he cannot hold vs with himſelfe, to haſten and puſh vs on ſo faſt and ſo headlong, as by raſhneſſe we may fall into that, which by forwardneſſe we had eſcaped. Good things to come therefore we muſt holde them in hope, and purſue them in peace: but the good we haue alreadie attained vnto, we muſt ſo farre reioyce and comfort our ſelues in, as from thence we may be able to ſuſtaine and ſupport our cauſe againſt the enemie, and from that we haue, to let him vnderſtand that we doubt not of that which remaineth: that the Lord will both continue and confirme the worke of his owne hands, and not forſake the ſame vntill it be accompliſhed in his kingdome of glorie. Thus I haue in great haſt and confuſedly ſet down ſo much as preſently came vnto minde, of thoſe things which often heretofore I haue written vnto you: humbly beſeeching the Father of all mercie and God of all conſolation, who hath annointed you with the oyle of his grace, ſealed you with the ſpirit of adoption, and giuen you a ſure earneſt and pledge of euerlaſting ſaluation, to increaſe vpon you, and in your heart the meaſure of faith, and multiplie your fruits in all manner of well doing, make you ſtrong againſt the face of your enemie, and crowne you with victorie in the day of battaile, that you may praiſe his name in the day of your deliuerance, glorifie him in the whole courſe of your life; and finally enioy with the reſt of his Saints, that eternall kingdome of glorie, prepared for all thoſe that loue and feare him. Amen.

Phil. 2. 13. 2. Pet. 1. 10.

He that beleeueth, maketh no haſte.

FINIS.

THE SECOND PART OF THE WORKES OF THE REVEREND AND FAITHFVLL SERVANT OF IESVS CHRIST, M. RICHARD GREENHAM, MINISTER and Preacher of the word of God:

THE SECOND EDITION, REVISED, CORRECTED AND PVBLISHED, FOR THE FVRTHER building of all ſuch as loue the trueth, and *deſire to know the power of godlineſſe.*

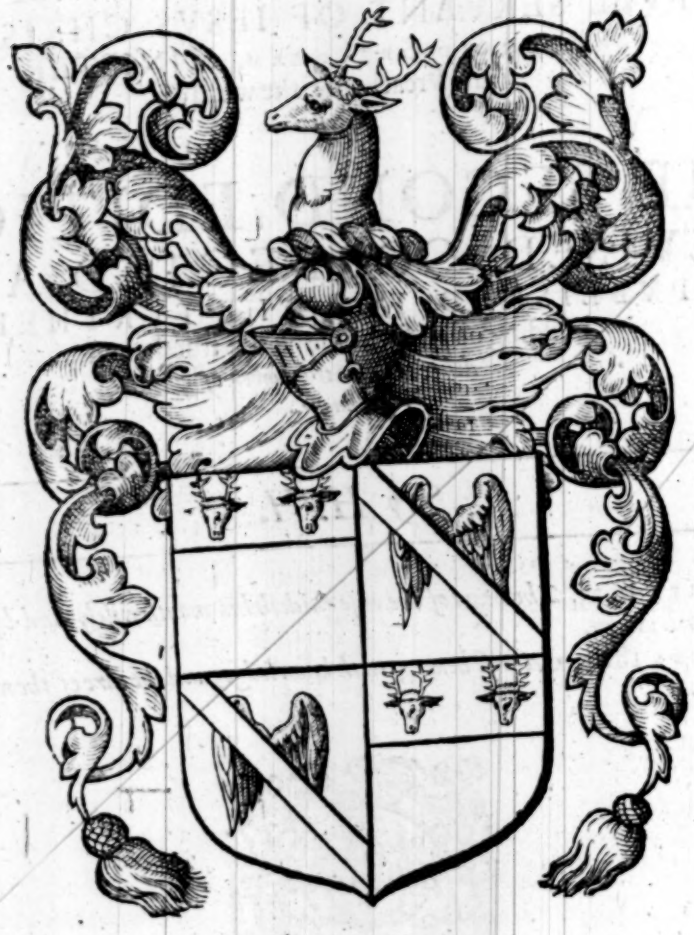
By H. H.

PROVERBS 16.23. *The heart of the wiſe guideth his mouth wiſely, and by his lips he addeth inſtruction.*

PROVERBS 18.15. *A wiſe heart getteth knowledge, and the eare of the wiſe ſeeketh learning.*



At London
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1601.



TO THE RIGHT HONORABLE SIR IOHN POPHAM KNIGHT, LORD CHIEFE IVSTICE OF ENGLAND, ONE OF HER MAIESTIES

most honourable Priuie Councell, grace and *peace in Ieſus Chriſt.*

I Offer heere (Right Honourable) vnto your Honours protection the works of a graue, godly, and experienced diuine: A man whoſe labours for many yeeres haue been ſo bleſſed, that his name being precious it giues him after death (as it were) a ſecond life on earth. The Church and Common-wealth are bleſſed of God, as the Prophet teſtifieth, when the prudent and the aged rule the one, and teach the other: *For the ancient can beſt teach wiſdome when the inſpiration of the Almighty hath giuen them vnderſtanding.* The firſt part of theſe works (right Honourable) being accepted of many, both learned and truely religious: I was the rather incouraged to ſeeke out the reſt carried about in written copies from hand to hand, and diſperſed into diuers parts of this land. And what I haue found, I haue ſet in the beſt forme and frame I could, for the edification and comfort of Gods people. The principall ſcope of this booke is to teach men to know the power and grace of true godlines; and how far a verball and naked profeſsion of the goſpell, is from the

Famam extendere factis, hoc virtutis opus. Eſay 3.6. Iob. 32.7,8,9. *Temeritas eſt florentis ætatis, prudentia ſenectutis.*

the ſauing knowledge of the truth. Pietie and Iuſtice (as your Honour knoweth) are two Siſters, Daughters of one Father, they proceede both from one Spirit. The Gal. 5. 22, 23. Lord hath ſingled your Honour, and ſet you on his ſeat for the defence of Iuſtice: Your wiſedome, your faithfulnes, and care for equity and truth daily commends your great loue of Iuſtice. Heere therefore Pietie euer afflicted with many grieuances, reuiled, reiected, and diſpitefully intreated in the world becomes an humble petitioner of your Lordſhips patronage: hoping to find no leſſe acceptance and loue at your Honours hands then her ſiſter hath euer found. The Almightie God which honoreth them, which truely honour him, increaſe your loue to Pietie and Iuſtice, and ſo multiply his graces vpon you and yours, that ſeruing him in euery good word and worke: you may be ſo filled with ioy and peace by beleeuing, that ye may abound in hope of that honour and glory which is purchaſed by the blood of Chriſt, and reſerued in the higheſt heauens for all thoſe that deſire, loue and looke for that his moſt glorious appearance. Amen.

Your Honours to commaund

HENRY HOLLAND.

TO THE CHRISTIAN READER, GRACE AND PEACE IN IESVS CHRIST.

GOdlineſſe hath euer found few friends on earth: and in this ſmall number, there are ſome true, ſome falſe. The true hearted and the godly, from all parts haue much reioyced at the firſt and ſecond impreſſion of theſe workes, and haue giuen me great cauſe to looke out the reſt, for their further edification and conſolation. Counterfeit friends, I count all carnall Goſpellers; or peruerſe Proteſtants, walking after their owne luſts, whoſe mouthes ſpeake proud things, voide of the ſpirit (as S. Iude ſpeaketh) and therefore can not taſte ſpirituall things, nor eſteeme of ſpirituall riches. Such men little reſpect theſe holie workes, and I as little their iudgement. But theſe things being alſo of two ſorts; ſome ignorant and ſpeaking euill of that they know not (as S. Peter ſpeaketh) them I pitie and mourne for: others poyſoned with malice by Sathan, and hardned with vnbeliefe, through the deceitfulnes of ſinne, are become bitter enemies to ſanctification and grace. The iudgement of ſuch is ſo eclipſed, that they are neere hand become voide of all iudgement, and (without repentance) cannot eſcape the iudgement of the great day.

Our aduerſaries this yeere of Iubile haue let looſe their hearts in greater libertie to fill their * mouthes with calumniations, not vnlike the raging ſea foming out their own ſhame. Be not deceiued (good Chriſtian) by any popiſh pamphlet: Theſe are but baites to ſeduce and ſteale away the hearts of the inſtable and weake, from the profeſſion of the Goſpell, from their faith in Chriſt, from their true alleageance to Prince, and from loue and faithfulnes to their owne natiue countrey. And this know (good Reader) that the popiſh religion doth more agree with the naturall man, than the true profeſſion of the Goſpell. Men are eaſily lead to the Papacie, but hardly drawne to the loue of the Goſpell: for the law which beareth ſway in our members fighteth euer againſt the holy lawes of God. To be ſhort, if theſe men get euer any ground of vs, it is for our long contempt of the holie Goſpell of Chriſt, and for our proud ſecuritie in this calme of our bleſſed peace: for iuſtly may the Lord giue vs ouer to beleeue lyes, becauſe wee haue not ſo loued his trueth, 2. Theſ. 2. 11. nor as yet learned to make true profeſſion of it. But as touching the true faith in Chriſt, the firſt repentance from dead workes, the continuall mortification of the Saints, the cure of the crazie, and the preſeruation of the ſound conſcience, the manifold aſſaults of Sathan, the loue of the world, and of the meanes of ſaluation, I aſſure thee (good reader) no popiſh writer hath euer done that which by Gods good bleſsing, both this man, and other holy ſeruants of Chriſt haue done and publiſhed in our owne land. They neede not my commendation: they ſhall liue, I truſt, when popiſh inuentions ſhall rot and conſume away.

To come to my purpoſe: as thou haſt alreadie teſtified (good reader) of thy loue and liking of M. Greenhams workes, ſo continue thy good affection. Be not deceiued in iudging of holie things by the firſt taſte, for they ſhall delight and reioyce thine heart far more the ſecond time, than the firſt; and more yet the third time than the ſecond. I remember a good aged Knight, a true hearted profeſſor of the Goſpell, 16. or 17. yeeres paſt (which now reſteth in the Lord) acquainting me with his godly meditations, ſpake of his reading of good bookes on this manner: I reade a booke the firſt time (ſaid he) to ſee and like, the ſecond

* See a popiſh pamphlet printed this yeere 1600. intituled, Certaine forcible reaſons, &c. To which this may be a ſhort anſwere: *Inter inſaniam publicam & hanc quæ medicis traditur, nihil intereſt, niſi quod hæc non laborat vt illa opinionibus falſis. Senec. lib. ep. 14 ep. 95 Mos vs eſt non ethnicos conuertendi ſed noſtros euertendi. Tertul.*

Non prodeſt cibus, nec corpori accedit qui ſtatim ſumptus emittitur, Senec. lib. 1. ep. 1. Sir Edward Maunſel.

cond time to note and obserue both methode and matter, the third time to carrie away and to make vse. And this godly mans practise I recommend to all such as will profit in holie things. Reade the booke of God principally; next vse these good helpes that God hath sent thee, carefully and thankfully.

This second part of Master Greenehams workes, I found (as the rest) dispersed into many hands, and into many parts of this Land. I collected all the copies I could heare of, and come by; I haue set these Meditations in this forme of common places, reducing all to speciall chapters and arguments, whereunto they might seeme to haue most relation. What labour this is, they know best that are experienced therein. And here (gentle reader) I must craue pardon for my selfe: first, if any section haue not his due place; if any braunch be not rightly set vnder his proper title, if any thing seeme darke or doubtfull; if there be any tautologie or repetition of the same words or matter: and what soeuer else hath hapned through my negligence and default, acquaint me friendly herewith, that I may correct mine error in the next impression. And for the author of these holie workes, for that some things may seeme weake and indigested, not beseeming his grauitie and learning: know this that some part of these collections were taken from his mouth when he preached, the rest written (once it may be) with his owne hand, but no part reuised or corrected by himselfe with intent and purpose to be published. Wherefore I pray thee, let no fault be imputed vnto him, but ascribe all to their weakenes which first collected much from his sermons, and to my loue and affection. For I was of one minde with some louing friends that haue very instantly desired me to omit nothing that might seeme to proceede from his store, yet haue I past ouer many things which I thought lesse pertinent, or not so sutable to the rest of his works.

Thus were M. Pet. Martyrs Common places collected out of his Cõmentaries and workes, by M. F. to the great good of the Church.

And whereas thou hast in this part often citation of Greeke and Latine authors, old and late writers: first thinke it not strange to finde that in his writing thou couldest neuer heare in his preaching. He knew how to guide his penne in priuate meditations, and his tongue in popular sermons, wherein he euer sought to preach Christ, and not his owne gifts, and to deale faithfully with God and his people. And least the Latin and the Greeke should stop or stay the English reader, I haue set as much as we could conueniently, out of his way in the margin.

Aris est celare artem, is a good lesson in preaching: we preach not our selues but Christ Iesus the Lord. 2. Cor. 4. 5.

Now hauing thus farre laboured in these workes, and hauing brought them neere hand to the perfection I desired, I shall request againe all such as haue any part of them still in their priuate vse to communicate the same vnto vs, that they make not a propertie of that which ought to be common, for the Lord is faithfull and loues no such vnfaithfulnes. God hath made vs for himselfe, and for the good one of another: and so long wee liue on earth, as God hath appoynted our brethren to reape any blessing by vs. And so I take my leaue, recommending thee good Christian Reader and this worke to the blessing and protection of the Almightie. Anno 1600. 24. of November.

Thine in the Lord Iesus.

HENRY HOLLAND.

GODLY INSTRVCTIONS FOR THE DVE EXAMINATION AND DIRECTION OF AL MEN, TO THE ATTAINING and retaining of faith and a good conſcience.

CHAP. I.

Of Chriſtian Admonition.

WOrldly wiſe men call Admonition medling, and that they that looke not to other mens matters are thought to be peaceable, and learned ſober wiſe men, and they that practiſe admonition are thought to be vnſociable. *Caine* himſelfe was of this iudgement, he was one that looked not after his brothers life, but ſoberly (as hee thought) reſpected his owne: by this one example wee may ſee what ſpirit they haue, who ſay, *I haue nothing to doe with him.* We, hauing learned not the practiſe of the world, but the practiſe of the word, looke for another iudgement, and breaking through all ſuch ſhadowes, we dare and muſt be buſie with our brother, Leuit. 19. 17. And if neede be, we will ſharply deale with him, as plucking him out of the fire, Iud. verſ. 23. We may not vnder the colour of peaceablenes, muzzle our mouthes: if I haue an eye in the Church, I muſt poynt at ſinne; if I be an hand in the Church, I muſt plucke it out: for euery ſinne not admoniſhed, when, and where we may, is enrolled among our ſinnes, becauſe how many ſinnes we haue willingly ſeene or heard, and not rebuked nor lamented, we haue committed them. They obiect, our corrupt nature is diſpoſed to winke at the offences of our brethren. I anſwere, howſoeuer corruption may be intermingled, yet the firſt motion of rebuking ſinne is of God. A good Father ſaid, I was neuer acquainted well with any, but firſt I diſpleaſed him by admoniſhing him of ſome ſinne. And like as the children of Iſraell were going but eleuen dayes iourney in thirtie yeeres: ſo we might goe by admonition as farre in eleuen dayes, as ſome without it can doe in many yeeres. And as in a lethargie wee haue neede of a purgation: ſo when the grace of God freeſeth in vs, wee haue neede of admonition.

2 As he that admoniſheth another of ſinne, and is not grieued, profiteth another but not himſelfe: ſo he that ſeemes grieued, not admoniſhing his brother when time ſerues, is not truly grieued.

3 In admoniſhing it is good to obſerue the rule of our Sauiour Chriſt, Matth. 18. before we proceede either to Miniſter or Magiſtrate: that ſo doing all things with loue, lenitie and prayer, we may not doubt but the Lord will bleſſe his appoynted meanes, and ſo in faith and meekenes offer our ſelues to him: if it be ſo that we ſee no fruit, yet we ſhall poſſeſſe our ſoules in peace, with the conſcience of our ſimple obedience.

4 A godly man doubting whether (being moued in heart to admoniſh an vnrulie partie by writing, and fearing that it would not be profitable) he ſhould continue in his purpoſe or no; he was anſwered: it was a great ſinne then not doe it, and alſo a great iudgement of God came on that ſinne often, which was, that we ſhould forget the good motion: or hauing the good motion, we ſhould want oportunitie to doe it: wherefore let vs do the thing, and leaue the ſucceſſe to God, after wee haue prayed for it. And if it ſo come to paſſe (as often it doth) that though the action be good, our hearts vpright in the doing of it, our affection louing, conſidering the thing right and good, yet our labours and our prayers be vnfruitfull: let vs remember that in all theſe were ſecret imperfections and ſinnes, for the which the Lord might hinder the ſucceſſe, which by deferring hee doth ſcoure away, that afterwards in fuller meaſure of his mercie, when we ſhall be the better prepared by humilitie to be thankfull, he powre out a more rich meaſure of granting our requeſts vpon vs.

5 The children of God become better, and profit more when they are rebuked; and a rebuke is not without effect in any, but in the wicked. They that harden their hearts and necks when they are admoniſhed, and think that ſharpe handling doth make them worſe, had neede to take great heede to themſelues: for if the Lord cannot preuaile by great admonitions, nor ſharpe rebuking, he will certainly puniſh: for though he did beare with the often murmurings and many ſinnes of the Iſraelites, yet at the laſt he ſware in his wrath they ſhould not enter into his reſt.

6 *Iethro* doth not raſhly reprehend *Moſes*, Exod. 18. 14. but hee firſt commeth to the knowledge of the cauſe: and when he ſaw cleerly that there was an ouerſight in his ſonne, then doth he admoniſh him, and giue him ſuch counſel as is agreeable to the word of God. The want of this wiſedome doth often make our admonitions vnprofitable, becauſe wee take not aduiſement how the caſe ſtandeth, then for that wee doe not labour to haue a ſure ground for our counſell out of the word of God. If then we will that our admonitions take place, let vs firſt duly conſider of the thing it ſelfe, and by the word trie it to be a fault; then let vs alſo labour to haue a way out of the word, whereby the matter may be better handled. If this were an ouerſight in *Moſes* that he had neede of an admonition, who can exempt himſelfe from it? None at all, but euery man muſt be content to be admoniſhed, yea though it be of his inferiours: for ſo *Moſes*, farre excelling his father in graces, yet is profitably admoniſhed by him, and willingly receiueth it. So was *Naaman* the Syrian admo-
1. Sam. 25. 31. niſhed by his ſeruant, and *Abigail* by her ſeruants, and ſhe did alſo admoniſh *Dauid* the
32. King and Prophet of God. Wee muſt then admoniſh, and be admoniſhed, euen by them that haue receiued leſſer graces than wee, and with all modeſtie and loue, and thankſgiuing as *Moſes* and *Dauid*.

7 The nature of the wicked ſoone appeareth in an admonition, who will at no hand be admoniſhed by the godly, albeit the cauſe be neuer ſo iuſt. The wicked Iſraelite could be content to ſuffer the wicked Ægyptians to whip him, but not godly *Moſes* to admoniſh him. The world will be ſubiect to the world, but not to God.

8 We muſt learne to admoniſh ſpeedily after the offence is committed, becauſe our nature in good duties, and in them eſpecially which haue offence with them, is readie to put off, we muſt not tarrie vntill we meete the offender; but goe to him, whileſt the brunt is vpon vs: for our nature is giuen to coole too faſt, if we plie it not whiles it is hot. So our *modo* and *modo* neuer haue a *modum*, when we poſt it off from time to time, and our anger againſt ſinne is quickly ſhaken: while we are hot then, and our brother is ſicke, the equitie of the thing requireth, that wee ſhould goe to him, though otherwiſe he ſhould come to vs. The reaſon is, becauſe after ſinne is once committed, there is a darkneſſe, a dimneſſe, or a miſt brought on our ſoules, whereby howſoeuer in iudgement wee receiue ſomewhat of other mens ſins, (as *Dauid* did of his offence, that tooke the poore mans ſheepe) yet we can not ſee our owne. Beſides, there is caſt a deformed blemiſh on the glaſſe ſhewing vs our ſinne, and the diuell ſo prouiding, that ſinne neuer dieth, we abhorre thoſe meanes which ſhould recouer vs; we on our parts receiue our ſtanding to this end, to admoniſh. Wherefore, *Peter* not being able to requite Chriſt for praying for him, that Satan might not ouercome him, is commanded by the confirmation of his faith, to remember to confirme the

faith

faith of others. And Pſal. 26. The Lord is content to ſet ouer the debt due to himſelfe to others. And *Iohn* makes this a ſpeciall note, that wee are not dying, if we loue the brethren. The third reaſon that ſhould moue vs to make haſte, is this: whileſt ſinne is yet tender, greene headed, and ſhamefaſt, whileſt it hath blood with bluſhing in the face, whileſt it is like a little aſpe, or like a ſmall corde, it is wiſedome to admoniſh the partie of it: otherwiſe it will fall out with vs, as with the practiſe of an ancient Father, who planting one yeere, pluckt vp the plant with one hand, who ſuffering it two yeeres, was faine to pull it vp with both his hands: but planting three yeeres, hee vſed both hands and breaſt; at the length when it was a plant of foure yeeres old, hee was conſtrained to let it alone. So God would haue vs pull vp the ſinne whileſt with one hand wee may doe it, not to tarrie, whileſt two hands, breaſt, and all will not doe it: for feare of negligence we are to admoniſh in reſpect of our ſelues, becauſe the ſinne is on our ſcore, that we admoniſh not. The ſame God that ſaith, forgiue thy brother if he offend, ſaith alſo, if thy brother offend, admoniſh him. Many would haue their faults forgiuen, but not reproued: but he ſinneth as deeply that reproueth not, as he that forgiueth not: ſo fearefull a thing it is not to admoniſh.

9 It is a good thing when we ſo take an admonition, as the admonition takes vs. *Paul* reproues *Peter* openly, and records his fault in his epiſtle: and yet *Peter* for all this calleth him his brother *Paul*, commending his wiſedome, his gifts and grace, accepting his admonition not as a blow with a ſtaffe, but as a moſt precious balme. But wee when a ſpot is ſhewed to be in our garment, are readie to take vp myre, and to caſt it on his coate, that poynted at our ſpot: or ſeeing ſomething in our face by a glaſſe, we be readie to breake the glaſſe that ſhewed vs our blemiſh. Againe, when we admoniſh, wee ſhall meete with ſome that will flatly denie the fact: ſome will graunt the offence, but in part: ſome will confeſſe the whole, but they doe extenuate it. For all which maladies, as good Phiſitions, wee muſt not at the firſt vrge the moſt forcible medicines, but vſe them in their degree and place, that is, when more fauourable meanes preuaile not: wee muſt not with *Rehoboam* vſe too ſtrong a purgation at the firſt, leaſt our patients be not able to beare it, but we rather cauſe them to be more craſie, than rid them of any part of their diſeaſe. Gal. 2. 11. 12. 13.

Chap. 2.

Of the forme and rules of Chriſtian admonition.

THere are two ſorts of ſins, ſome greater, ſome leſſe: for Chriſtians are neither Stoickes nor Epicures, for *Paul* oppoſeth himſelfe to them both, Act. 17. 18. they eſteeme not all ſinnes alike: Neither are they all one with thoſe which haue a bottomleſſe charitie, who can count all euils infirmities. And there is a third ſort worſt of all, and they will make euery ſin a mote, and a beame when they liſt: the earth is a beame in it ſelfe, but a mote to the skie. But we know that all ſinnes are not of one laſt, Gen. 15. *I will not bring in the Iſraelites till the meaſure of the ſinnes of the Amorites be full:* So there is a full meaſure, and a wanting meaſure, all haue not one meaſure. When *Paul* ſpeaketh of a gangrene, and *Iob* of a ſinne, which he calleth the rottennes of bones, they meane there are diuers degrees of ſinnes ſpreading in our fleſh. A Father ſaith, ſome ſinnes were ſcoured by the blood of his hands, but others required his heart-blood, Ioh. 19.

All ſinnes are not equall.

Qui me tradidit maius peccatum habet.

2 Now, for that in Admonition this diſtinction of ſin is not knowne, ſome doe trouble the eye, ſome put out the eye. Some ſinnes there be that our brethren may pluck out, ſome that are left to our ſelues to pluck out. Truth it is, if we conſider euery ſinne as it is againſt the maieſtie of God, we ſhall ſee it is no mote or light matter, Matth. 5. God eſteemeth one iot of his law more than heauen and earth. Doth euery ſinne require the blood of Chriſt? how then can they be motes, vnleſſe wee thinke his blood to be a mote alſo? As it is ſaid of *Baltaſſar* in *Daniel*, ſo it may be ſaid of euery one that ſinneth, If thy ſinnes be weighed, it is the loſſe of thy kingdome, euen of the kingdome of heauen.

Turbare oculum & excæcare.

Nihil leue quod præponderatur mundo.

3 The better to examine ſinnes, let vs not weigh them by themſelues: for a ſinne ſeeming by it ſelfe to be but a graine waight, yet by reaſon of ſome circumſtances, may counterpoiſe a heauie beame. For example, conſider the ſinne of *Iudas*, you ſhall ſee it by all the ſixe circumſtances: Firſt, of his perſon, in that he was a Diſciple put in truſt with the temporall things that belonged to Chriſt. 2. Of the obiect, for that hee had confeſſed Chriſt before. 3. Of the time, when hee receiued the Sacrament. 4. Of the place where Chriſt went out to pray and to teach his Diſciples. 5. Of the manner which was in hypocriſie to ſay, Hayle maſter. 6. Of the cauſe; for ſuch a ſmall value. So in like manner the ſinnes are greater in publike perſons, than in priuate, and that firſt for the offence, which Chriſt counteth a beame. There was as much ſacrifice offered for the ſinne of the Prieſt, as of all the people beſides: for ſurely as the meaſures of the Sanctuarie were double, ſo their ſins were double. And as this is ſaid of the perſon, ſo now of the place. Publike ſinnes are greater than priuate, in that they haue impudencie ioyned with them, in that they be committed with an high hand. In reſpect of the time, a ſinne of long continuance is greater than a ſinne that began but yeſterday.

Note. Leuit. 16.6.15. Heb. 7.27.

4 There are ſixe notes to know a beame by. The firſt is taken out of that place where Chriſt ſaith, *it is impoſſible for a camell to goe through a needles eye:* and this is to expreſſe the abſurditie of thoſe which ſay, as *Abſalom* ſaid, euery mans cauſe was good: theſe ſome out ſinne without ſhame. The ſecond is ſet downe, Rom. 7. where the Apoſtle ſpeakes of a ſin, that by the light of the law he ſaw to be great and fearefull, which before hee counted as a ſhadow, or a mote onely. The third note is, Reuel. 17. a ſinne of many heads, able to be diuided, to be quartered, muſt be a beame: but a mote cannot, being almoſt as little as the Geometricall *punctum*. It is a compound ſinne. The fourth *Dauid* ſpeakes of, Pſal. 118.22. making relation of certaine ſtones *which the builders refuſed*, ſuch as wee vſe to ſerue at turnes, to build the kingdome of ignorance: This muſt be a beame, and not a mote. A mote may be blowne out, but a beame can ſcarſe be haled out with horſes. The ſixt is drawne out of that ſaying of Chriſt, *Hypocrite, plucke the beame out of thine owne eye, then thou ſhalt ſee:* ſo that is a beame which makes vs blind. This is that which *Salomon* ſaith, All the workers of iniquitie goe aſtray, knowledge firſt decaieth. Theſe ſinnes we haue, and feele them not; and the greater they be the leſſe griefe. Theſe malladies of the ſoule are contrarie to thoſe of the bodie; for theſe the greater they be, the more we feele them, the other the leſſe. Thoſe were but ſmall in compariſon, and myſticall ſinnes, which *Paul* was ſo grieued with, Rom. 7. yet he diſpleaſed himſelfe in them, and ſought the remedie; and when he found it, he eſteemed it much. The vſe of all this is, that we know, when wee haue motes in our eyes, and that wee take heede they grow not to be beames: for there is one will take order they ſhall not fall out. And to this end, we muſt labour to haue a good iudgement, at the firſt to eſteeme all ſinnes as beames in our ſelues.

A man may ſhun a beame in the darke, but we cannot ſee motes but in the Sunne light.

Multiplex peccatum.

Saint Ierome ſaith: Si citò remouetur feſtuca eſt, ſi durauerit trabs eſt.

Simile.

Accuſat, aggrauat, quærit remedium.

Sathan.

5 To recouer brethren from their faults, belongeth to priuate and publike, to Miniſter and Magiſtrate. *Dauid*, Pſal. 101. ſaith, it was his mornings worke, to caſt out the workers of wickednes: what caſe are they in then, whoſe morning and euening work it is to keep them in. This is now the firſt ſin of the Magiſtrate, to leaue beames as motes vnpuniſhed; as *Ieroboam* would let them commit idolatrie, ſo he might haue his kingdome. Secondly, it is their fault to puniſh motes, and to let beames paſſe; as *Saul* put the holie Prieſts to death for *Dauids* cauſe; but *Abner* for whoredome was not puniſhed, becauſe he was a beame of his kingdome. Thirdly, they offend in puniſhing beames as motes, and motes as beames; as *Dauid* in diuiding the inheritance betweene *Mephiboſheth* and *Ziba*. For the Miniſter, he muſt reproue in the light before all men: and if they be ſlow-bellies he muſt reproue them ſharply. Priuate men muſt alſo admoniſh. There is not only a healing of eyes in the Chirurgians ſhops, but euery man muſt haue a care of his brothers eye. If wee looke for a commandement, Leuit. 19.17. *Thou ſhalt reproue him plainly*, is as vehement a ſpeech as God could vſe. Now they ſay, if a man reprehend, hee is an hypocrite: but aſſuredly, hee that performeth not this dutie when, and where he may; let him know his ſilence is a ſeruile hypocriſie.

Tit. 1. Δεγχε κελλιμως. Redargue præcise. B. Corripiendo corripies.

6 The holy men of elder ages haue been in the dutie of reprehenſion and admonition moſt

moſt carefull. *Eſai* for this cauſe was counted a man, in his time, ſo contentious, as that nothing in the land could pleaſe him. *Ieremie* ſaith, he was borne a man of contention: *Ezechiel* was called a finde-fault: Chriſt himſelfe both commanded, Matth. 18. and practiſed this dutie, he is often curing the eyes of the Phariſees, Sadduces, high Prieſts, Math. 23. *Herode*, Luk. 4. his owne countrimen: his owne diſciples, moſt ſharpely; calling *Peter* Sathan, and ſaying to *Iames* and *Iohn*, ye know not what yee aske, and his own mother he reproues roundly, Ioh. 2. The holy Ghoſt is a reprouer alſo, Ioh. 16. and this he practiſeth euen at his firſt comming, Act. 2. 22. *Ye haue ſlaine the Lord of life*, *Paul* reprooued *Peter*, & *Peter Iames*. All their Epiſtles command this dutie. 1. Theſ. 4. 15. Epheſ. 5. 11. They which will not performe this dutie, to reprehend the wicked, fall often to reuile good men. When there was but one *Micaiah* to performe this duty, there were 400. Prophets which ſtood by to preach peace to the people. As often we read in the booke of Kinges, There came one of the Prophets: there came not many to performe this dutie, and ſo it is to this day, and this maketh this dutie as bitter as wormewood, for that it is ſo little put in practiſe.

Examples practiſing this dutie.

Note.

Venit quidam è Prophetis: *where a Father ſaith,* Heu quid eſt quod venit niſi vnus.

7 That we may ſuffer rebuke, theſe three things muſt we doe. Firſt, as Pſalme 141. we muſt eſteeme it as a balme, and make profeſſion that we doe ſo. Secondly, men muſt feare themſelues more: now euery man preſuppoſeth himſelfe innocent, when as we ſhould be feareful to haue offended, when we haue not offended, 1. Sam. 22. *I am thy Fathers death*, ſaith *Dauid*, when he was not indeede. *Iob* was afraide of his children, when he knew not they had ſinned. Thirdly, though the accuſation be falſe, we muſt performe thankefulnes, Ioſh. 22 10, 11, 12, 13, 14, 15, 16. But contrarie waies, if one eſpie a mote in our eyes, we ſtraight way looke into his, and then ours is whole.

How we muſt ſuffer reprehenſion.

A Father ſaith: Offendo illi lutum, & aſpergit me luto; offendo illi ſpeculum, & allidit parieti.

8 If yet we deſire more reaſons to perſwade vs to the practiſe of this moſt Chriſtian dutie: let vs remember we are to admoniſh, becauſe they are our brethren. If two ſtrangers walke together, and a mote fall into one of their eyes, the other will blowe it out, or wipe it out: this nature teacheth vs. *Paul* goeth a note higher: If there be a thorne in the foote, the head ſtoopeth; but if any thing be in the tender eye, it laboureth to eaſe it much more. But we reproue commonly when we fall out with our brethren: and therefore in veritie we be enemies and not brethren: for this is a good argument with vs, he is thine enemie, therefore reproue him. And this is an Ægyptians tricke, to reiect a iuſt reproofe, and to ſay who made thee a ruler? who made you a Preacher? *Auguſtine* ſaith, if thou doſt not helpe his eye, God will plague thine eye and his too. And againe, though thou ſaieſt not *euge*, yet becauſe thou ſaiſt not *apage*: there is (ſaith he) a mutuall approbation, as well as a mute commendation.

Ex iure gentium.

Ex iure membrorum.

Prohibet correctionem diuinam fraterna correctio.

Mutua approbatio.

Mutua laus.

9 Three things ought to moue vs to this dutie. Firſt, leaſt men thinke it an indifferent thing to offend, and ſo we nouriſh him in his ſinne, and thereby his eye will gather more filth and ſcales, and in time goe cleane out. Secondly, if thou pitie not him that offendeth, yet pitie him that ſtandeth by, leaſt he be offended, or any way indangered by thy ſilence, or by the ſinne paſt, or both: as we ſee in *Barnabas* by *Peter*, Gal. 2. 13. Thirdly pitie thy ſelfe, and deliuer thy ſelfe from the guilt of this ſinne: for if thou be preſent, and beeſt not grieued for the offence, it is in account laide vpon thy ſcore. Neither let that hinder vs that we ſhall not preuaile: for *Nichodemus* alſo performed this dutie when he had no hope to be heard, Ioh. 7. 50. Again, by rebuking thou ſhalt deliuer thy ſelfe from contempt, for by thy ſilence the wicked will giue thee the ſame rewarde they giue vnto God, Pſalm. 50. 21. They will conclude, that thou art in the ſame league of impietie with them. Finally, ſo doing thou ſhalt free thy ſelfe from the puniſhment of ſinne. *Ely* for not reprouing his ſonnes, periſhed with them in the ſame calamitie: but *Lot* eſcaped in the deſtruction of Sodome, Saint *Peter* rendreth this reaſon, becauſe *he was vexed with the vncleanly conuerſation of the wicked*, continually preaching righteouſneſſe and reclayming them from their ſinnes.

Nam non putat ſe peccare qui à nemine corripitur.

Eſt peccatum tuum quicquid non diſplicet tibi.

10 This dutie of reprehenſion is onely to be done to a brother, of whome there be two ſorts: the naturall, and the beleeuing brother; for the faithfull haue one ſpirituall Father, and one Holie mother, euen the heauenly Ieruſalem, the mother of vs all. As there be beames ſo great that we cannot moue them at all, ſo there be ſome men whom we muſt not touch with any reproofe. We muſt not reprehend them whom the Church acknowledgeth

Who ought to be reprehended.

not for children, for they be not our brethren: Such as deserue to be reiected by the Church, I am not bound to performe this dutie vnto them, for holy things must not be giuen to dogges. Againe, the scorner must be smitten and cast forth, as *Ismael* was, he is not worthy a christian reprehension, nor a barker or biter of the religious and godly, as prophane *Esau*: for these cast off all our admonition with a iest. Some thought *Paul* should haue reproued *Nero*, but it was a rule in the Primitiue Church, and the Schoolemen haue obserued, that furious Tyrants may not be reproued, least they disturbe the peace of the Church. *Elias* was more plaine with the Kings in his time, albeit he was left alone. If thou hast authority, thou maist reproue all that are vnder thee. Reproue strangers onely of open and knowne sinnes: no Samaritan at all, vnlesse he be wounded. Let vs in performing this dutie obserue diuine rules well, for some are as vnfit to reprehend and to be reprehended, as *Esaus* Plowshare was to make a sword.

Abstinendum metu charitatis non metu cupiditatis.

11 Though good duties are to be done, yet euery man is not fit to doe euery good dutie, therefore let vs see who is fit to execute this worke of reprehension. The eye is a tender part, euery finger must not be raking in it: for of an action without skill, commeth an end without fruit. This dutie doth not consist in readines of vtterance, nor in bitternes and stinging words, but in a good sound iudgement, which maketh a man fit. And to this are required three things, which answere to those in the bodily sight: first the cleerenes of the eye: secondly, the right situation of it: thirdly, not to be hindered without. By the eye, the minde the seate of knowledge is vnderstoode: and herein they must be rich. It is promised, Esa. 64. that the people vnder the Gospell should excell in knowledge the Leuites vnder the Lawe: and it may appeare it was so in the Primitiue Church, for they became most ready and familiar in the holy Scriptures: in so much that women began to grow so cunning, that there was a generall prohibition that they should not speake in the Church. *Daniels* propheſie was, that in the later times men should run ouer bookes: and if we cannot so abound, yet must we get a through knowledge of things, against which we deale by reprehension. Christ findes the Pharisees often short, and blind, albeit they gloried of great knowledge, though the Phylacteries were broad, yet their heads were shallow. So it is also with vs: there are many dim eyes which haue neede of that eye salue, Reuel. 3. If any thing be ambiguous we cannot hit the ioynt to restore the member that is loosned, Gal. 6. 1. And so in our building, all will downe in the tempest that we build with vntempered morter. Nothing can abide soundly in affection, that is not surely grounded in the iudgement. That which *Philip* saide to the Eunuch may heere well be vsed, a little changing the word in the originall: *Doest thou know what thou dost condemne?* And it is said well of *Peter*, that many speake euill of those things they know not: but they doe as *Balaam*, fetch their diuinations from others, and so cannot speake according to time, place and persons, but as they are then prouided. Secondly, the eye must stand rightly in his proper seate, for if it stand awry we cannot see well, how cleere soeuer the eye be. This site and right place of the eye, the olde writers call *intentio vitæ*, and that is that which euen their owne consciences know, and other men often see, they leuell at in their whole life. The right situation of the eye is this, if we set before vs this scope to please God, without any sinister respect: albeit some can looke awry and that sildome, and that shortly, and waxe not worse and worse, but more zealous. He lookes not aright that hath a worldly end, as *Balaam* would now and then looke to Gods commandement, but because his heart and minde was fixed on the wages of iniquitie, his eye was euer ouer his shoulder, and in the end shewed he was blinde indeede. Thirdly, the outward hinderances are the beames that are in the eye, and they are those sinnes that are past shame and sorrow, and such as may be felt at midnight. They receiue many diuisions: they vpholde wicked practises; they be such as the Disciples cannot cast out, they are directly opposite to the calling of a Christian. They that worke this trade, are workers of iniquitie, of whose eye and iudgement marke *Dauids* question, the answere whereof is soone made. *Are they not all without vnderstanding that worke wickednesse?* And this is the reason why the Fathers hauing lesse meanes of knowledge then we, yet saw more concerning heauenly things then we. Albeit Christ saith of this eye, thou seest a mote, yet hee speaketh but of his false imagination, for it is hard for him to

Munus proportionatur dono.

Per oculum mentem, per visum cognitionem.

γινώσκει, ἀνα-γινώσκει, κρίνει.

Sapiunt ex alieno pectore.

Note.

see

ſee a mote, that hath a beame in his owne eye: he may onely thinke there is a mote where there is none, and therefore no man is to beleeue him. And yet this man challengeth to himſelfe authoritie not onely to diſpute, but alſo to reproue, yet little reaſon is there of the firſt, but none of the ſecond. Beſides, whereas the end of reprehention is amendment, he is like to make him worſe: for ſeeing how little hee accounteth of the beame that is in his owne eye, he may gather, if that hurt not him, his mote will hurt him leſſe: nay, he is more like to plucke out the eye, then the mote out of the eye. It is a generall rule, that he that doth willingly reprehend, and feeles not a mixt affection of ſorrow and feare, is not fit for it. Our owne loue is the meaſure of our loue to others: he cannot then be good to others, that is not firſt good to himſelfe. *Chryſoſtome* ſaith, Canſt thou know another better than thy ſelfe? He that loueth another more than himſelfe in ſpirituall things, he is voyde of charitie. We muſt therefore euer take heede of theſe beames in our owne eyes, for if we ſo caſt aſide our eye after preferment, we ſet the fift Commaundement aboue the firſt, and make our ſelues vnfit for the practiſe of the dutie of Chriſtian Admonition.

A rule. Deceptus in minoribus non debet de maioribus iudicare. Menſura enim prior menſurato. Potes ne alicum melius noſcere quàm te?

12 The people ſo profited by *Moſes* ſharpe rebuke, that they after came to aske him counſell, as loath to diſpleaſe him, when they ſaw that he was angry for Gods cauſe, and their ſinnes. Where we ſee how needfull it is for a man to haue his conſcience ript vp, and to take heed when the Miniſter of God doth with anger rebuke, that then we doe rightly interpret his anger, for the diuell will be too buſie to perſwade, that he doth it for his owne pleaſure. And the Miniſters of Chriſt muſt take heede to rule their anger, euer intending principally Gods glorie, and the profit of their brethren.

13 In admonition, when we loue too much the perſon, we ſlacke our zeale againſt the ſinne: when we are too zealous againſt the ſinne, we forget meeknes and loue to the perſon.

Chap. 3.

Of Adulterie and youthfull Affections.

IF that after often fals in the ſinne of Adulterie, the Lord giue a man the ſight of the grieuouſneſſe and greatnes of this ſinne, and fill a man with the feares of his iudgements, and then this feare cauſe the power of this ſinne to abate in him, and cauſe him to feare all occaſions, and to loue chaſte perſons, then ſuch a man may be well comforted, the Lord will giue him the victorie of that ſinne. But yet remember to proceede, and in affection let that vncleane life be as loathſome vnto thee as it hath been pleaſant, and to the end that thou maiſt know how to keepe and poſſeſſe thy veſſell in holineſſe and honor, begin to delight in the Lord Chriſt, and to vſe with feare and reuerence the meanes of thy ſaluation, the word, prayer and Sacraments; and then the Lord will ſeale vnto thine heart the pardon of this ſinne: for this is not obtained before we haue thus repented. And when thou haſt found theſe effects of Gods grace in thee, thou maiſt reaſon thus againſt Sathan: If the Lord would haue deſtroyed me for this ſinne, he would not haue giuen me a ſorrow or hatred of this ſinne, therefore I am now well aſſured he doth, and will accept me for his adopted ſonne, in his true ſonne Ieſus Chriſt. That a man may doe this, and leaue this ſinne with repentance, he is firſt to conſider, I ſay, the mercie of God, which ſtriueth with vs till we be brought ſo farre as is aforeſaid: Secondly, we muſt conſider the iuſtice of God, which will confounde thoſe that will reſiſt. The mercie of God appeares in fearing thee, and puniſhing others, in giuing thee the meanes, and not others, in puniſhing thee lightly, and confounding others. This will greatly commend the greatnes of Gods mercies, eſpecially, ſeeing he giueth mercy when he might puniſh, and doth as it were hire thee from thy ſinnes. Thus will the ſpirituall man gather of the great mercie of God: Shall I then prouoke him, and adde rebellion vnto ſinne? Shall I vtterly deny him, and becomme the ſlaue of Sathan? So then, thus the meditation of the mercies

Feare.

Griefe for ſin.

Remedies againſt vncleane luſts.

Note.

1

2

Pſalm. 130. 4.

mercies of God in Iesus Christ leade vs to the hatred of this and all other sinnes, Luke 16. But contrariwise, Sathan and the flesh concludes: If the Lord had hated this sin, he would haue punished it before this time in me. In old time he destroyed many for sinne, but now vnder grace he is more mercifull. O cursed flesh that doth reason so much against reason and grace: for there is now a secret curse of God vpon euery sinner, which will consume a man if it be not preuented: for the word gone out of Gods mouth, will haue his effect, and shall not be changed because God cannot be changed.

The reason of our corruption for sinne.

Against the vnbridled affections of youth.

2 Many thinke youth as the flower of our age, to haue a priuiledge aboue other ages. But alas it is an age of great confidence: All this I haue done, saith the young man in the Gospell. So dangerous is their case, that they must not doe things indifferent, for feare they make them sad; and we know, that ordinarie things denied, argue an extraordinary peril. The prodigall sonne did walke his foure stations, and as *Ambrose* saith, hee had foure prouocations: first, his portion: secondly, his fathers indulgencie: thirdly, ill companie, but youth more than all: Psalm. 119. 19. *Dauid* abruptly with an Apostrophe breaketh off his meditation into this: *Wherewithall shall a young man clense his waies?* Vpon which place all the Fathers agree, that the accent is vpon a young man; for he hath fewest meanes. The word which *Dauid* vseth for clensing is very effectuall, by clensing, signifying the clensing of glasse, and therefore compareth he young men to a glasse, which though it be very cleane, yet it will gather filth, euen in the sunne beames, and of it selfe, which noteth the great corruption of this age, Prou. 22. 13. he hath a bundle of folly bound close in his hart, Eccle. 11. Children and youth are vanitie: vanitie is not in them, but the age it selfe is vanitie. Such is the streame of affections in them, as the heathen thought it best pollicie to let them haue their course a little. But let vs consider their corruption in one measure further. Not only the common sort, but the best wit, who is thought to be of an excellent disposition. 2. King. 22. And not only the best in ciuill gifts, but those that are best in spirituall graces, finde it hard, as *Timothie*, who brought downe his body, that *Paul* was faine to write to him to drinke wine, and for all that he wrote: *Flee newfangled lustes*. This *Timothie* was such a one, as that saith *Bernard*, Giue me one *Timothie* in these daies, and if he will eate gold he shall haue it. This maketh me that I cannot subscribe to that saying: Whom God loueth, he taketh away in tender yeares. For I tell you, it is a dangerous thing to die in youth: and surely, except the Lord worke maruellously it is dangerous. And why? Surely in young men there is a double prosenesse: First, their naturall corruption: and then their age in which their affections be grounded, but their reasons be raw. Besides these the diuel hath a special affection to this age. And it is a prouerbe, chap. 22. *Set a young man in his way, and he will not depart from it when he is old.* If you stampe garlike in a new morter, it will alwaies smell of it.

Simile.

Youth how dangerous an age.

ῥᾴων τὰς νεοτέρας θεραπεύειν, ἢ γηραιὰς ἀνορθῶσαι λόγος.

πίσυρα.

Youth.

3 Christ saith, *Suffer little ones to come vnto me:* If they can sing but *Hosanna*, and know not the meaning. It is a good thing to doe as *Marie* did, betimes to lay vp in our heartes such thinges out of the word as we doe not know, while as yet thou art rude (saith *Hilary*) least then thou begin, when thou shouldest end.

4 The seruice of youth how greatly it pleaseth God, may appeare. *Moses* and *Aarons* rod was of an almond tree: what this figure meant, is taught, Ierem. 1. *I am but a childe:* It is no matter saith God: What seest thou? an Almond tree, which in those countries (where it groweth) is the first that doth blossome. Him that God will haue his rod, must be a branch of the trees that first blossome. The first fruites, and the first borne are due vnto God. And this is the difference betweene the sacrifice of *Cain* and of *Abel*: *Cain* offered he cared not what, but *Abel* offered the first fruites, and the best: and this is the best note to knowe a *Cains* heart from an *Abels*.

Autumnales arbores.

5 Consider Gods liking of *Timothie*, *Dauid*, *Samuel*, the Prophet of Prophets, who serued God when he was a child, and so the good king *Iosiah*. These were not trees which blossome when others haue done. Let men be neuer so soundly come home, it were better they had neuer bin so, both for the Churches and themselues, for they carrie the smel of the garlicke morter still where euer they goe.

Take heede of lustes of youth.

6 Old men which haue liued loosely in youth, haue great diffidence in themselues, for they dare not reprehend so sharpelie, as others; nor punish so seuerely as they should, for that

that the sinnes of their youth are so in their foreheads, and all men see them. Many of these are rockes of offence. They make *Dauid* and *Salomon* proctors of their sinnes, which I am perswaded grieueth those soules at this day, if there be any sorrow in heauen, to heare men alleage them for their sinnes. *Sins of youth.* *Dauid and Salomon no Proctors for sinnes.*

7 We be taught Esay 9.17. that when the Lord intendeth to destroy a common wealth, a speciall note thereof is this: He taketh no delight in their youth: therefore where young men be dissolute, it is a heauie note of Gods wrath to fall vpon his people. *Youth dissolute*

8 Such as doe take libertie by *Salomons* example, let them consider it well. Hee was in the prime of his youth well disposed & wise, but hauing past to riper yeares, he grew vaine and dissolute. Then by Gods free mercie, he became a sorrowfull man in his age. And he made himselfe a publike penitentiarie, leauing his *Ecclesiastes* as a monument of his follie: and it may well be called his booke of Retractations. This is *Salomons* experimentall conclusion: *All is vanitie and vexation of mind.* This he tried, whē he had gone through al things he was faine to returne to that wherewith he began. His booke confuteth all Pagans best morall wisedome. He wanted nothing, he had experience of all kinds of blessings that may be found on earth. Yet after long experience he found no true ioy in any thing on earth. The wise men of this age would say: he was too sad, or of a melancholicke humour, & could not vse things well. But himselfe answereth the follie of such, Chap. 6. None could haue more ioy, nor so much pleasure in them, as he had: yet he found in conclusion nothing in them but vanitie and vexation of mind. *Salomons example.* *Tria bonorum genera.*

9 *Iob* was neuer adulterer, yet made he a couenant with his eyes, because he being cleane in heart, would giue no occasion outwardly. When *Putiphars* wife could not preuaile because of *Iosephs* constancy, she was not moued to repentance as she ought, considering that her seruant was so faithfull to her husband, much more she ought to haue beene: but contrarilie she vseth a desperate remedie, worse then the fault it selfe: namely, to seeke his life. And this is the end of all vnbridled & carnall loue, that in the end it turneth to extreame hatred: yea and that more bitter then of them, who neuer bare them good will: as appeared in that incestuous loue of *Ammon* to his sister *Thamar*, who afterward hated her exceedingly. Let vs learne to feare these vnbridled affections; and if we will not haue this issue to come of them, let vs make our bond in the Lord, that one may drawe another nearer to him thereby. And this is not onely in this lusting loue, but in all other familiarities of men whatsoeuer, without the Lord, whether it be for gaine or fauour &c. for when they cannot enioy the things they looke for, their loue is turned to hatred. *Adultery.* *She called to the men of her house.* Gen. 39.14. *Carnall loue.* 2.Sam. 13.15.

10 *Ioseph* in his prosperitie would not forsake the Lord to cleaue to his Mistris, and now in that he seeth present danger, yet he standeth fast: Thus on euery side the Lord trieth his children, and giueth grace withall to persuere. Out of this we may learne, that we neuer know whether we loue righteousnesse and holinesse for Gods cause, so well as when we endure some trouble for it. *Ioseph* might haue done this secretlie that it should not haue bin knowne, yet the loue of God constrained him, and the feare of the Lord caused him to refraine from euill. Albeit he saw present daunger of his life and good name: yet because he knew that the Lord which seeth secrets he rewardeth openly, therfore he committeth himselfe to the Lord, and had rather hazard his good name before men, then keepe an euill conscience before God. And he beleeued withall, that the Lord at the last would make his righteousnes as cleare as the noone day. *Perseuerance.*

11 Manie will not fight or murder openly; but if their enemies were secretly deliuered into their hands, they would be farre from *Dauid*, who would not hurt the Lordes annointed: in the meane time they deuise euill amongst themselues, and when they come abroade they vtter it. Many doe abstaine from fornication for feare of lawes and such like; but they consider not that the Lord seeth their vnchaste mindes, and will recompence them. Many would be religious, but yet vnlike to *Sidrac*, *Misac*, and *Abednago*, who would not for feare of the king so much as consult of the worshipping of the Image. But they would seeme to be more then they are, as *Ananias* and *Saphira*: therefore they shall haue the same reward with them for their tempting of God. So long then as our hearts doe deceiue vs; and these euill desires ouercome vs, and we vse vngodlie meanes, we shall neuer 1.Sam.24. Dan.3.16. Act.5.

neuer ſtand to ſuffer any triall. We may learne alſo by *Ioſephs* example, euen for the leaſt part of godly life, or good religion to ſuffer perſecution: and not onely for the chiefe points and parts thereof. And as great a ſigne of a good heart is it: for if we ſhould denie the faith, or God, or Chriſt; all the world would crie out, whereas in leſſer matters they would holde their peace: and therefore ſo much the greater triall is it, if we ſtand.

Note.

CHAP. 4.

Of Affection.

IT is a great mercie of God to haue a large affection of well doing, when we haue good occaſion thereof. The Lord ceaſeth not to offer occaſions, but we often ceaſe to haue good affections.

Good affections.

2 We muſt as well ſee what is againſt vs, as thoſe things that our affections leade vs to: therefore muſt we pray, that our hearts may be vpright, that we be not like *Balaam*, and the Elders that aske counſell of *Ieremy*. So long as we haue to deale with men, we ſet a gloſſe vpon the matter, but when we know that we haue to deale with God, before whom no wickedneſſe will ſtand, this will humble vs.

Headſtrong affections.

3 The people of Iſrael would not heare *Moſes*, though he did ſharpely rebuke them: wherein we learne to pray that our affections be maſtered betime, for many are ſo heady in their affections, that they will giue no eare to admonitions; and as it is ſaid of the belly to haue no eares, ſo it is of ſuch headſtrong affections. Some giue ſo much place to their griefe, that they will not receiue comfort of the promiſes, nor be rebuked by the threatnings of God in his word. This griefe is carnall and dangerous, and therefore euery man is to ſearch his heart to ſee how ſuch corruption is ſetled in him, and let him betime ſtriue againſt it, ſuffering himſelfe to be rebuked by the word, and ſo grace aſſiſting him, he ſhall ouercome it.

Pray for good affections.

4 Many ſee Gods workes with *Moſes*, but cannot profite by them, becauſe the Lord hath not giuen them the affections of *Moſes*. According to our affections ſo we profite both by the works and word of God: let vs therefore euer pray vnto God to fill our hearts with good affections.

CHAP. 5.

Of Affliction.

2. Chron. 19. 3

WHen we are in affliction we are not ſo wiſe of our ſelues, as to ſee the cauſe of it: or if we ſee the cauſe, we cannot ſee the mercy of God, that his hand which is vpon vs, is not a deſtroying hand, but a deliuering hand.

How to conſider of Gods hand in affliction.

2. Chron. 19. 2

2 Afflictions worke much in men, but moſt when they come with the word of God, to giue vs a more liuely ſight of ſinne, and to manifeſt the rich mercies of God in Ieſus Chriſt to deliuer vs from ſinne. *Ieboſaphat* was more humbled by the ſpeech of *Iehu* the Seer, then he was being compaſſed with an hoaſte of enemies round about.

The conſcience in afflictions.

3 When affliction commeth to Gods children, not ſo much the ſinnes themſelues, as the not auoiding of the meanes which procured their ſinnes, and not the vſing of the meanes which might haue preſerued them from ſinne, will torment their conſciences: for as a man falling into ſome ſickeneſſe, if it come whileſt he is walking in his calling, is then leſſe grieued, than if through ſurfetting he had procured and hatched the diſeaſe in himſelfe, euen ſo it commeth to paſſe in the other. By vſing the meanes of godlineſſe in ſimplicitie of heart, we ſhall be either freed from ſinne, wherein we haue lyen, or elſe be confirmed in ſome good things begun in vs.

4 Although

4 Although the godly ſhall eſcape hell in the world to come, yet they ſhall be puniſhed in this world: and though the wicked be not puniſhed in this worlde, yet ſhall they not eſcape hell in the world to come.

5 When Sathan doth deſcant vpon our afflictions, we muſt be comforted being Gods children, becauſe we ſuffer no more then Gods children before haue ſuffered, and the Lord himſelfe doth ſuffer with vs. 1.Pet.5.9.

6 It is the Lord which ſendeth croſſes to his children to ſaue them, that they freeze not with the wicked world in their dregs. *The croſſe needfull.*

7 When *Moſes* was rebuked of the Lord for the not circumciſing his ſonne, his faith was weake, and his wife in perfourming that dutie was almoſt without faith, yet the Lorde departed away, and ſpared both. Where we learne, that the Lorde beareth with a weake faith, and that if any affliction lie vpon vs, it is for want of faith: and if it depart without effect in vs, then a ſorer puniſhment is like to light vpon vs, becauſe we haue not profited by the croſſe of Chriſt: but if we effectually profite by it, and ſtil it lie vpon vs, let vs then patiently abide, for it is to trie our faith. *Faith. Note. Patience.*

8 If we would ſo prouide for our ſelues, that no afflictions make vs quaile, let vs in the time of proſperitie and quietneſſe cut off all headie affections, as griefe, ſorrow, and ſuch like; and then ſhall they not in our trouble preuaile againſt vs. *Headie affections.*

9 When our afflictions doe not driue vs to God, nor cauſe vs more humblie to heare and ſeeke his word, but rather to ſtoppe our eares, and to runne from it, and to ſeeke vnlawfull meanes, let vs then mourne ſecretly and heartily vnto God for the direction of Gods Spirit: for that caſe is dangerous. *To ſeeke vnlawfull meanes in affliction.*

10 It is the Lordes mercie that wee are not deſtroyed, Lamentat.chap.3. But when wee are freed from puniſhmentes, and others are afflicted, it is either to ſhewe his further mercie, or his further iudgement: if wee waxe better, and bee more thankefull, then is it of mercie; but if wee waxe proude, and thinke our ſelues better than others, then is it aſſuredly to confound vs: And hereby wee may gather comforte or griefe, when wee eſcape puniſhmentes. If hee puniſh not in this worlde, eyther God is vniuſt, or elſe there is a hell to puniſh them euerlaſtingly. But his children if they profite not by one, hee ſends another to condemne them in this worlde, that they may eſcape in the worlde to come.

11 Wee muſt denie our ſelues and our owne reaſon; that wee may continue with Chriſt, wee muſt take vp our croſſe and follow him, and if wee will bee glorified with him, wee muſt alſo ſuffer with him; and if wee will riſe againe with him, wee muſt firſt die with him, and if wee will partake of his benefites, we muſt alſo drinke of his cup. But many would willingly haue in Chriſt forgiuenes of ſin, yet would they not beare his croſſe. *The Croſſe of Chriſt.*

12 We muſt faithfully remember Gods corrections, and though our trouble be paſt, yet ſtill with feare to remember the hand of the Lorde, not to attribute our croſſes to fortune, complexions or humours, nor health to phyſicke; but onely to God, glorifying him continually, and making our daily profite by all his louing chaſtiſements vpon vs. *Health.*

13 The deliuerance of the people of Iſrael is often repeated in the Scripture. And it is not without great cauſe, for it ſerues notably for the comfort of the godly and the terrour of the wicked: for if we would thinke that he were not able to helpe vs; we ſee that he diuided the mighty Seas: if we ſhould thinke our ſelues vnworthy of helpe, he then did mightily deliuer the vnworthie. So that if wee being in any danger can be perſwaded that the Lord is able to helpe vs, and that he wil helpe them that are vnworthie, it will be a notable ſtay vnto vs, that we fall not away vnder the croſſe by the vehemencie of temptations. *The Lord hath holpen the vnworthie often in afflictions.*

14 Curſes are turned into bleſſings through Chriſt, as by ſin bleſſings are turned into curſes. The benefites of God being in themſelues good, yet by our corruption wee make our table a ſnare vnto our ſelues, and ſo in other of his mercies. *Curſes.*

15 *Iob* ſerued God in trueth, and yet puniſhed, and ſo *Lazarus*: but this was not ſo much for their owne ſin, as for the trial of their faith, and that after them the Church might receiue great comfort by their examples. For as it hurts not the gold to be put into the fire, both becauſe it is thereby tried, and alſo made more pure: ſo is it not euill for the children *Simile.*

Triall of faith. of God to haue their faith tried: If it be a ſtrong faith it will beare the fire, if it be weake, it will yet ſhine brighter: if there appeare no faith, but all droſſe, then the partie tried muſt more ſeriouſly ſeeke after Chriſt and the meanes of ſaluation, that he may attaine that faith that may goe through the fire of affliction.

Sickneſſe. 16 It is the great goodnes of God to curbe vs by affliction, and not to let vs go forward in ſinne: as to diminiſh the health of our bodies, becauſe we are careleſſe of our ſoules; and to pull away outward things, that we may learne to ſeeke heauenly things: And contrarily, it is his great puniſhment to leaue vs to our ſelues. Let vs marke this, that the croſſes of God may be ſweet vnto vs, and that we may the ſooner profit by them: For it is certaine, God ſcoureth away the infirmities of his Saintes by many afflictions, yet neuer breaketh his holy couenant with them, albeit they haue many tribulations which they deſerue and pull vpon themſelues.

Patience. 17 The ſeruice and worſhip of God in affliction is patience. Of Gods doings wee are not to inquire a reaſon: yet he hath reuealed to vs many cauſes wherefore he chaſteneth his elect in this life. Firſt, to declare his iuſtice and anger againſt ſinne: therefore the waters of ſtrife coſt *Moſes* his life. Secondly, to winne vs to repentance, who in proſperitie are vntamed, and will not heare him, for vexation will teach vs vnderſtanding. Thirdly, to know and trie vs whether we will beare his louing correction: and whether we loue him ſo, that we can endure our ſeruice vnto blood for his ſake, Gen. 22. *Now I know thou loueſt me.* 1. Pet. 1. 7. which tryall is more pretious in his ſight then gold, and the way to purifie gold is to make it paſſe through the fire. Fourthly, Sathan will ſay, *Doth Iob feare God for nought?* Therefore to triumph ouer him in our obedience the Lord doth it. And faith the more it is ſifted the cleaner it is; the more it is cut, the more it groweth; the more it is troden the thicker it comes vp. Fiftly, to ſeparate vs from the wicked, for which cauſe it is compared to a fanne, and the diuell is ſaid to winnow vs, and hee will not vſe a courſe ſieue in doing of it. Laſtly, to conforme vs vnto Chriſt, Rom. 8. 25. that wee may haue the ſympathie of his affections, 2. Tim. 3. 12. all that will liue godly muſt beare his croſſe, and in his time and meaſure drinke of the cup.

For what cauſes the Lord chaſtiſeth his elect in this life.

1 Heb. 12. 3. 4 5.

2 1. Pet. 1. 7.

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Chap. 6.

Of Anger.

The tryall of anger. IT is a good triall whether wee be carnally angrie or no, if wee trie our ſelues whether it kindleth to good workes or no, if it cauſe vs to pray with libertie of minde, if it hindereth not our meditations, if we can do well to the partie offending vs, if we can deale with others without all peeuiſhneſſe, though all the world accuſe vs, it is a ſigne that our heart is not euill.

Patience. 2 *Moſes* is ſaide, Numb. 12. to bee a *meeke man aboue all that were on the earth*, and ſo it appeareth by his patience in bearing the reuiling ſpeeches of his brother and ſiſter: but Exod. 11. 8. and 32. chap. of the ſame booke he is ſaid to be *very angrie*, and in that his fierce anger cauſeth many to be ſlaine, yet his anger is commended as good, for that the cauſe thereof was good. So *Elihu* is ſaid to be very angrie, Iob. 32. verſ. 2. not onely againſt the wicked but againſt godlie men. Chriſt alſo is ſaide to bee angrie, Mark. 6. and to call *Peter* Sathan, Matth. 16. And *Paul* calleth the Galathians fooles, Galat. 3. verſ. 1. And to the Epheſ. chap. 4. verſ. 28. heforbiddeth and warneth vs onely of that anger which is of ſinne or mixed with ſinne. Nowe then to diſcerne this euill anger note theſe markes following.

1 Firſt, if we be angrie in our owne cauſe, that is, for thoſe things which might either pleaſure vs, or hurt vs, and not for the glorie of God, our Anger is carnall and euill. Secondly, Againe, it is true that wee ſhall neuer be angrie for Gods cauſe, vntill wee can leaue all care of our owne cauſes, and not be once angrie for them, further then they are ioyned

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with

with Gods cauſe. Thoſe then that in their owne cauſe will be as hot as may be, and in Gods cauſe will be as cold as ice, do offend much in anger. 3. Euery trifle muſt not moue anger, but a great and waighty matter, therefore we muſt be ready to beare with, and to pardon many offences, ſo they be not great: but when they greatly concerne the glory of God, and are very waighty, then are we iuſtly angrie. 4. We may not be more angry with the perſon then with the ſin, for godly anger is onely moued againſt the ſin, & nothing againſt the perſon: & this may be tried two waies: firſt, if we miſlike that ſinwherſoeuer we find it, whether it be in our ſelues, or in our deareſt friends, then is the anger good. Secondly, when our anger hindereth vs not from doing our duties to the perſon offending vs, or to any other. 3 4

Chap. 9.

Of Angels.

AS God and his good Angels are about vs, ſo the diuell and euill angels: and as the good Angels haue not been ſeene, but extraordinarily, ſo are the euill angels; and hee that depriueth himſelfe of this meditation, weakeneth his faith: For it is to our comfort and humbling: To our comfort, that albeit wee be in danger, and no man with vs; yet God and his Angels be with vs. To humble vs, that in euill doing, they both ſee vs and can hurt vs; as alſo the euil angels which ſtil houer ouer vs. And therefore we muſt know, that as the good Angels haue appeared to good men for ſpeciall defence, ſo the foule ſpirits do appeare alſo to ſome men for ſpeciall ſinnes. And when euil ſpirits ſo appeare, we may not with the Papiſts and the Iewes beleeue they be ſoules departed, but the euill ſpirits in the ayre about vs, Epheſ. 6. 11. 12. 13.

Chap. 8.

Of Baptiſme.

BAptiſme is a pledge of our waſhing in Chriſts blood, Act. 2. 30. of our iuſtification, Gal. 3. 27. of our ingrafting into Chriſts body, Ephe. 4. 16. of our dying to ſinne, Rom. 6. 3. of our reſurrection, 1. Cor. 15. 26. of our vnitie of ſpirit with our brethren, Ephe. 4. 4. of not ſeeking our owne, 1. Cor. 10. 1. 2. 24. *Baptiſme how effectuall in the faithfull.*

2 Of Baptiſme in Papiſtry this we may ſay, for as much as they euer kept the foundation, and the ſubſtance of the inſtitution of Chriſt, that ſacrament was effectual: for more preuaileth the inſtitution of Chriſt vnto good, then the corruption of manvnto euil. *Baptiſme in Poperie.*

3 The example of *Zipporah* cannot be followed amongſt vs, that women ſhould baptize though Papiſts abuſe that example to proue it: for the miniſtration of the Sacrament is ioyned to the miniſterie of the word, which office none can take, except he be called as *Aaron* was: and it is a moſt waightie and moſt honorable office, to haue the word and ſeales of our reconciliation committed vnto vs. *Baptiſme of women vnlawfull.* 2. Cor. 5. 18. 19. 20.

4 It is obiected that it is a dangerous matter to want Baptiſme, it cauſeth death. I anſwer: The child (ſaith the ſtory) was not puniſhed, but *Moſes*, through whom that contempt came: for when as it is ſaid, Gen. 17. that the man not circumciſed ſhall be cut off, the reaſon is this, becauſe he deſpiſeth the couenant of the Lord. Now a child cannot ſo do, therefore the negligent father is puniſhed: and if the child come to yeeres, and continue in his fathers ſteps, he is in the ſame ſtate of rebellion and contempt againſt God; and ſo it is in our Baptiſme. Againe, this popiſh opinion of the neceſſitie of Baptiſme, is confuted by *Contempt of Baptiſme dangerous, not the omiſſion.*

the Lords inſtitution of Circumciſion the eight day; for if this neceſſitie had been in Circumciſion, which they affirme to be in Baptiſme, all that dyed before the eight day were condemned. The Lords meaning was in appointing this conuenient time, to prouide that the child might haue more ſtrength to beare the wound: and this regard of time is fit to be obſerued alſo with vs, that this holy worke might be done on the Sabboth day in the congregation, becauſe it is a publike action by diuine inſtitution.

Godfathers in Baptiſme.

5 Concerning promiſes in Baptiſme, and the office of the witneſſes, which bee called Godfathers and Godmothers, looke in what things the Scripture giueth generall rules, the Church may vſe the particulars, ſo all be done decently and to edification: the law giueth this general inſtruction to a man in authoritie, to defend the good, and to offend the euil: he may to this end take ſome godly man to him for an aſſiſtant. The law commanding generally to diſtribute to the poore, a man is not able to helpe all particularly, therefore hee endeuoureth the relieuing of ſome ſpeciall perſons. The lawe commanding generally to helpe one another with godly inſtructions, and no greater need to any, then to a father, in helping him for the education of children, ſurely this dutie of loue to bee an aſſiſtant in Baptiſme may not be denied. Againe, to profeſſe our ſelues enemies to Arrianiſme, we vſe, Glorie be to the Father, and to the Son, &c. all one with that ſo often in the Pſalmes, *Praiſe ye the Lord:* So may we in like manner to auoid Anabaptiſme, haue witneſſes to teſtifie to the Church that we are Chriſtianly baptized. And as we are to renounce all friuolous ceremonies, ſo to keepe the peace of the Church, we may not refuſe ſuch orders as tend to edification, to loue and comelineſſe in the Church.

Catechiſing.

6 It is good to teach children while they be young, that whereas they haue beene baptized, and bleſſed in the name of the Trinitie, they ſhould be taught forthwith ſome queſtions concerning their creation, redemption and ſanctification.

Chap. 9.

Of Couetouſneſſe and the deſire of riches.

Couetouſnes.

THere are many which can bee content to make *Iacobs* vow, if they haue meate, drinke, and clothing, they wil ſerue God: but they go vpwards ſtill in their worldlike accounts, and downeward in heauenly things: they will haue thouſandes of ſheepe, els they be but poore: they wil haue *Nabaoths* vineyard with *Achab*, & dwel alone, els they be ſicke. Thou haſt ſet vp the heauens high, ſaith the Prophet, els ſurely rich men would haue all the vſe of them: So nothing can ſatisfie mans deſire which is infinite, but God who is infinit. And if he haue al the riches in the world, he wil deſire more. A very vnnatural deſire is this (as the dropſie in deſiring drinke) when the deſire proceeds from fulnes, for a man ſhould deſire that which hee wanteth. The mind of a man is not filled with corporal things, no more then a cheſt can be filled with wiſdom or ſpiritual things. But preſuppoſe that riches could fil a man: if we had al wealth, al riches, all apparel; we put not our wealth in our minds, our clothes do vs no good, but when they are vpon vs. The poſſeſſing of riches doth not ſo fully poſſeſſe the heart, but that it can deſire a thouſand things more.

Mans deſire how ſatisfied.

Simile.

Simile.

Note.

Deſire of riches.

2 Riches are in queſtion whether they be good or no. When the Scripture ſpeakes of riches, they ioyne alwaies ſomewhat to them to take away our hearts from them, as the deceitfulnes of riches, the vncertainty of riches, the riches of this world, and therfore like the world; now here, and now gone, they haue either their own end, or our end. They make no man good, but they are euen like a penie purſe, which is worth as much as the money that is in it: but the money taken out, it is nothing worth: euen ſo is the man that hath his good in his riches. When they are taken from him, he is worth nothing, he hath no good in him. God hath them not, and yet he wanteth no good thing. It is the common complaint, that the worſt men doe moſt abound with them. *Dauid* was faine to goe to *Nabal* for them. *Eſau* had foure hundred men, when *Iacob* lay downe at his feet with a few. Sometimes indeed they doe good, but that is not ſufficient to ground a *Maxime*; they are good, for *that which is good, doth alwayes good.* They haue a mixte nature retaining ſome vſe as a

Many rich men are emptie of all goodnes.

The nature of riches.

bleſſing

bleſſing of their creation, and much euill by the fall of *Adam*. And they haue beene euer greater cauſes of harme then of good by occaſion. And therefore ſaith a Father on the Prayer, Pro.30. *Lord giue me neither riches nor pouertie.* Pouertie (ſaith hee) hath beene the decay of many a man, but riches of a farre greater number.

3. Many deſire that, which when they haue gotten, their conſcience is afraid to vſe.

4 Nothing is ours, but as we feele our title in Chriſt, and as it is ſanctified by prayer and by the word.

5 Many are outwardly well and rich in this world, which are inwardly ill and poore in godlineſſe, and many hate outward euill things, which for want of ſpirituall knowledge ſee not the corruptions of the heart. *Many rich poore.*

6 Though the hawthornes in ſpring time haue a fayre white flower, pleaſant to the ſenſe; yet indeed, it is but a pricking thorne: ſo riches glorious to the eye, by Chriſts owne mouth are called thornes. They pricke both hand and heart. Chriſt hath ſpoken it in his time, & it is not to be thought that they haue changed their own nature ſince. And though we feel not theſe pricks in the beginning, yet we ſhal find this true in the end. Though ſome die as ſwine in a ditch, as benummed, as men already plunged in the pit of hell; yet haue others wiſhed on their death-bed that they had neuer gone further then the ſhouel & ſpade. *Simile.* *Riches thornes.* *How ſome rich men die.*

7 There are two kinds of loue among vs, as may be gathered by our common talke: Firſt, we ſay we loue our friends, that is, we would haue them do well: Next, when wee be ſaid to loue money, the meaning is, we wiſh to haue it. But let vs obſerue, that whatſoeuer we loue, we wiſh the good of it. And the good of euery thing is the end, for which God hath created it to ſerue his glorie. For this cauſe the Prophets tell vs that the wood and ſtones of our houſes ſhall come and giue witneſſe againſt vs at the great day, for turning them violently to another vſe then God hath ordained them. Now the vſe of riches is to be communicated, elſe God might haue made all rich. If we wiſely note this, we loue not riches, when we deſire ſo greedily to haue and keepe them. None would be ſo loued of his friends as he loues his meate, that is to be eaten and deuoured, as great men deuoure the poore and riches. *Vſe of riches.*

8 And to ſhew that God is highly diſpleaſed with this immoderate loue of riches, he puniſheth it with it ſelfe; he doth puniſh a deſire with a deſire: as the Prophet *Nathan* ſaith, thornes are folded one within another, ſo is it in the deſire of riches, one deſire followeth another. Such men are well compared to great Maſtiues, who hauing receiued one morſel, ſwallow it greedily, and wait for another. The holy Ghoſt compareth them to horſleaches, who ſuck blood til they burſt their skinnes. When men begin to be rich, their deſire is infinite, and they like not their ſubſtance when it may be numbred or manifeſted. But we ſee Luk.12. there is no other ſpeech vſed of the rich man then of moſt poore men: *What ſhal I do?* There is mention made of a beaſt in *Daniel*, (and in that he was a beaſt indeed) which wept becauſe there were no more worlds for him to ouercome: ſo is it with the couetous rich men. *Note.* *The heathen poore man at the firſt, would haue of his God but 1000. ſheepe, but after he deſired more, ſaying,* Pauperis eſt numerare pecus.

9 It is no maruell if riches fill not the ſoule, for they were all made for man, his ſoule for God. Whatſoeuer is capable of God, that can neuer be ſatisfied with any thing els: all riches, all preferments cannot ſatisfie one ſoule, but when God is come it is full, and whatſoeuer is added more it runneth ouer. Mans deſire is like a burning fire, and riches are the wood and fuell, which may ſeeme to ſlake the fire for a time, but it will burne more vehemently afterward. The wiſe Preacher concludeth this, ſaying: *He that loueth ſiluer ſhall not be ſatisfied with it, and he that loueth riches ſhall be without the fruit thereof.* Eccle.5.9. *Riches cannot fill the ſoule.* *Simile.*

CHAP. 10.

Of Care, Couetouſneſſe, and Contentation.

IT is no great thing for a man liuing on another mans charges, not to be couetous: but for one that hath wife and children, &c. for to reſt vpon Gods prouidence, and to vſe onely lawfull meanes with patience, this is an argument of faith. So if dearth or age make vs carefully couetous and vnfitte for heauenly exerciſes, we *Parents to reſt on Gods prouidence.*

Triall of our faith in Gods prouidence.

may soone see what faith is in vs. This triall must be diligently taken in prosperitie, least if we neglect it, our faith doe faile vs in aduersitie. For if wee do not in the good day store vp our selues with comforts, we shal be emptie in the euill day when it commeth. If in prosperitie we set our delight on heauenly things, we shall easily want earthly things, because we neuer set our hearts on them. But if our delight be in riches, then assuredly when they are taken from vs, our faith must faile vs, because our ioy is taken away with our riches. Beware then of couetousnesse, which is a sinne when all other sins waxe olde, this waxeth young in thee: for we see dayly many freed from other vices, yet fouly spotted with this.

Couetousnesse how dangerous.

2 We must take heed that we indent not with the Lord, but simply giue vp our selues to him, and seeke the grace of God at all times, and with all our hearts, and let vs aske other things as it pleaseth him. For when we giue these outward things to the Lord, then will he soonest giue them to vs againe. *Salomon* desired wisedome, and God gaue him wisedome which his heart desired, and riches which his heart desired not. O happy man, if withall he had desired the feare of the Lord. *Abraham* gaue the Lord his sonne *Isaac*; the Lord then gaue *Isaac* to *Abraham* againe: So the readiest way to obtaine outward things at Gods hand, is to giue them vp to the hands of the Lorde, not that we must commit them to the Lord with this condition, for that were to mocke the Lord, but with *Abraham* we ought to giue them to him freely without hope to receiue them againe; and yet being content in respect of the Lords glory and will with the want of them: and then if they be good for vs we shall haue them, or else some spiritual grace, which with the better shal supplie the want. Therefore the carking and greedy care of these things, is left to the godlesse which are ignorant of the forgiuenesse of sinnes, and of Gods prouidence.

The readiest way to obtaine temporall blessings.

Carking care.

Earthly blessings no signes of Gods fauour.

3 Wee may not aske earthly blessings as signes of Gods fauour: neither must wee esteeme the want of these things as tokens of his displeasure. Againe, the Lord often keepeth these things from vs, for that we would abuse them, and set more by them then by spirituall things: yea the Lord holdeth vs without these, that we might esteeme his spirituall graces the more, that so in his good time we may haue both together.

4 Wee must vse and not loue, that is, wee may not set our hearts on the creatures of God, 1.Cor.7.31.

We must take heed how and to what end we vse things lawfull in themselues.

5 Seeing saluation is our ende, all that hinders saluation, must be cast off, whether it be marriage, farming, tryng of oxen, or any other thing lawfull in it selfe, if euer it presse vs downe, Heb 12.1.2. the soule is made for God, and therefore considering the very nature of the obiect, we had need haue a speciall vigilancy of our loue to any other thing. It is like a purgation which must be taken in quantitie, and in a certaine measure, that it purge not out as wel good humours as bad. And as there was first a couering of gold in the Arke, and then of Badgers skinnes; so our more precious loue must be bestowed on God, his loue must chiefly possesse our heart. It is said, in the first Epistle to the Corinths. *Doth God care for oxen?* Nay this is written for our instruction: and yet it is certaine that God doth care for oxen, but in respect of that care which he hath for man it is no care: So are we to take no care of oxen in respect of him.

Chap. II.

Of our generall and speciall Calling.

How Christ calleth vs.

CHrist doth passe by vs, see vs, and call vs, when we little respect him. In law cases, and points of Physicke we goe with our best feete, we will do all our selues, or els sue by some speciall friend to them, who can farre lesse profite vs than Christ can: but in Christianitie, vnlesse Christ himselfe come and ring a loude peale in our eares, wee neuer vouchsafe to bee Christians. It is therefore well with vs that Christ so comes to call sinners to repentance: for he may come from heauen and returne againe often, before we seeke him or call vpon him.

2 It is certaine, Paradise is our natiue Countrie, and we in this world be as exiles and

as

as ſtraungers: we dwell here as in Meſhech, and as in the tentes of Kedar, and therefore we be glad to be at home. The path and high way to our country is the path of Gods commandements: We ſtray when we bend to ſuperſtition or prophanneſſe. The Lord hath appointed his word our load-ſtar and cloudy piller to conduct vs to the land of promiſe, and hath inſtituted faith to attend vpon the word; but the diuell hath ſubſtituted carnall reaſon, but if we deliberate long with carnall reaſon, we ſhall hardly or neuer come to Paradiſe. *Our load-ſtar to paradiſe.* *Carnall reaſon.*

3 If we muſt haue reaſon to hearken and to obey the calling of Chriſt, let vs remember and conſider: Chriſt hath followed vs, and therefore we ought to follow him. Chriſt hath gone far out of the way to make purſute after vs (for what neede had he to ſtir out of heauen) and therefore we muſt goe after him. The ſonne of man came to ſeeke that which was loſt, and therefore by good proportion we that are loſt ſhould ſeeke him. The analogie is good, for ſeeking requires ſeeking. *Elizabeth* ſaid to *Mary* the mother of Chriſt, comming to viſite her, Whereof commeth it that the mother of my Lord ſhould come to me? If *Elizabeth* eſteemed ſo reuerently the comming of *Mary* vnto her, much more may we ſay, Whereof commeth it that my Lord the redeemer of the world ſhould come vnto me? *How to obey Chriſt when he calleth.*

4 The Lord doth often caſt out men, by decay of gifts: as they pray, Pſal. 137. *If I forget thee O Ieruſalem, then let my right hand forget her cunning.* We ſee this daily: So long as men ſerue God in their calling, and apply their gifts to his glory, ſo long their gifts are good and receiue an increaſe; but they are ſoone waſht away, when we vſe them not, or if we vſe them not aright. *Decay of Gods gifts.*

5 When *Moſes* was in his calling, the Lord called him againe. So *Dauid*, and the ſhepheards to whom Chriſts birth was reuealed. Our calling makes vs fit for the Lord, and helps againſt the Diuell and his temptations: and idleneſſe yeelds occaſion and matter for ſinne and Sathan to ſurpriſe vs. So long as we walke in our wayes, the Angels haue charge ouer vs, Pſal. 91. but if we goe aſtray they forſake vs. *Idleneſſe.* *Angels.*

6 Many are haſtie to vndertake a matter, but afterwards faint in following it. We may not be raſh to enter into any calling, if we will diſcharge it with conſcience. Examples for this are, *Moſes*, *Ieremy*, *&c.* They can teach vs that we take no calling vpon vs without commandement, that we thinke not too wel of our ſelues, that we attend the Lords calling, and when he calleth vs, and hath giuen vs gifts to teſtifie his calling, let vs truſt in his power and feare no danger, for he is all in all vs. *Not to enter into any calling raſhly.*

7 *Moſes* had infirmities of ſpeech, and yet the Lord vſed his miniſterie: wherefore we may not for euery infirmitie be drawne from our callings; neither if we minde to take a calling vpon vs muſt we refuſe it, though all things doe not anſwere our deſires. Howbeit if we want that which is moſt eſſentiall and pertinent, as in a Miniſter learning, and the wiſedome of the Spirit, we muſt be warie how we enter in. Our infirmities are left in vs for our further humiliation, and that Gods holy worke may the better appeare. *Our infirmities in our calling.* *Miniſterie.*

8 We muſt be well perſwaded of the truth of our calling, as well to Chriſtianitie as to any other particular calling: ſo troubles ſhall not moue vs, nor feares diſquiet vs. If we doubt, we ſoone faint, but then let vs behold him that is inuiſible, as *Moſes* Heb. 11. 26. and then no ſight nor euill ſhall diſmay vs. *Truth of our calling.*

9 It were to be wiſhed that euery man would ſearch his owne heart whereunto in affection and action he is moſt ſeruiceable to God, and profitable to his brethren: and to purſue ſpecially this gift moſt carefully and continually, yet without pride in all humilitie. *Triall of our ſelues before we enter into any calling.*

10 The Lord loueth our obedience, but ſo that it be in our callings.

11 When Chriſt calleth vs to heauen, we muſt follow him through the wilderneſſe of this world. He muſt be our guide and goe before, and we muſt follow after. Many make ſtrange to follow his call, they will not giue vp their names, they will (it may be) goe before him, or euen by him, or cheeke by cheeke, but they will not follow after. And wherefore? Surely they will doe all with reaſon. But Chriſt requireth faith; and reaſon to Chriſt, is a very euill ſeruing man. A great number alreadie taught in the word, will not follow it; but if any thing proceed from the forge of their owne reaſon, that they magnifie, that they will *Reaſon to Chriſt is an euill ſeruing man.*

follow. So Ezech. 20. certaine prophets would not follow God and his word, but their owne ſpirits; and yet there is no greater ods in the world than betweene our owne reaſon and Gods wiſdome, as Eſa. 55. *My thoughts* (ſaith the Lord) *are not as your thoughts.* Well, if we will follow Chriſt, we muſt follow him, not as a great Lord, to grant vs great leaſes, fat farms, or high towers, but as a man contemned, as the reproch of the world, as a man full of ſorrowes. Chriſt hath two crownes, the one of thornes, the other of glorie, he that will be honoured with the laſt, muſt be humbled with the firſt.

Chriſts two crownes.

CHAP. 12.

Of Conference, and Godly wiſdome in the gouernment of the tongue.

Conference.

AS we often ſpeake of things lawfull, but yet for want of wiſedome to examine the time, place, and perſons, when, where, and with whom we talke, Sathan laboureth to make vs ſtrict and ſilent in our ſpeech, when often we might ſpeake, to Gods glorie, to the auoyding of which temptation, we muſt endeuour to ſpeake when God giueth occaſion, and that with thankfull acknowledging of Gods ſpirituall grace, by the motion whereof we ſpeake: as alſo with humble acknowledgment of our weakenes, who being meaſured with Gods iuſtice, we ſhould be found to haue ſtained our ſpeeches and Gods graces with great corruptions, and to fayle in many circumſtances. Howbeit, if we do it in a ſingle heart, and euen becauſe we loue Gods word, and in zeale of Gods glorie: we may boldly ſpeake, committing the ſucceſſe which on vs (if we obſerued all circumſtances) did not depend, to the omnipotencie of God, to the bleſſing of Chriſt, and to the working of the holy Spirit; for we being neither God, nor Chriſt, nor Angels, muſt not think to preuaile of our ſelues, by our ſpeeches, nor ſtay vntil we thinke our ſelues moſt fit, but commend our hearts to the Lord, who vndoubtedly ſpareth weakelings.

Not to be too ſtrict and ſilent when occaſion of good ſpeech is offered.

Note.

Good ſpeeches.

2 Being Chriſtians, wee muſt not ſtay our ſelues in our meetings for others to begin good ſpeeches, but if God giue vs any good thing in our minds, let vs with al humblenes put it forth to be examined; if we feele nothing, let vs complaine of our dulneſſe and deadneſſe: euen thereby we ſhal giue occaſion of good conference. For as in ſilence among euill men one euil word ſetteth abroch many, ſo in deadneſſe among good men, one good word may quicken many.

3 It were to be wiſhed, that godly men in their meetings would firſt by prayer offer vp their ſpeeches to God to vſe them aduiſedly, reuerently, and not paſſing their bounds of knowledge: and if they could not ſpeake of any thing, yet they ſhould aske ſomething: if they could not aske, yet they might ſpeake of the communion of Saints: if they could ſay nothing, yet at the leaſt they ſhould complaine of the dulnes of their minde; ſo that of their dulnes and deadnes ſhould ariſe quickneſſe and life of ſpeech againe.

Our ſpeech is in ſigne potentiæ diuinæ, vinculum ſocietatis humanæ.

4 We muſt be carfull in vſing, and watchfull in reſtrayning the tonge. *Dauid* prayed for a watch before his tongue, and for a porter at the doore of his lipes, he would keepe his mouth with a bridle, that it ſhould not go, nor open without a cauſe. The eye glaunceth, our hands ſlip, our foote treads awry; yet if we holde our tongue qualified, we ſhall do the better. It is a little peece of fleſh, ſmall in quantitie, but mightie in qualitie; it is ſoft, but ſlipperie; it goeth lightly, but falleth heauily; it ſtriketh ſoft, but woundeth ſore; it goeth out quickely, but burneth vehemently; it pierceth deepe, and therefore not healed ſpeedily; it hath libertie granted eaſily to goe forth, but it will finde no meanes eaſily to returne home. It is compared with perillous things, to a ſharpe two edged ſword, to a razor, to ſharpe arrowes, to an Adders ſting, to the poyſon of an Aſpe, to fierie coales, and being once enflamed by Sathans bellowes, to the fire of hell.

Tenera, mollis & exigua.

Iam. 3. 6.

CHAP.

Chap. 13.

Of the Church.

THe Papiſt of pride, the Familie of loue of hypocriſie, and many of ſingularitie haue ſingled themſelues from vs, as *Hymenæus* did. But we are little diſcouraged, and leſſe follow it. For if they ſeparate themſelues as ſtones from the building, and as members from the body, what hope is there of them? The Papiſts will ſay, we forſake them, and not they vs. We forſake them in the wall, they vs in the foundation. For our faith was before their opinion, though their perſons were before ours. As *Noah* forſook the world, as *Lot* forſooke Sodome, as *Abraham* forſooke Egypt, as our Sauiour Chriſt forſooke the Phariſies; ſo we forſake them, and Chriſt ſhall be the iudge who hath been the runnagate, who hath been the Apoſtata.

Schiſmatikes. and heretikes

Who forſake the Church, Proteſtants or Papiſts.

2 Behold a miracle, heauen made ſubiect to the earth: O what is man that thou art ſo mindfull of him, not onely to giue him the rule of the earth, but euen of heauen? Whom the Church doth looſe on earth, the Lord doth looſe in heauen; and whom the Church hath bound on earth, he alſo hath bound in heauen. He doth many things without vs, yet when we haue done this, he will not alter it, nor doe otherwiſe.

Matth. 18. *Binding and looſing in the Church.*

3 Albeit the Church be baſe and contemptible in the world, yet he counteth it as the apple of his eye. The earth, the aire, and the heauens attend on it, and he hath made the Angels to ſerue it. He hath committed his treaſures to it. And what bee his treaſures? Surely, when *Dauid* commeth to value it, he ſaith that it is better then golde, then much golde, then much fine golde, then all pretious ſtones. The word of reconciliation, the couenant of grace, the broade ſeales of his kingdome, Baptiſme and the Lords ſupper, binding and looſing, life and death are left and committed to the Church and her holy Miniſters.

Rom 3.1.2. *The dignitie of the Church.*

4 The Church is euen the quinteſſence of the world, ſuch as Sathan hath ſifted to the proofe: it is euen waſhed and made cleane with the bloud and water which iſſued out of Chriſts ſides. It ſeemeth he forgot to loue himſelfe that he might loue vs; yea if that one death and ſuffering had not been ſufficient, he would yet once more come againe for vs.

The Church deere to Chriſt.

5 It is one thing to liue where meanes of pure worſhip are wanting; another to be where falſe worſhip is erected: for the firſt we are not to flie the Church, but by prayer and patience to ſtay the Lords mercie: for the other, we muſt depart becauſe of that abomination.

Note. 1.Cor.11. *Meanes wanting or ſuperſtition ſet vp how much they differ.*

6 The world is as the Lords great chamber, whereunto all are admitted: the Church is as the chamber of preſence. The natiuitie of the Church is a greater worke then the creation of the world. The world was finiſhed with a word, but many dayes and many yeeres did the Lord trauell, before the Church could be brought forth to his good liking. He ſhooke the earth, darkened the heauens, turned the whole courſe of nature, before he had framed and ſet vp the little Church of the Iewes. But in gathering the Church of the Gentiles, the Sun became blacke as a pot, the heauens were couered as with a haire-cloth, the vayle of the Temple rent, the earth trembled, the graues opened, and aboue all, the God of nature ſuffered. But of all, the third gathering ſhall be fearefull: when heauen and earth ſhall not abide to ſee, but ſhall melt and conſume away at the glorifying of that Church which the world ſo contemneth: and yet on this Church hangeth the continuance of the world. For certaine it is the world ſtandeth, and all the foure windes are ſtopped till all bee ſealed; and in that moment that this number is filled, this world ſhall out of hand vaniſh away.

Church of the Iewes.

Church of the Gentiles.

The day of iudgement.

2.Pet.3. Tolle hanc & ipſa Angelorũ gloria claudicabit.

7 In the world we doe, as it were, but ſee the Lords backe parts: we ſee him, as a thing

in a troubled well, dwelling but in the neather and outward courtes of the Temple, but in the Church we ſee him almoſt face to face.

O magnum vinculum charitatis! quo & ipſe Deus alligari voluit.

8 That mighty *Sampſon* ſuffered himſelfe to be ſhauen, and his ſtrength to be as another mans for the great loue of his Church: he ſhed his precious bloud from all partes of his body for it: and that no bloud might bee too deare for vs, with his heart bloud he hath teſtified, how much he doth loue vs, his loue and ſpouſe the Church of the faithfull.

Diligis me plus his? paſce oues meas, confirma fratres tuos: ſymbolum amoris, cura Eccleſiæ.

9 It is true that the Pſalmiſt ſaith, Pſal.16. the Lord hath no neede of our ſeruice, and therefore he hath ſet ouer his loue to the Church, there to be anſwered vnto her in obedience, and furtherance of his members; there he would haue it ſeene, how we value his benefits. All bleſſings are continued on this earth for the Church ſake. The Sun doth ſhine vpon the earth, vpon the iuſt and vniuſt; but vpon the vniuſt for the iuſt mans ſake.

Primitiæ mundi. Municipes cœlorum. Phil.3.20. Hortus concluſus. Fons ſignatus.

10 The Church is the houſehold of faith, the citie of the liuing God, the ſpouſe of the Lambe Chriſt, the kings daughter, the children of light, and of the liuing God, the children of promiſe, and of the freewoman, a choſen generation, a royall prieſthood, an holy nation, people gotten by purchaſe, the myſticall body of Chriſt, the fold of the Prince of paſtors, the virgin Iſrael, the children of *Abraham*, the elect ſeede of God, heires of grace, ioynt heires with Chriſt, the Sanctuarie of the Lord, the daughter of Sion, the Lords heritage, the people of his paſture, the ſheepe of his hands, the temple of the holy Ghoſt, the price of his bloud, the Lords Eden. Thrice bleſſed and happie are all the liuing ſtones of this moſt beautifull building. Confer Pſal.147.2.3. 1.Pet.2.9.10. Phil.3.8. Epheſ.2.19.20. 1.Theſ.2.19. 20. 2.Cor.3.2. 2.Cor.6.11.12. 1.Theſ.2.8. Rom.9.3. Reuel.21.10.

Chap. 14.

Of the Confeſsion of ſinne.

To acknowledge our faults one to another.

THis is a good affection of Chriſtianitie, to conceale a fault; and this alſo is a good affection of men regenerate, to teſtifie their faults to all men, whereby they make knowne their thankefulneſſe, in that whereas by nature they were thus, by grace they are ſo and ſo. Againe, men vſe it to comfort others, that though they be in their olde eſtate, yet they may receiue grace, if they hinder not themſelues, and ſhut out the grace of God from them. Thus the children of God are wont to aggrauate their ſinnes, that others might haue comfort in the like caſe. *Mathew*, chap.9.verſ.9. ſhameth himſelfe by the name of a Publican: and yet if we looke to his ſinne, it was not like the ſinne of *Peter* againſt the ninth commaundement: nor like the ſinne of *Dauid* againſt the ſixe and ſeuenth commaundements, the ſinne of *Paul* againſt the firſt, as of them that crucified Chriſt himſelfe. But that which he concealeth, the other Euangeliſts blaſe abroad; that which they conceale he blaſeth abroade. And this is one argument of the truth of the word, for whereas other chronicles doe euer commend themſelues and their owne natiue countries beſt (as if you reade the chronicles of England, you will thinke it the beſt nation) it is contrary in the word: the deniall of *Peter* is more expreſly ſet downe of *Marke*, then of any other, yet did he write the Goſpel out of his mouth. *Paul* ſetteth out his owne faults in more ſharpe meaſure and manner, than any other can doe, Act.26. *Moſes*, Gen.49. ſeemeth to diſcredit his owne birth: We ſee all theſe were of God, who is then moſt glorified when we are moſt caſt downe.

Grace.

Gods word.

Hiding ſinne.

2 As the hiding of our ſinne with *Adam* hindreth mercie; ſo to teſtifie our ſinne to be greater then it is, (with *Cain*) diſpleaſeth God highly.

3 Confeſſion without yeelding and feeling is nothing but a teſtimonie againſt our ſelues, let vs then ſo confeſſe, that it may moue vs to loue the truth.

4 *Pharaohs* confeſſion is rather in iudgement then in affection, in reſpect of the puniſh-

ment

ment not of his sin, *ergo* it is not enough: and yet he hath profited further then many of vs, which will not confesse our sinnes at all.

5 Whensoeuer we haue sinned, it is good to haue this or the like meditation: good Lord, wilt thou call me to iudgement and enter thine action with me? How shall I doe then? I will take this order; I will disagree and fall out with my selfe. But is there any hope that God will then shew mercie? Yea no doubt, for if the Lord were minded presently to imprison vs, he would neuer by his prophets forewarne vs by a writ, he might vse the whole host of the creatures, to execute his vengeance euery houre, but he deales more mercifully with vs if we confesse our sinnes. *How to rise when we fall into any sinne. Note.*

6 Naturally we be all slowe to confesse our sins: we cast short reckoning on our owne faults. *Adam* said, I haue not sinned Lord: he lesseneth his sin in conceit, saying: The woman gaue it me, and I did eate: *Iob* seemeth to make an apologie, as being vnworthie of such a punishment. But we must learne that a sinner the more he doth extenuate and hide sin, the more he doth aggrauate sinne, and hasten iudgement: the more freely he doth confesse and iudge himselfe, the more he is freed from Gods seate of iustice. Pro.28.13. 1.Cor.11. 31.32.

Chap. 15.

Of Conscience.

Looke how is our Conscience, so is our confidence: it is a tender peece, we must beware how wee offer any violence to it. For the veriest reprobate hath his reprehender, which if he doth not satisfie, it will deliuer him to the Iaylor. From this euill conscience wee must bee sprinkled in our hearts, first with faith in the bloud of the Lambe, determining that wee will neuer defile the house of God againe: and though we cannot doe all good, yet let vs desire all good, for the Lord iudgeth according to the purpose, not according to the performance; according to the affect, not by the effect. And yet we must not stay in this. It stands vs vpon to vse the meanes, that we may be masters of vertues: Hell is ful of purposes, but not of performances. Looke therefore to thy conscience, for it is a brasen wall, and as a thousand witnesses often to vrge this particular syllogisme: Whoso sinneth must die: thou hast sinned: *ergo, &c. Adam* hauing eaten of the forbidden fruit, was in paradise still, but al the ioyes therein were not able to comfort his conscience, vntill being found gasping and panting, he was comforted of the Lord. *Conscience is tender. Desire al good. Luk.16.*

2 We must euer desire the light of Gods louing countenance, which we may be assured of, if we keepe faith and a good conscience; but if we make shipwracke of these, the least thing shall greatly amaze vs, yea the shaking of a leafe: but if we haue this, nothing shall dismay vs. Wherefore let others put their trust in chariots, yet if we trust in the Lord, we shall not feare what man can doe vnto vs. This will take away confidence in the flesh, and make vs trust onely in God. *Shipwracke of a good conscience how daungerous.*

3 For examining a mans conscience; the best way is by the law to trie whether he hath a knowledge, feeling, and misliking of his sinnes or no: whether he hath any feare of Gods iudgements for sinne, or faith in his promises: and whether by particular applying of these things to himselfe, he can shew any effects of prayer, Sacraments, new birth and repentance. *Examination of the conscience.*

4 We must especially beware of smothering the watchword of our conscience, when we are bent to sinne. Care of a good conscience, breedeth comfort in holinesse; and pleasure in holinesse breeds assurance of blessednes. *The watchword of the conscience.*

5 We haue great peace, but no true peace, vntill we turne to God: vntill the Israelites would serue God, *Pharaoh* let them alone, but afterward he prepares for them, bricke, lime, and a fornace: so long as we are quiet in sinne, all is well; but if once we defie sinne, then the *True peace of conscience.*

The ſtate of man before grace, and in grace.

the diuell will heat a fournace for vs: yea he will rather then he would leeſe vs, giue wages to vs, as he did to *Iudas*. Hereof it is, that ſo long as we haue no ſenſe of ſinne, we can eate, drinke and ſleepe quietly, but when once we make conſcience of ſinne, then comes trouble and vexation of minde, which worldly minded men would maruell at: But they are at peace with the diuell; for were they not at peace, they ſhould be put out of his ſeruice. But doth not the Lord ſay, The wicked haue no peace? Eſa. 57. True it is, they haue no peace with God and with their own conſciences, albeit they haue great peace with the fleſh, the world, and the diuell. The peace of the wicked is like an harneſſe vnoccupied, to a vineyard neuer ſtirred, to a ground neuer ploughed: they are neuer furbiſhed with croſſes, but ruſt vpon the walles; yet far better were it for them to be diſquieted, and haue their fallow hearts broken and rent vp. The holy Ghoſt ſaith, that the iuſt man ſhall haue peace at the laſt: So that there is a firſt peace, and that is a truce for a few dayes: and there is another peace at the laſt, which followeth our warre, and this brings glorie and immortality. *Saul* would needs haue peace with men, and therefore brake peace with God; but afterward he loſt his peace with God and men. The Iewes refuſed peace with Chriſt, to haue peace with the Romans; but when they had ſlaine Chriſt, they loſt their peace with God and the Romans alſo. Wherefore let vs labour for that peace, which paſſeth vnderſtanding, and for that euerlaſting peace.

The peace of the wicked. Note.

Pſal. 37. 37. Note.

6 We cannot ſodainly and effectually worke vpon a mans conſcience, vnleſſe God permit vs ſometime to dwell vpon his conſcience.

To be iealous ouer our owne corrupt affection.

7 A man ſhall neuer be brought to be iealous ouer his own corrupt affection, vntill the Lord hath ſtricken his conſcience with ſome feare of his maieſtie, which diſpelleth all wicked imaginations.

The eye and conſcience tender. Schirrus oculi.

Schirrhoſis conſcientiæ. How the conſcience is hardened.

8 We muſt ſpecially beware of ſins againſt knowledge and conſcience: for as of all the parts of the body nothing is ſo ſubiect to hurt as the eye; ſo nothing is ſooner wounded than the conſcience: it will not abide any pricking, the leaſt thruſt or violence will impaire it; it is a tender place, and is very tenderneſſe it ſelfe. The learned Phyſitions ſay, there is a thing that is hard like a web in the eye, wherewith the eye being affected, euen it of all parts being moſt ſenſible, is made moſt vnſenſible. Such a thing may be in the conſcience, ſo if that once this hard skin be ouer ſpred the conſcience, that place which of all other in it own nature is moſt tender, groweth to be moſt hard; and that hardnes proueth to be more hard than the hardnes of *Pharaoh*; and their eſtate is worſe than if they had neuer knowne God, I meane if they haue once had a poſſeſſion of good things, and after looſe it, they haue a rinde on their eye, and of all men they ſee the leaſt: for if they looſe their tenderneſſe, and harden themſelues, then God hardeneth them too, and that is a fearefull obduration.

What ſinne brings vvrath.

9 The Lord doth not ſo ſeuerely puniſh particular deſerts, but a generall falling into ſinne; not ſmaller infirmities, but groſſer preſumptions: for the particular ſin bringeth not wrath, but the lying in the ſinne, and not repenting of it, bringeth wrath: which drawing in other ſinnes, withall draweth alſo Gods diſpleaſure. So that one ſin may be ſaid to be ſpared and alſo puniſhed: ſpared, if being admoniſhed we be humbled, as *Dauid* by *Nathan*, 2. Sam. 12. *Iehoſephat* by *Iehu* 2. Chron. 19. 2. becauſe in this we ſeeke not to draw in other ſinnes, but to be rid of this one puniſhment: where notwithſtanding all mercifull admonitions, and ſower threatnings, we ſtill lie in ſinne, and tie ſinne to ſinne, and ſo make a way to Gods iudgement to fall on vs: Wherefore we may comfort our ſelues for particular ſins, ſo that in the generall courſe of our life we labour truly to pleaſe God. For as a louing huſband doth not take away his loue from his wife, though in ſome particulars of her obedience and dutie ſhe faileth, ſo long as ſhe keepeth her loue chaſt and true to him: ſo the louing kindneſſe of the Lord will not caſt off his children for ſome particular weakneſſe or frailtie in ſpeciall commandements, ſo long as in ſincere loue to his maieſtie, we ſeeke to obey him.

Note. Simile.

CHAP.

Chap. 16.

Of Censure and Correction.

MAny thinke to priuiledge themselues from the name of Sinners, by reading largely and reprehending plentifully the sinnes of other men, counting it a compendious way to credite by building gorgiously on another mans discredit and ruine.

2 Flesh and bloud wil ease it selfe; superiours look to inferiours, and inferiours to superiours, but euery man must look to himselfe.

3 As an house being on fire, if it may be quenched, it is best to vse water onely; but if it be like to endanger and set on fire the houses rounde about, it is best to pull downe the house quickely: so if offence being raised, it may be quenched with water, vse water, and let the house stand still; but if fire burst out on euery side, then pull it downe. When the Viper will still be a Viper, and reteine his poyson, though the charmer charme neuer so wisely, the Apothecarie takes him, and makes a Triacle of him, to expell poyson out of others: so if a brother will not be admonished, if he will not leaue his poyson, make triacle of him; that he that would not take heede by others, should be made a preseruatiue for other to beware by him: If euill will not be taken from one in Israel, then take away the euill out of whole Israel. If we must needs see somewhat dead, it is better to see a dead arme then a dead corpes. When men will harden themselues, God in his iudgement makes them as an adamant: and when they grow so hard, it is good to cast them out.

Simile.

Qui non corrigit seipsum, alij corrigent se per ipsum. *Simile.*

Melius est vt pereat vnus quàm vnitas.

4 We are giuen to display euery sinne, yea the least in others, and to conceale and bury many graces, yea the best in others.

5 Such as be fallen must be restored with the spirit of wisdome and lenitie: Such as be falling must be vpholden by al good meanes speedily, least they fall so dangerously as that they cannot be recouered.

We can see clearely intellectu directo, *but with blear eyes* intellectu reflexo.

6 In an euill report or vniust censures of men, it is not good straight way to be angry, but to fly to Gods prouidence, and to desire to profite by them.

7 Because we do not to men that good which we should doe, God often suffereth them to report and speake euill of vs.

8 Though we may be discouraged to deale in exhorting or dehorting, admonishing or reprouing, or any ecclesiasticall and Christian duty: yet being called of God, we must aske wisdome of him, who will send wisdome to blesse his owne ordinance.

9 It is a dangerous thing to haue a proud spirit with a vaine minde.

10 The drunken peace of hypocrites, must not be suppled with oyle, but pierced with a speare.

11 If we be reproued for sinne of man, let vs feare the reproofe of God. It is our great corruption, that we are sooner brought to leaue a sinne when man doth rebuke vs once, then when God doth threaten vs often.

Admonition how profitable.

12 It is a good thing sometime to haue enemies. For we often are more affraid to sinne, least our enemies should reproue vs, then we make conscience of sinne, least God should condemne vs.

13 Although the wicked speake euill of vs, let vs be content: indeede a good name is better then a precious ointment, but remember that the Lord hath made vs all priests, and therefore let vs offer vp our good name to his glorie, and if the wicked will bring coales of iuniper, let vs sacrifice vp our good names, and with *Paul* let vs say, I esteeme it the least thing in the world to be iudged of you: it is the Lord that iudgeth, and there is a blessing propounded for them that are euil spoken of. But there are foure hundred Prophets ỹ speak against you, are they all deceiued? Many eyes see more than one? True, if it be spoken of the like: for one Eagles eye seeth more than a thousand owles eyes: and as *Salomon* saith,

Euill reports.

Simile.

One man that feareth God is better than a thousand sinners. And *Paul* saith, what haue I to doe with them that are without? God shall iudge them. Vpon which words a learned man biddeth vs obserue, how the Apostle accounts euill men as nothing: wherefore seeing the wicked are so vile and so vaine, one is better then many of them, therefore their censures and calumniations not to be regarded.

Chap. 17.

Of Ceremonies, things indifferent, and of turning Christian libertie into vnchristian licentiousnesse,

A good ceremonie.

AS it is a fault to vse vnnecessary ceremonies which with the peace of the Church may be left: so it is faultie to leaue a good ceremonie, which hath a good vse and no superstition with it.

2 The Lord commaunded, Exod. 16.33. an Homer full of Manna to bee reserued as a monument for posteritie. And so it was kept by the Lords commaundement, and therefore not abused to superstition, as the brasen Serpent and *Gedeons* Ephod: which because they were without Gods commaundement reserued, therefore they were quickely abused. But this Manna and the Altar which the Rubenites made, hauing a warrant of Gods commandement, were not abused. Where we learne, that in bringing in ceremonies and rites into the Church, we ought to thinke, that if they haue not their warrant from the word of the Lord, they are like to be vsed without fruit; and in danger to be turned to hurtful superstition: but if they haue their warrant from the word of God, that the Lord hath commanded them, then may they haue very profitable vses in Gods Church. And they shall neuer be so much abused to doe hurt, as they shall be profitable in the right vse of them. And therefore in bringing in ceremonies and orders we must aske counsell of the Lord, that his word may be our warrant.

What ceremonies are receiued and retained in the Church with profit.

3 The more ceremonies the lesse truth.

4 This is a generall rule, whatsoeuer separateth man from God, or man from man, is abrogated: but whatsoeuer conioyneth man to God, or man to man, is left stil. In this respect the whole law is abrogated according to the rigour of the curse, for otherwise we could not stand before God: So in Christ now hauing found reconciliation we are more bound to keepe the law morall than the Iewes, because Gods commandements are more clearely reuealed, and greater strength is now giuen against sinne, therefore nothing is taken from the law that we should be careless: but the curse and condemnation of the law is done away, that we may haue an entrance to God with boldnesse. Whatsoeuer separateth man from man, is abrogated; and so the ceremoniall law is abrogate: that which is meerely ceremoniall, is meerely abrogated: and that which is in part ceremoniall, is in part onely abrogate, as the Sabboth.

Col. 2.17.
What ceremonies be abrogate.

Sabbath.

5 The Apostle, 1. Tim. 4.1. prophecieth of certaine spirits of error, which should superstitiously forbid the vse of Christian libertie: but 2. Tim. 3. he speaketh of another sort, who among many other properties should be louers of pleasures more than louers of God. The former are said to be in the last times, but these in the last dayes, one degree farther then the other. And such be we and our times, long rid from that superstitious generation: but ready now (as it is said Deut. 29.19.) to adde drunkennesse to thirst, which commeth to passe for want of circumspectnesse in deliuering the doctrine of libertie. And so we fall to make *Paul*, Galat. 5. and *Peter* a cloake of our licentious life. We turne the grace of God into wantonnesse (as *Iude* speaketh.) This then being as it were the common disease of these last and perillous dayes: the Ministers of the Gospell must stand vp as in a gap, and euery one is to be watchful ouer himselfe, that he sinke not away into these pleasures, which seeme Ecclesiast. 11. to cheare and bring good to the heart; but such a good as make

Last times.

Last dayes.

Ἀρίστους κριτὰς.

Christian libertie turned into vnchristian licentiousnes.

the

the graces of God in ſome to come to nothing, and withdraweth many away from paradiſe, a place of pleaſure, to hell a place of torments. You know who it was, that ſeeing ſo many young Gentlemen follow *Epicurus* at his firſt ſetting vp, ſaid the cauſe was, it was young mens philoſophie that was profeſſed in that ſchoole? For this cauſe Sathan laboreth eſpecially to poyſon this age, becauſe he knoweth if this be barren of good, that which followeth is like to be thereafter. Sathan and his miniſters haue for euery age, eſtate, and condition a ſundrie baite: laying for youth the baite of pleaſure, for age the baite of couetouſneſſe, &c. Euery man is eaten vp with one zeale or other: there is a zeale of olde age, middle age, and of youth. Euery man may try his zeale by the ninth of Eſai. verſ. 7. *The zeale of the Lord of hoſts will performe this.* It was the zeale of God that he gaue his ſonne for vs, his moſt dearely beloued ſonne: it is then one argument of our zeale to any thing, when we will forgoe a precious thing, for the thing we profeſſe to loue indeede. *Eſau* was zealous for his meate, when he would looſe his bleſſing for it: and ſuch is our zeale of pleaſure, that we will forgoe learning, time, the fauour of the godly, health of body, yea ſometimes our owne ſoules for it.

Bonum iuuenile. *Youth.* *Zeale tried.* *Pleaſure.*

6 It hath been alwayes the note of falſe prophets to preach pleaſant things, and for outward matters, as the Prieſts of *Iezabel*. And *Micah*, chap. 2. ſpeaketh of falſe Prophets, that propheſied of meat and ſtrong drinke. *Peter* ſaith, they praiſe libertie: and *Paul*, They can reaſon for the belly: *All things* (ſay they) *are lawfull:* but on the other ſide, Gods children haue been alwayes in the way of reſtrayning, 1. King. 19. *Eliah* ate, and gaue ouer and fell a ſleepe, ſo that the Angell was ſent to bid him eate more. It is not the fault of many. For we haue neede of an Angell to keepe vs from eating. *Timothie* abſtained from wine, and *Paul* biddeth him to vſe it for the weakeneſſe of his ſtomacke. *Salomon* reclaimeth young men Eccleſ. 11. When *Jobs* children meane to banquet in courſe, he feareth leaſt they curſe God. The auſteritie of the Fathers was very great concerning meats, as of *Baſil* and *Jerome*, that it gaue occaſion to the ſuperſtitious abſtinence which followed. But now the latter times are gone, and the laſt dayes are come. Superſtition is paſt, but men glut themſelues with all epicuriſme and pleaſures of this life.

1. Cor. 10. *Baſil and Ieromes auſteritie in faſting.*

7 Chriſtians are neither Stoickes nor Epicures: *Paul* diſputeth againſt both, Act. 17. The Stoicke condemnes all pleaſure, the Epicure commends all pleaſures. Pleaſure is not good according to our election, but in reſpect of the obiect: if the obiect or matter wherein our pleaſure conſiſteth be ſimply good, then the pleaſure is ſimply good: if the obiect be ſimply euill, our pleaſure is ſimply euill. But pleaſures by nature being good, and bad by circumſtance; they are not left as things indifferent to our election.

Pleaſures.

Chap. 18.

Godly meditations concerning Chriſts power againſt Sathan, loue to the faithfull: and how he is our wiſedome, righteouſneſſe, holineſſe: and of our communion with him.

CHriſt careth for vs, we muſt not feare a ſtrong enemie, becauſe we haue a ſtronger Captaine. The diuell indeede is a Lyon, but ſo is Chriſt a Lyon, and that of the tribe of *Judah*: There is a Lyon for a Lyon; courage for courage. The diuell is a ſerpent, ſo Chriſt calleth himſelfe the braſen Serpent: there is a ſerpent for a ſerpent; wiſedome for wiſedome; yea a ſerpent of braſſe, to ſting all the fierie ſerpents of the wilderneſſe. But thou ſaiſt, that Chriſt is called a Lambe and a worme. Be not diſcouraged, that is in reſpect of his father, who found him as meeke as a Lambe, who might haue troden on him as on a worme: but the diuell neuer found him a Lambe, but a Lyon. The meeknes of Chriſt is ſtronger than al the power of hell, Ioh. 18. When the diuel

Chriſt is our Captaine. *Chriſt a Lambe.*

seemed to be in his ruffe, he sends a great crew to take a silly man: when he told them it was he whom they sought; this little word cast them downe. What shall he doe then in glorie, when he commeth with thousands of Angels? This then is the conclusion: the diuell is strong, but Christ is stronger, and chaineth him at his pleasure: The diuel is wise, but Christ is wiser, and preuenteth him in all his practises.

Afflictions of minde.

2 Christ is made of God vnto vs, wisdome, righteousnes, sanctification, and redemption: Art thou affraid thou shalt go out of thy wits, because thou fearest sin? Are thy cogitations confounded? Seest thou no knowledge, no not so much as a literall knowledge of thy saluation, but all is doubtfulnesse, all is dulnesse, all is deadnesse within thee, as though thou neuer knewest, heardest, readest, or learnedst any thing? Now know, now is the time to beleeue, that whatsoeuer knowledge, experience and power of vnderstanding was in Christ Iesu, the same is made thine; he is the annointing that wil teach thee, he is the Fathers councellor, he is Wonderfull, he hath the knowledge of all mysteries, he is the spiritual interpreter of the law, vnto whom as the Fathers did approch more neerely, so they did see the power of the law more clearely. *He is our wisedome:* both the teacher and the thing taught. Hast thou some good measure of knowledge, & yet thy life in no part being agreeable, nor proportionable to thy knowledge; thou art sore troubled for not walking in the wayes of righteousnes, thou feelest no goodnesse, thou thinkest thy selfe as a Sere tree without all fruit? now remember that Iesus Christ who had no holinesse by the flesh, by being borne of his mother, who saued great sinners, and made of persecutors preachers, would not haue thee to seeke for great things in the flesh, seeing himselfe got so little thereby, but would haue thee seeke thy righteousnesse out of thy selfe in him: who being no sinner indeede was an accounted sinner, and punished as a sinner for thee; that thou hauing no righteousneesse, mightest be accounted righteous, and rewarded as righteous through him. Well it may be, God hath giuen thee to walke so vprightly, as the world can in nothing charge thee: but thou fearest thy naturall corruption, that thou shalt not persеuer, thou trembleſt to remember how many excelling thee in gifts and graces of the Spirit, haue fallen away from the truth, and thinkest all is but hypocrisie, and that thy hypocrisie will one day beguile thee: now call to minde that Christ is made to the holines, not as new *Moses* to follow, but as a true *Messiah* to beleeue in, the worker, author and finisher of thy holines: So that albeit in respect of thy selfe to persеuer it seemes impossible, yet with him it is both possible and easie. What if thou hadst a multitude of sins, that thy corruption did swell till it burst? *Mary Magdalen* had seuen Spirits, and yet of all women she was most deuout, most louing, most honourde to haue the first sight of Christs resurrection. What if thou hast been a brawned and infamous sinner, so that the name of sin hath been notoriously written in thy forehead? the Lord Iesus called and crowned *Matthew* the publican with the dignity of an Euangelist. What if thy sin had taken a purple die and crimson colour in the bloud of the Saints? *Paul* of a most grieuous persecutor of Christ was made a most glorious preacher of Christ. It may be thou feareſt the corruption drawne from thy natiue country, the Cretians were conuerts, and the Corinthians became Christians. It may be yet thine hereditarie, and naturall corruptions cause thee to despaire of comfort: consider the Lord can change the nature of a Wolfe into the nature of a Lambe, and the course of a corrupt nature in thee to the power of a supernaturall grace. Oh there is one thing that troubles thee: many promises, few performed. Thou lookest for peace of minde, and behold a wound of the Spirit; thou art the Lord of the whole earth, and the heire of heauen, and yet hast not wherewith to helpe thy necessity: thou art a Lord of liberty, and yet put in prison. All this I grant, and yet in all this Christ is thy redemption.

Seeke not for great things in the flesh.

2 Righteousnes.

3 Sanctification.

Mary Magdalen.

Matthew.

Cretians.

Naturall corruption.

Promises.

4 Redemption.

3 Thou must euer beware of two extremities: the one that thou labour not so for righteousnes, that thou forget Christ to be thy holines; the other that thou so trauel not for holines, as that thou shouldest not remember him also to be thy righteousnes. And so behaue thy selfe in both that thou beest most righteous in Christ, and yet thou must endeuour also to be holy; and though thou beest neuer so holy, yet know thou standest in neede of the righteousnes of Christ. Now to come to these things, thou must diligently attend on the word, whereby Christ Iesus is crucified a fresh in thine heart, on prayer which worketh a feeling

The most holy haue neede of Christs righteousnes: and the most righteous of his holines.

feeling of thy faith, on the Saintes which confirme thy faith and increaſe thy feeling.

4 Chriſt hath made vs inheritours of his kingdome, which he holdeth by two titles, firſt by inheritance, then by purchaſe. As he obtained by inheritance, he reſerueth that title to himſelfe alone, but whatſoeuer he had by purchaſe, he hath giuen vs the title of it. And not only this doth he giue vs, but alſo the graces of his ſpirit, though not to one all, nor to all in one meaſure: An afflicted mind ſeeing one of the children of God, haue this, another that gift, is grieued that he hath not all. It is an error, Chriſt giueth not to one all, but deuideth all among many. But there is one ſpeciall grace which I cannot haue, and that is feeling. Haſt thou faith? bleſſed art thou that beleeueſt, and that without feeling. Doe you beleeue? you haue a rich gift, you muſt not haue all. If you haue any gifts, it is well, the gifts are deuided. Be content with thy portion, and I ſay vnto thee, that thy faith without feeling is more pretious to God, then thy faith with feeling. If by faith thou haſt made the Diuell a drone, that he cannot ſting, and a toothleſſe dog that he cannot bite, it is ſufficient. Content thy ſelfe with thy portion, vntill the Lord come from heauen, vntill he be all in all, and then thou ſhalt haue all ioy in all perfection.

Note. *Chriſt holdeth his kingdome by two titles.* *Feeling.* *Simile.* *Faith without feeling.*

5 Two things are neceſſary truely to eſpouſe vs to Chriſt; the one is to vſe the pure meanes: the other to vſe thoſe meanes with a pure heart.

Chap. 19.

Of Death and Iudgement.

Many make no account of the death of the ſoule, becauſe they feele it not as they doe the death of the body. Euery man feareth a Palſie, an Epilepſie, and an Apoplexie, becauſe they ſtrike dead, but if a man be in a conſumption, where he ſhall be decaying ſeuen yeeres, he thinkes nothing of it. Likewiſe if an houſe fall ſodainly, we ſay it periſheth, but if it moulder away we little regard it. In Hoſheah. 5. verſ. 7. 12. *The Lord threatneth to be a Lion to Iſrael, and a mothe to Iudah.* Surely when the wrath of God, as a mothe hath ſecretly fed on vs ere we know it, our ſoules doe as it were bleed to death. For as he that bleedeth to death feeleth little, vntill ſodainly his ſtrength faileth; ſo in the death of the ſoule, a man doth not perceiue how his ſtrength is gone, or euer he be aware. It may be the Lord will not be vnto vs as a Lion, but as a mothe, we ſhall not happily die of an Apoplexie, but of a conſumption, and Chriſt the Sauiour ſhall laugh at our deſtruction.

The death of the ſoule. *Simile.* *Simile.*

2 We can better away to meditate on death which Sathan couereth with eternitie following, then on the day of iudgement, where we all muſt make our account.

Meditation of iudgement.

3 The bare meditation of death doth ſo farre moue vs from ſuffering our delights to dwell on earthly things, as that reaſon diſſwadeth vs not to make any coſt about a tenement where we know we ſhall dwell but a while. Yet ſuch bare imaginations of death may build vp in the meane time the kingdome of pride in vs. Wherefore it ſhall be more auailable, if with our meditation of putting off this earthly tabernacle, we thinke alſo of putting on the heauenly tabernacle, and of putting on the royall robe of Chriſts righteouſneſſe, without which we ſhall neuer ſtand with comfort before the great throne of Gods iudgement.

Simile. *Meditation of death.*

4 The cauſe why we be ſo loth to die is, becauſe we cannot finde in our conſcience that we haue done that good thing for which we came into this life.

Loth to die.

5 If there be a deſire in thee to die in reſpect of ſome iniurie, ſhake it off; it is better to be a liuing dog, than a dead Lyon: for ſo long as thou liueſt, there is time to repent, but after death there is none. Therefore labour for to feele his fauor in Chriſt, which if thou doe, thou ſhalt neuer faile till thou come to him.

Wherefore ſome deſire to die.

6 God dealeth contrary to the courſe of our common Phyſitions, which firſt giue one

Iudgement.

Morbus magnus magnum remedium.

medicine, and then if that will not ſerue, a ſtronger: but God giueth the ſtrongeſt firſt. The argument of iudgement is the laſt that can moue vs. That argument moueth moſt in Logicke which hath the beſt reaſon and moſt ſenſe: howſoeuer it ſeemeth to ſome, yet ſure I am the argument of iudgement hath the moſt ſenſe, or ſhall haue, and may beſt ſerue to moue all ſenſuall men. There be three things to moue euen euill diſpoſed men in that great iudgement, ſhame, griefe, and feare. Let it moue vs for ſhame; and if this will not, let vs remember the feare which then ſhall poſſeſſe vs; if wee want this, our ſtate is lamentable, for then neither Prophets, nor Apoſtles, nor the holy Ghoſt can tell what to ſay vnto vs.

Pudor, Dolor, Timor, *Auguſtin.*

Maxima eſt pœna timorem amiſiſſe iudicij.

7 Many are of opinion (that teach without diſcretion) that it is euill to do any thing for feare of iudgement, but all for loue: and if we abſtaine from any euill for feare, that we are in a wrong courſe. I haue been of his error my ſelfe, but the holy Ghoſt is content to vſe this as a good reaſon, and wil be beholding to vs, if we feare to do euill for iudgements ſake. Heare what *Auguſtine* ſaith: Doe this for feare of puniſhment, if thou canſt not as yet obey for the loue of iuſtice. *Bernard* likens the feare of God to a needle, and the loue of God to a threed: firſt the needle entreth, and then followeth the threed: Firſt feare keepes vs from doing; next, loue cauſeth that we doe not, euen then, when we can doe. This is the meanes as *Auguſtine* ſaith, *A timore bona vita, à bona vita bona conſcientia, inde nullus timor, atque ita dulceſcit Deus peccanti, &c.* Firſt we are Gods enemies, then his ſeruants, and if we behaue our ſelues well in his ſeruice, we ſhall be made his adopted children.

Fac, fac, vel timore pœnæ, ſi nondum potes amore iuſtitiæ.

Simile. Cùm dicis timeo quid dicturus ſum, malè times, vanè times.

Dominus ablato timore ſubijcit timorem, dicturus ſum planè time.

Primùm timor ne facias, dein amor, ne velis facere, etiamſi poſſis.

8 This word iudgement I would no man would let it paſſe without iudgement, and yet there is no word read with leſſe iudgement. In the law the title *de iudicio* is beſt ſtudied: and it is a great title. *Chryſoſtome* ſaith, if we had that care which they haue that be arraigned before an earthly iudge, we ſhould doe well. Though his iudgements be as the great deepe, as the Pſalmiſt ſaith; yet they may be brought to foure heads, and firſt into two, the iudgement of man, and the iudgement of God: the iudgement of man, either when another giues iudgement of vs, or we giue iudgement of our ſelues: the iudgement of God, either in this life, or eternall. *Iob*, chap. 29. ſpeaketh of ſome yong men in his dayes, that feared his iudgement. This feare is to be ſeene in heathen men, as in him that ran further into the Tauerne to auoyde the ſight of the Philoſopher. The boyes of Bethel, that wanted this feare, and reuerenced not *Eliſha* the Prophet, were ſo far gone, that it was time to cut them off. He curſed them, and two ſhe beares came out of the wood and ſlew them. But as *Lucian* ſaith of the Conſiſtorie of Chriſtians, this is a miſerable Conſiſtorie, a poore iudgement: euery man will pleade with the Friar, We are exempted Lord: yet true it is, they that ſhall iudge the world, can beſt iudge, but they ſhall be iudged alſo. The ſecond is the iudgement ſeate within vs, which God hath made to make vs eſteeme his the more. It is counted an abſurd thing for a man to be his owne iudge. This is our owne conſcience. This is Gods regiſter that regiſtreth all things which we doe or ſpeake, and it is alſo our remembrancer, when we are alone. Bleſſed is the man that deſpiſeth not this iudge: no man can haue a more ſeuere iudge then himſelfe, albeit a man doe acquite himſelfe: the wicked is ſometimes ſecure, but neuer in ſafety. This is that, whereby God would call vs home. Euery ſinner is his owne tormentor: Here be *ſurdo verbera*, ſtrokes that cannot be heard, and yet ſtrokes indeede. Then if there be within them ſuch torments, why are wicked men ſo merrie? Surely I muſt anſwere them thus: *Peccator eſt ſui carnifex:* but theſe are remoued from the way of ſinners to the ſeate of ſcorners: and then all is quiet. Euery ſinner is condemned in himſelfe, or by himſelfe, if he become not brutiſh, and his conſcience ſeared and hardened. And as for young mens conſciences, *Auguſtine* compareth them to water in a baſon; the water is ſtirred, and there is no face ſeene: but ſo ſoone as maturitie of yeares come, then it will ſtand ſtill, and wee ſhall ſee our faces, and crie with *Dauid* and *Iob*, *Lord, wipe away the ſinnes of my youth*, The third iudgement may bee compared to a quarter ſeſſions, that doth conſiſt in depriuing of commodities, the *mulcte* is the loſſe of Gods grace, an vnſenſible puniſhment, but ſo great, that if all the creatures ſhould mourne, ſaith *Chryſoſtome*, it were not ſufficient, when grace is taken away from one man. If we will not be moued with the loſſe of that, which God makes account of, he will

Of the day of iudgement.

Verbum hoc iudicij vtinam nemo tranſiret ſine iudicio.

Si in nobis ea eſſet cura, quæ coram terreno iudice ſiſtendorum, fœliciter ageremus.

1. *Iudgement of man.*

2. *The iudgement ſeate within vs.*

Iudgement of the conſcience.

The ſtrokes of mans conſcience.

Yong mens conſciences.

Simile.

3 *Iudgement.*

Loſſe of grace.

take

take away that which we make account of, as by taking away our preferment, wit, &c. for I account that man to haue loſt his wit, which is turned into a Foxe, which hath nothing but craft and ſubtiltie. Then he ſendeth ſicknes, reproches and hearts griefe to humble vs, or ſome ſingular ſharpe iudgment on ſome, of very good hope, and loue, and taketh them out of this life, to warne vs that are a great deale worſe, to the terrour of the wicked, and that they might not ſee the puniſhments he is to bring vpon the vngodly for ſin. Now for aſmuch as a man in the firſt iudgment is condemned, in the ſecond quited, in the third repriued: Therfore the Lord hath appointed a fourth iudgement, which ſhal pay them home: and that may be compared, if I may ſo ſay, to the gaole deliuerie, and this is called the day of iudgement. In compariſon wherof other iudgments are as nothing. Then God wil take the matter into his own hand, then ſhal there be a new Queſt, then al theſe matters that are ſhuffled vp, and euill iudged, ſhall be iudged againe. Now is the day of affections, but then the day of iudgment: in it we ſhall loſe all that is to be loſt. Now for this day and this iudgment, that we may haue ſomewhat to moue vs, being of our ſelues very dull, let vs ſee, how fearefull and dreadfull it is. In a iudgement there are three things, the action, the ſentence, and the execution. For we ſee the priſoners, firſt how they plead for themſelues. Secondly, being found guilty, the ſentence is pronounced by the Iudge: & after, they are executed. In earth there are means to acquite for a ſeaſon, as deluſiō of the Iudge or of the witneſſes, perſwaſion, corruption, fauor. For the firſt, they be *apices iuris*, points in law, they vndoe al iuſtice, a cauilling iuſtice: but *apices iuris in cælo non excuſant*. And for the witneſſes they ſhal not deliuer him, for they ſhal be true witneſſes, the book ſhal then be opened. No perſwaſion ſhal thē ſerue, becauſe God is not ſubiect to any affection. Thirdly, there ſhal be no corruptiō, for though the Iudge could be corrupted, what could we giue him, when the whole world ſhall be deſtroied? Laſtly, we muſt looke for no fauor, for it is the day of iudgment, and not of mercie. The night before the blowing of the Trumpet there ſhall be preached mercy, but then there ſhall be none: let no man flatter himſelfe, for ſo he ſhall find it. To eſcape a ſentence here on earth is either by appeale to an higher court, or by retracting: but there can be no appeale, for who is higher than God: neither ſhal there be any reuerſion of the ſentence, for there ſhal be no more ſitting, becauſe there is no ſecond iudgment. Thirdly, there is an execution, which is moſt fearefull. An execution there ſhall be, well, let it come, wil we ſay, for a puniſhment muſt be ours: & then what is there to helpe vs to eſcape puniſhment, but either reſiſtance, or if that wil not ſerue, flight; if we cannot flie, patience, or mitigation, or our comfort is hope: but there is none of al theſe can ſtand vs in any ſtead: for the firſt, if wee were, as *Iob* ſaith, hard rockes, as we are potſhards, wee were not able to reſiſt, for if the Lord did but touch vs, we would ſmoke. But his wrath ſhal be poured vpon vs, and who is able to abide it? Secondly, it bootes vs not to flie, for the Lorde is euery where round about vs, wee are as it were in a circumference, the further wee are from one part, the neerer we are to the other. Wee flie from the God of peace to the God of wrath, there is no eſcaping: Chriſt ſaith, Take the vnprofitable ſeruant, *bind him hand and foot*, ſo that he cannot flie; and *Iude* addeth, *with euerlaſting chaines, and that indarknes*; ſo that if he could break his chaines, yet he could not ſee whither to flie in the dark. Thirdly, there is no patience; which ye ſhal ſee, if ye cōſider the example of the rich man in *Luke*, who required one drop of water to coole his tongue, of a perſon, whom he hated deadly; & no doubt they do hate the godly there as much as euer they did in this life. Laſt of al, let vs look for no mitigation: If there were any mitigation, it ſhould be either in reſpect of the wearines of the tormentors, but they are ſpirits; or by conſuming of our bodies, but we ſhal continue for euer: or by diminiſhing of the inſtruments, but the fire ſhall neuer go out: & that it may not ſo do, there is a lake of brimſtone prepared to run into it, & the worme neuer dieth. Neither ſhal there be any comfort, the remembrance euen of that they enioyed ſhal torment them.

What men are beſide their wits.
Iudgement.
Verus ille iudicij dies, in quo omnis cauſa cadit.
Veniet, veniet ille dies, in quo malè iudicatus reiudicabitur.
Three things in iudgement.
1. *Action.*
* *Quirks in law:* Apex iuris pro iure ſummo & ſubtili, ſpinoſaq; diſputatione. Vlpian.
Note.
2. *Sentence.*
3. *Execution.*
No flying from Gods iudgement.
Simile.
Luk. 16.
A deſcription of the torments of hell.

9 There is a people in *Amos* and *Zephanie*, that put the day of the Lorde farre off, but it ſhall bee vnto them a day of terrour and trembling. On the other ſide, let vs conſider how the world waxing olde as a garment, and all creatures become moth-eaten and worme-eaten: the fruites, ſtones, and hearbes decaying in their vertues. Againſt worldly Atheiſts the Prophet *Zephaniah* ſaith, The Lord will ſeeke them, and rather then he

Againſt them that are either careleſſe or curious in things concerning the day of Iudgement.

hee will loſe them for finding, hee will ſeeke them with a lanterne, and ſearch them with a candle. When we know the time muſt come, we enquire of it: and beholding God drawing ſome preſently into the ſtage, and knowing that others are reſerued for the laſt iudgement, the faithfull inquire for their hope, the wicked for their feare. Well, as I would not haue men too curious, Mat. 24. ſo could I wiſh them not to be too careleſſe: the firſt is ill, the ſecond is worſe. The day ſhall come ſuddenly, and therefore neither curiouſneſſe nor careleſneſſe is good: onely thus much is ſure, it is at hand, but no man could euer ſhew the fingers of this hand. *Peter* ſheweth, that we muſt not meaſure the time after man, but after God. Some reaſon this, ſome that; but let vs remember that, Deut. 29. 29. *The ſecret things belong to the Lorde our God, but the things reuealed belong vnto vs.* Let no man thinke by an allegorie to reach to that, which the Angels themſelues cannot comprehend. For if one ſhould ſay, that as there were foure thouſand yeeres before Chriſt his comming in the flesh, ſo there ſhould be foure thouſand before he came to iudgement, were it not as like a quidditie as they harpe on, and yet both vntrue? If wee looke on *Cyprian* and *Tertullian*, we ſhal ſee them to haue thought the day to come in their times. Here the Fathers haue roued much, but all like to miſſe the marke. Let vs know, that the neereneſſe is not in reſpect of vs, but of the ſpeaker, who onely knoweth what is neere; and let vs content our ſelues with this, that in reſpect of eternitie nothing is long, that ſhall haue an ende. When the Apoſtles then ſay it is neere, ſo we may ſay, it is neere, and no difference: but as the *Day* was then neere, ſo the *Houre* is now neere; neere, I ſay, in reſpect of God and of eternitie. And as the promiſe accompliſhed was neere to God 4000. yeeres before it came, ſo it is not in the fadome of mans braine to tell, how many daies or yeeres, wherewith God is not gouerned, is farre or neere vnto vs. The Apoſtle Heb. 10. 25. ſheweth the time to be neere, and that it is within the view of the eye, becauſe the ſacrifices of the Iewes are aboliſhed, the true ſacrifices are offered, and the Goſpell more or leſſe is vniuerſally preached. But among all reaſons this moueth me, and may moue al, that now Chriſt is ready to come, becauſe we ſee ſmall faith on the earth. For if euer this was, it is now, wherein is not onely a defect of faith, which euer was, but becauſe now men goe cleane againſt faith: for now not onely the principles of the faith are not obſerued, but they are thought abſurd, and things cleane contrary are preſcribed. Is it not monſtrous, that now ſome teach for doctrine, that a man may lie and forſweare without ſin or ſhame? Seeing that ſinne is now in it ripeneſſe, which was before but in the eare, could the diuell from hell broch more profound blaſphemies? If the regions begin to grow white, and ſin groweth ripe and yellow, we muſt looke for the Angell ſhortly to thruſt in his ſickle. Well, whenſoeuer the day of iudgment is, I feare the day of the departure of the Goſpel is at hand. Our ſecuritie is ſuch, that we may rather ſay, the Lord hath ſuffered vs too long, then that we can accuſe God for ſeuereneſſe in ſtriking vs too ſoone. Be it then, that as yet the day is not come, wherein the world ſhall crackle about our eares; or though we ſee not our Ieruſalem deſtroyed: yet we know our day of death cannot be far off, and quickly we ſhall come to our doome.

A worthy meditation of the day of iudgement.

The ancients erred concerning the day of iudgement.

How the day of iudgement is ſaid to be neere.

Lying.

Swearing.

Securitie.

Chap. 20.

Of the ſhortnes of our life, and the meditation of Death how profitable.

The ſhortnes of life.

ἀπὸ μείζονος.

IT is the vſuall manner of the holy Ghoſt, 1. Pet. 4. Iam. 2. Ioh. 12. to perſwade men to godlines, becauſe they haue but a quantitie of daies. This is ſuch an ordinarie argument, that vſe hath taken away the force of it, yet *Dauid* ſaith, that euen ordinarie things by grace moue vs, and where grace workes not, euen extraordinary things moue vs not. Concerning ſhortnes of life, the heathen could ſay, that a man is but a man of a day old, and the Philoſophers teach that his life cannot be long. But we wil leaue al them without the Church, and come to them within: *Dauid* ſayd it was a ſpan long: *Moſes* and *Salomon* ſay, it is a life of dayes: and I will obſerue withall, that *Moſes*, *Iob*, *Dauid*, *Salomon*, when

when they deſcribe the life of man, they can finde nothing to reſt on as vaine enough, whereunto they might compare it: ſo baſe a thing is this life, that it may abide any extenuation in the world. In regard whereof they haue compared it to a bubble, a ſleepe, a vapour, and they come ſo farre at the length, that they compared it to a thought, whereof wee know there may be no fewer then a thouſand in one day. Eſay. 38. it is ſaid, it may be ſpent before night. And 2. Cor. 5. it is compared to a booth or ſhepheards tent, which we ſee doth laſt but a while. In our daily and ordinarie prayer Chriſt admoniſheth vs of this point, when he teacheth vs to pray, that wee may haue a portion for a day, as though our life were ſhutte vp or may be ſhutte vp in one day. There are long ſpaces, which by a ſpeedie courſe are quickely ended; and there be ſhort ſpaces, which hauing a ſlow mooner are long in going: but if the ſpace be ſhort, and the motion ſwift, there is no hope of continuance; and ſuch a one is our life. The Iſraelites went no further in thirtie yeeres, by their ſlow motion, then by a ſwift paſſage they might haue gone in eleuen dayes: So that one may bee going a long iourney in a little time, and a little iourney a long time. Our way is ſhort, and for the manner of our motion in this ſhort way, it is compared to a Weauers ſhuttle, and to a Poſte, and to a ſhadowe: to a Poſte, nay, it is not of ſo long continuance, for a Poſte leaues a print of his ſteppes behinde him, but a man doth leaue no impreſſion, he is ſtil going, and the motion neuer ceaſeth. The ſwifteſt thing in nature for motion may ſtay, but mans life doth not ſtay: For though at the praier of *Ioſhua* the Sun ſtood ſtill, which is wonderfull ſwift; yet the time of mans life ſtood not ſtil, but euen then a daies iourney went forward. *Salomon* conſidering of mans life, called it *vaine*, and then as not thinking that a ſufficient word, he corrected himſelf, and called it *Vanitie it ſelfe*. But *Dauid* going further, Pſal. 62. ſaith, man is lighter then vanitie too. If we adde this, that nothing befals vs all our life long, but it may befall vs any day, or euery day, we ſhall confeſſe this life is vaine, The calculating of this time is good, but the increaſing of our account is the cauſe of all euill. Mat. 25. the enuious ſeruant was ouertaken in his account, he thought he had many daies to come, which hee had not, before his Lord appeared. The Virgins were truely fooliſh, that dreamed of a day, which was denied them. Luk. 12. the rich man ouerſhot himſelfe, and was preuented contrarie to his account: It is the vſual complaint of the Prophets, that men ſay. The prophecie is deferred, the plague ſhall not come yet; and wee ſay in our hearts, the Bridegrome will not come yet, our Lord wil be long in comming, the burthen of the Lord ſhal ouerpaſſe vs, and ſo forth. It is good reaſon to remember the praier of *Moſes*, Pſal. 90. 12. that wee beguile not our ſelues in the computation, who eryeth, *Lord teach vs to number our dayes*. For numbring of people *Dauid* is an example: for numbring our money, our ſheepe, our lands, and our farmes, euery man can be an example: But to number our dayes is a rare kinde of numbring, it is a ſtrange Arithmeticke, what reareges we are fallen into with the Lord, for our time not ſpent to his glory: this is a numbring, wherewith wee are vnacquainted. Oh that wee knewe what it were to account of time, ſurely this I will ſay, if there were many worlds in the poſſeſſion of ſome that are departed, they would giue them vs for one day or houre, which we haue in ſuch plentie, and ſo little eſteeme of. Well, in the numbring of our yeeres we neede take no great paine, for *Moſes* hath ſet it downe to be 70. yeeres. If our life laſt but ſo long, a little arithmeticke will cypher it out, and we know it is a matter of no great arte to number our yeeres, euen from our firſt father to this age. A worldly man in this buſineſſe would begin to adde and to multiplie, putting ſtill to the times paſt that which is to come, and withdrawing from time to come, times paſt: But wee muſt know that all that is paſt, is to be ſubſtracted, and to be counted nothing, and the dayes to come are not to be added, for an addition muſt be of a thing exiſtent, but the time to come is not. But let vs make a ſuppoſition of that to be which is not, that a man may write of 70. yeeres, let vs, I ſay, ſet that downe as the groſſe ſumme. Halfe that time is ſpent they ſay in ſleepe, which then we may well detract from the great number, and then there remaines but 35. yeeres. From theſe we may deduct 14. yeers in our youth, wherein we are vnfit to glorifie God, or doe good to man, and ſo there remaines ſixteene yeeres; and of theſe ſixteene, to ſet downe the dayes of ſickneſſe, or thoſe times which wee ſinfully ſpende in yeelding to anger, to our luſtes, or to worldlineſſe, wherein

Pſal. 90. 9.

Simile.

Space ſhort and motion ſwift.

Life how ſhort.

To number our dayes.

To number our dayes a rare kind of Arithmeticke.

Pſal. 90. 70. yeeres.

How to number our dayes.

wherein wee are as vnprofitably occupied, as though wee were not, halfe of the number would be cut off, and so we should leaue but seuen or eight yeeres. But now we haue the summe, from whence we might take out, but not that time out, which is past wee know, seeing now it is nothing; what is to come, wee know not, and it cannot be added, time is but short, and therefore great neede wee liaue of God his spirite to teach vs. To this wee know, how suddenly death doth take from vs time to come, *Iobs* children in the middest of their banket were stricken dead; *Isbbosheth* died before night could come vpon him, neither hath the strongest liuer any surer charter of his life. The best way then to recken aright, is to make the number, which we may take out, and that which we would substract, all one, and that is none. If in the way we haply finde something, wee may take it for our aduantage, and see that we vse it to God his glory. For this being set downe, that our daies past are none, and the dayes to come none neither: so that no daies past or to come can be counted part of our life, and consequently haue none but the present time, which is very little, and as little as a thought, vnlesse we could haue a lease of our life, as *Ezekiah* in some sort had of his by *Esay*, wherein hee had very ill successe. And so finding our time to bee none, wee shall be most bent to labour to attaine to wisedome. And here we must vnderstand, what manner of wisedome this skill of counting brings vs: there is wisedome of health, and there is wisedome of sickenesse, and this is it, which we shall learne. And what is that wisedome? surely by a continuall thinking, that death is nigh, and perswading our selues that death is within a miuute, what no law, prince, prison, parents or punishment could do, that death wil easily dispatch. By this they that before had no delight in the word, if once they take this account, that euery day they thinke they draw their last breath, the word will be full of comfort to them. And then the meditation of death working aboue the hope of long life, the wisedome of sickenesse wil be found to be aboue the wisedome of health. In this case men will giue counsel, that before could take none, and this is that wisdome of the point of death, and nothing can teach vs better. We see the effect of this in *Ezekias*, when the talie of his dayes was left him, we see his meditation, which was such as the holy Ghost hath put it in perpetual record, we see his behauiour most worthie our meditations. Neither is this in *Ezekiah* onely a wel disposed man, but euen in the wicked, as *Baaltashasar*, who seeing the number of his daies, & that he was found too light, begun to quake, and his knees did shake presently, and so began to be wise. Thus wee see an effect both in the wicked and in the godly, of this meditation most necessarie.

Sodaine death.

Our life is but the present time.

Wisedome.

Death.

2 The readiest way to obtaine life is to be content, either to liue or die, and to commit our selues to the Lord, knowing that nothing euer perished, which was committed to him. Let vs be content with the vse of life, which the Lord giueth vs to repent in, and account it a great benefite, that the Lord granteth vs a great time of repentance, knowing that it is a greater benefit, to be a liuing dog, then a dead lion: for while we liue, there is a place for repentance, but after death there is none: And therefore those that account it not a benefit to liue, are vnworthy of life, or any benefit therein: all these things must serue to teach vs patience, and to refraine our murmuring nature, whensoeuer by any temptation our flesh is prouoked thereunto.

The readiest way to prolong life.

3 As it is a maine point of wisedome to learne to die, so there be many vnder rules proceeding from this. First, it helpeth our procraftinating and putting off of the euill day, and our kind of repentance, which is euer in purposes and promises, & neuer in practise & performance. We see that men in their iourney, if they thinke they haue day enough they are slack inough: but if they see they haue but little day, so that they begin to number, they ply themselues. Wherefore seeing time goeth away, when we lay no hold on it, yea when most sure hold that can be is laid on, we must labour for heauenly wisdom, and a compendious rule thereunto is to number our dayes. There is another thing, and it is like the great Dragon in the Reuelation, it hath drawen away and deceiued the third part of the world, and that is want of wind and fainting of heart in affliction, to the remedying whereof it is good to consider, that as we suffer daily, so we are dying daily, & that which the world afflicteth, is drawing to corruption, which shall exempt vs from their tyrannie. And herein we take our mortalitie for an aduantage against them, that seeing we are subiect to so many euils,

How the meditation of death is profitable.

1

Simile.

2

Fainting of heart in affliction, the meditation of death a preseruation against it.

we

we are alſo mortall, and after death we ſhall be immortall, when nothing ſhall hurt vs. For as we would not be immortall now being ſubiect to ſinne and miſerie, ſo we ſhall then not be mortall, when we ſhall be recompenced with righteouſneſſe and felicitie. Now by conſidering of this ſhort time of mortalitie, and of the glorie of our immortalitie wee ſuffer without fainting, we fancie not many daies here, which might diſcourage vs, but we think our yeere may want moneths, our moneth daies, our daies houres, and ſo we are incouraged. Another thing is this. It is ſure we loue this life by a rule of follie, in truſting to this life, that it will be long (for our eſtimation of a thing growes by the continuance of it) and therefore if we could be perſwaded of the ſhortnes of this life, it would draw vs to the contrary rule of wiſedome. But wee are all *Demas* his diſciples, wee commend things preſent, howbeit, it were better to haue *Moſes* our Maſter, who in his time began to number, and yet we know that he might haue been ſure that the day of iudgement would not bee in his time, for that the promiſed Meſſiah was not yet come: we feare it leſſe, and number nothing ſo faſt, vpon whom the day it ſelfe may as ſuddenly come, as vpon them, who tarie for nothing to it, but for the fulfilling of the elect, & the accompliſhment of the number of them that ſhall be ſaued. So that we both by death and in reſpect of the laſt day, are not to count of any long abode. But aboue all there is one principall rule which Chriſt allowed as an high point of wiſdom in *Marie*, in that ſhee made ſo fit a choice of her times in beſtowing them in ſuch a thing, as ſhould not be taken from her, as no times ſhould bereaue her of it, wherein we are taught to think, that thoſe times which we beſtow on God his worſhip, ſhal not end within the number of our daies, but they ſhall haue their abiding fruit for euer, and this wil comfort vs afterwards. But when we are occupied in *Marthaes* buſines, we may ſay, and what is this? what profit wil this afoord in death, ſhal not my daies be cut off, and what will this auaile mee? So that it is good to be exerciſed in things which concerne the time which runs beyond the number of our daies, & ſhal laſt as long as God himſelf ſhal endure.

3 *Againſt the vaine loue of this preſent life.*

Marie and Marthaes wiſedome.

Chap. 21.

Dulnes of ſpirit and of feeling.

SVch is the corruption of our nature, that albeit wee haue beene wonderfully delighted with Gods graces, yet when we abound with them, we leſſe eſteeme them, then when we began to enioy them.

Dulnes when God hath inriched vs with his graces.

2 Wee muſt deſire and endeuour to keepe our ſelues from deadnes and dulnes, and to tie our hearts euer in thankfulnes vnto God. After our meats receiued it is good to ſpeake ſomething to the glory of God: if God giue any good matter, to take it as offered vnto vs of God: If nothing were done or ſpoken but al ſilent, it were good to ſeeke ſome good occaſion of ſpeech, by reading, ſinging or ſpeaking. And we may not tie our ſelues much to any one meanes, for accuſtomable vſe of any one thing, bringeth leſſe reuerence. And then muſt we endeuour ſpecially to ſtirre vp one another in good ſpeeches, when ſuch be preſent as God makes inſtruments to teach the ſame more effectually vnto others: and this the Apoſtle by his example teacheth vs, 2. Tim. 2. 2.

Good ſpeeches in conference.

3 There is a ſecret, inward, and ſpirituall bleſſing, which the elect feele, when to the world they ſeeme accurſed: and there is a ſecret curſe to the wicked, when apparantly they ſeeme to be bleſſed.

A ſpirituall bleſſing.
A ſecret curſe.

4 As it is no ſmall benefit though wee haue not the bright Sun-ſhining, yet to haue the light of it to gouerne the day, the heat of it to turne away the cold, the effects of it in other works of nature: ſo it is no ſmall mercy, though we haue not the ſhining countenance of the Lord, yet to haue the guiding of our affections by the light of it, the poſſeſſing of our ſoules in patience by ſome feeling of it, and the fruites thereof in the peace of our mindes: although we feele not the preſent beames, yet we ſhall ſee them ſhine hereafter; If we haue not this ioy of our minde as we would in the day of our vocation, the Lord wil plentifully giue it vs in the day of our coronation.

To ſee and feele the ſhining countenance of the Lord.

5 They may be truely ſaide to haue profited well, which beleeue the worde before they feele

To beleeue the

Word before feeling.

feele the effect of it, as the threatnings before they feele the ſmart, the promiſes before they feele the comfort. And ſuch as doe not thus beleeue doe highly diſpleaſe God. This was the ſinne of *Thomas*, which would feele ere he beleeued, and this ſinne is in vs all, therefore all muſt learne to correct it in themſelues. And if we were free from this, we ſhould be free from many euils.

Faith vnder the croſſe without feeling. Note.

6 Although a man do not feele his faith ſometimes vnder the croſſe, as indeed it falleth out often in the beſt children of God, yet when it ſhall pleaſe the Lord to ſend feeling and deliuerance, that man ſhall ſee that his faith was great, and that the Lord did mightily preſerue him from falling; yea he ſhall then perceiue that his faith was ſtronger, when he had not the feeling of Gods fauour, then it had beene at ſometimes, when hee had great feelings.

Chap. 22.

Of Catechizing and inſtruction of youth.

Education of children.

Πολλῶν ἐν ἴσῃ, ἀπὸ τῶν ἀναγκαίων τὸ πρῶτον. *See Clemens Alexand. pedagog. 3. booke. Porphyr. principio quæſt. Homer.*

THere hath beene a ſect both among the heathen, and alſo in our age, that thinks that Religion is not to come ſo low as children; but that they are to be nouriſhed vp boldly, and when they come to riper yeeres, then to be inſtructed in religion, and not before. So the heathē tel vsas we ſee in the beginning of the Philoſophers morals, as alſo in the opinion of the Orator, in the defence of *Celius*: *It is wiſedome to let youth haue his courſe till his heat be abated.* But if there were any moment in the authoritie of the heathen, the whole practiſe of them were to be preferred before one mans opinion. And for their practiſe, certaine it is, that the exerciſe of catechizing was vſed among the Gentiles: for we it finde in *Porphyries* time: It was vſuall in Athens for youth to be taught: as alſo the hiſtories of the heathen doe declare, that the children were inſtructed: for it was a cuſtome among them not to powle their childrens heads, vntil they were taught, and then to burne their haire as a ſacrifice to *Apollo*, who from thenceforth in regard of their skill, were allowed to carie tapers in their pompes and ſolemnities. *Ariſtotles* meaning in that place is, *de facto, non de eo, quod fieri debet.* Elſe hee is to be called backe to his ſeuenth booke *de Repub. cap.* 17. It is expedient for children to be withdrawne from euil ſpeeches. Againſt the Orator ſtanding at the barre to plead for a lewd young man, his owne ſaying is to be alleaged: *Offic. lib.* 1. That this age muſt chiefely be reclaimed from pleaſures and luſt. Exod. 10.11. *Pharaoh* being requeſted of the Iſraelites, that they might goe with their children into the wildernes for to worſhip, maketh a ſcoffe that their children ſhould goe, as though religion pertained not to them. Matth. 19.13. When children were brought vnto Chriſt, that he might bleſſe them, his diſciples forbad them, that brought them; as if Chriſt and children had nothing to do one with another. For the firſt I anſwere, *Moſes* ſtandeth with *Pharaoh* in that point, and will not take ſo much, as he would graunt for the olde, except the young may goe to. And for the ſecond, Chriſt oppoſeth himſelfe to his diſciples, granting children ſafe conduct to come vnto him, pronouncing thoſe accurſed, that keep them from him. Matth. 18.6. Pſal. 119.9. The law is not onely giuen for thoſe of riper yeeres, but euen for young men for to cleanſe their wayes. The Iewes note, there is mention made of children three times in the Decalogue. And though the reſt may ſeeme to admit ſome doubt, yet in catechizing, which is comprehended in the Sabboth daies exerciſe, our ſonnes and our daughters are bound no leſſe then wee. Exod. 12.6. If children be ſo buſie as to aske, what is meant by the Paſſeouer, the Lord is ſo farre from keeping it back from them, that he commaunds their parents to acquaint them with that Sacrament: and albeit they do not aske, Deu. 6.7. he laieth a charge on their parents to ſee them inſtructed in his lawes.

Cyril. in vit. Catechiſ. Ariſtotles meaning of this: Iuuenis non eſt idoneus auditor moralis Philoſophiæ.

Note.

2 And whereas many hold that it is not material, nor to be regarded, what children do, and that they are not to be examined nor cenſured by their doings, though they be wanton and childiſh, they be confuted, Pro. 20.11. *They ſhal be indged by their ſteps,* As the bleſſing of God is vpon them, that giue themſelues to wiſedome, Pſalm. 127. & 128. whom *Dauid* compareth

compareth to a quiuer ful of arrowes, and to oliue branches: ſo doth he not ſpare thoſe that doe euill, although they be children. 2. Reg. 2. 24. The boyes that ſcoffed *Eliſha* were torne in peeces with two beares. To this the hebrew prouerbe may be added, in Golgotha are to be ſeene ſculs of all ſizes, that is, death the reward of ſinne commeth on the young as well as vpon the old. I ſaw little and great, ſaith *Iohn*, Apoc. 20. 12. waiting for their iudgment. Chriſt who hath ſaid of himſelfe, I haue giuen you an example. Iohn, 13. 13. and of whom the Diuines rule is, Euery action of Chriſt ſerues for our inſtruction, hath giuen our children an example of his youth, that is, that at twelue yeares he was growen as much in wiſedome, namely in the feare of God and in the fauour of God as in yeares. He alloweth of the childrens ſinging *Hoſanna*. Math. 21. 16. when the Phariſes thought it a fooliſh thing to regard the childrens crie. He ſhewes, that his father maketh an account of children, and hath no deſire that they ſhould be loſt for teaching, & loſt muſt they be, except they come to the Church. Therefore he giueth commaundement, that they be ſuffered, and not forbidden, if they haue any deſire vnto him, and therefore he pronounceth a woe vpon anie, that when ſuch would come to Chriſt, do ſcandalize them eyther by word, counſell or example, or any other vndue meanes keepe them from comming to him, Io. 21. 15. Chriſt his charge to *Peter* is not to feed his ſheepe onlie, but his lambes alſo, and firſt his lambes, for the increaſe of the whole flocke dependeth on the towardneſſe of the lambes, and the lambes being well fed, leſſe paines need to be taken with the ſheepe. All ſolemne promiſes we muſt performe as ſure as wee can. But in our Baptiſme we made a ſolemne promiſe of learning the feare of God. The aptneſſe in children to vice, as we may ſee by their tractableneſſe in any prophane or ſcurrile ieſts muſt make vs take aduantage, and exerciſe this aptneſſe in ſuch things are good, for no doubt, if children can ſay bald-head to *Eliſha*, they can ſay *Hoſanna* to Chriſt.

Children puniſhed for ſinne. Note.

Chriſtes youth.

Children muſt not be loſt for teaching.

Children apt to vice.

3 The office of the Catechiſt is to make his doctrine eaſie to enter by giuing it an edge in perſpicuitie, methode, &c. and of the catechized often to goe ouer the ſame thing, as a knife doth the whetſtone, & to repeate and iterate it, till he haue made it his owne. This we ſee in the originall words, ſpecially the Greeke ἠχὼ from the which wee haue our Engliſh word *Echo*, ἠχὼ is indeede to ſound the laſt ſillable, and ſuch ſounders happily there be enough, but it is to ſound the whole after one, and ſuch a repetition is required of the right catechumenoi. Catechizing is thus diſtinguiſhed from preaching. Preaching is the dilating of one member of religion into a iuſt treatiſe: Catechizing is a contracting of the whole into a ſumme. Preaching is to all ſorts: catechizing to the younger and rude. Preaching is not exacted to be repeated: catechizing is exacted. We conſider herein theſe three things. An argument or ſumme, the *genus*, the deliuerie of it to children: the firſt part of catechizing, the redeliuerie of *catechumenoi*, which is the ſecond part of the catechiſme. For warrant in making ſummes we haue Chriſt, who Math. 22. 37. brought all the whole law into two heads. Ioh. 3. 16. an abridgement of the goſpell is ſet downe, *God ſo loued the world, &c.* Eccleſ. 12. 23. *Salomon* drawes all that, that he had ſaid in his whole booke of the Preacher to theſe two heads. *Feare God and keepe his commandements.* The Apoſtle Heb. 6. 1. reduceth all the principles of Chriſtian religion to theſe two, *Repentance* and *Faith*. As alſo the learned thinke, that this forme of teaching is meant by *Paule* in *his paterne* * *or forme of holeſome words*, which he willeth *Timothie* to haue, 2. Tim. 1. 13. as alſo by forme * of doctrine, Rom. 6. 17. and analogie of faith. And if we demaund a reaſon hereof, we may haue a *Dependance*, that we may referre all our reading and learning to certaine principal heads, & ſo incloſe our ſtudies in ſhort epitomes. So likewiſe ſay the Rabins that it is as it were a hedge to the generall doctrine, leaſt we be euer in an endleſſe maze. So doe the fathers call it too. *Clemens* calleth it *Crepis* a baſe or groũd plot. *Athanaſius*, *Synopſis*, ỹ firſt draught of a picture. The ſecond reaſon is the facility, becauſe we may in ſhorter time learn & comprehend them & ſuch were the Sermons of ỹ Apoſtles, when they baptized ſo manie hundreds in one day.

Deut. 6. The office of a Catechiſt.

Preaching and Catechiſing, how diſtinguiſhed.

Summes or Epitomes.

* ὑποτύπωσιν ἐχε ὑγιαινόντων λόγων.

* τύπον διδαχῆς.

4 And here we muſt take with vs a double prouiſo, that we ſhall remaine before God his iudgement ſeat without excuſe, if that wee ſeeke not the knowledge of God, being brought into ſo ſhort a *compendium*, in ſuch and ſo perſpicuous a methode deliuered. Secondly, we muſt know, that our ſinnes are not to make vs careles or vnregarding of anie

We may not be ſecure after we ſipped a little knowledge in the Catechiſme.

more perfit inſtruction, ſeeing this catechizing was inſtituted but for an eaſie entrance only, and not to perfit vs in knowledge. 2. Pet. 3. 18. 1. Cor. 14. 20. Epheſ. 4. 13. Heb. 5. 12. 13. Catechizing is milke, more exact knowledge is ſtrong meate. Catechizing is the foorde wherein a lambe may wade; more exact knowledge is the gulfe, wherein an Elephant may ſwimme. Both theſe are in the Scriptures, concerning which Chriſt hath ſaid, *Search the Scriptures.* As for euidence in catechizing before the floud, *Kain* and *Abels* ſacrificing is a ſigne, which ſeeing there was no word written, is iudged of their father to be taught them: and therefore they reaſon probably that ſay, without this catechizing, the word of God could not haue continued. After the floud ſome ſay, they had the like exerciſe, which afterwards, as the learned thinke, was put in writing, and called the bookes of *Sybille*, which were nothing elſe but traditions. *i.* things by word of mouth deliuered and taught. In *Abrahames* time, Gen. 18. God ſaith, he knoweth that *Abraham* will be careful to teach his family, and for that cauſe will vouchſafe him extraordinary fauor. If it be demaunded, what he taught, Gen. 17. 2. there is the ſumme of the law: Gen. 18. 18. there is alſo the abridgement of the Goſpell; *In thy ſeed ſhall all nations be bleſſed.* The fruit of *Abrahams* catechizing, his ſonne went out to pray, Gen. 24. 37. his ſeruant praieth before his buſines, verſ. 12. and giueth thanks after, verſ. 26. he refuſeth to eate, till he had diſcharged himſelfe of his maſters meſſage. In the time of the law, Deut. 6. 7. ſo ſoone as the lawe was giuen, the Lord commaunded them to teach it their children. The practiſe of this we may ſee in *Hanna* deliuering *Samuel* to *Hels* his inſtructor, ſo ſoone as he was weaned, 1. Sam. 1. in *Dauid*, as *Salomon* teſtifieth of him, Pro. 4. 4. *Iehoida* taught the young King *Iehoaſh*, 2. King. 12. 2. After the captiuitie, becauſe there the Bible endeth, we muſt giue credit to other hiſtories.

Catechizing before the flood.

Catechizing after the flood.

Sibils bookes.

Catechizing vnder the law.

5 If we beleeue the Rabbins, there were neuer in Ieruſalem from Chriſt to *Antiochus* vnder 400. houſes of catechizing, what time alſo they made their decree, that their children at thirteene yeeres ſhould be put to catechizing. And to this order among them may *Paul* ſeeme to haue relation, Rom. 2. 18. where he affirmeth the *Iewes are catechized in the lawe.* Epheſ. 6. 4. they are willed to bring them vp in inſtruction. *Paul* as ſome thinke, ſometime bearing this office ſaith, 1. Cor. 9. 14. that I may catechize. For catechized we haue, Luk. 14. *Theophilus:* Act. 18. 25. *Apollos:* 2. Tim. 3. 15. *Timothie. Marke* catechizing at Alexandria with great profit was commended by *Philo Iudæus*, as *Euſebius* maketh mention. After *Clemens:* next *Origen.* We haue alſo the catechiſme of *Cyril*; *Gregory Nyſen:* the bookes of *Auguſtine*, of catechizing the ignorant: and foure bookes *de ſymbolo ad catechumenos.* Alſo *Athanaſius* his Synopſis of ſacred Scripture: and *Fulgentius de Fide ad Petrum Diaconum.* In the Fathers time it may be ſeene by the ſixt canon of the councel holden at Neocæſaria: By the ſixe and ſeuen canons of the councell holden at Iberis in Spaine: 2. councell of Braccaria, 1. Can. 4. Tolet. Can. 24. After ẏ is there no mention made, till the time of *Luther.* Touching the great good, ẏ the frequenting of this exerciſe hath done, this may be added, that *Aegeſippus* ſaith, that by the vertue of catechizing there was neuer* a kingdome, but receiued alteration in their heatheniſh Religion within 40. yeeres after Chriſt his paſſion. *Iulian* the Apoſtata, that was thought to be the wiſeſt enemie that euer the Church had, when he went about to ſuppreſſe Religion, did not vſe torments, but put downe ſchooles and all catechizing. Againe, when catechizing was put downe, ignorance began to grow. The Papiſts acknowledge that all the ground we haue got of them, is by catechizing, as it appeareth by the Popes Bull *de motu proprio*, before the catechiſme of the councell of Trident, and it is thought, if euer they get ground of vs againe, it will be by their more diligent exacting of their catechizing. Now, why we may exact the catechiſme againe, theſe reaſons may ſerue. Chriſt his reaſon to moue me to carefulnes is this: Thou ſhalt render an account, whereon we ground this rule, that euery one will heare more attentiuely, that which he muſt repeate againe; then that whereof he muſt giue no account. Beſides, we are all bound to giue an account of our faith, 1. Pet. 3. 15. And if we doe it before our catechiſt, we ſhall be able the better to doe it before a ſtranger. Thirdly, becauſe Chriſt is become not onely our Prieſt and King, but alſo our Prophet, and that all this is to this end, that we alſo may become Prophets to him (our propheſie conſiſting in examining the doctrine we haue heard, 1. Ioh. 4. 1. in examining of our ſelues, 2. Cor. 13. 5. in admoniſhing our brethren, Rom. 13. 14.) it is expedient

400. Houſes of Catechizing in Ieruſalem.

κατηχέιται & ἐκ τυπῶ.

Who catechized.

De catechizandis rudibus.

**No kingdome of note but by catechizing receiued the Goſpell within fortie yeeres after Chriſts paſſion.*

Coloſſ 2. 23.

Reaſons for Catechizing.

1

2

3

expedient ſpecially in ſuch an exerciſe to witneſſe the ſame. This alſo is to be exacted in regard of our paſtor or catechiſt, for that it is requiſite the miniſter ſhould haue an aſſurance of his hearers profiting in particular. Forasmuch as then we ſee by the practiſe of the whole Church, that catechizing is a thing commanded by God, we muſt know that whiles we ſhall be in this holy action, we are doing a thing well pleaſing vnto God. 4

6 Children muſt be taught precept by precept, line by line, ſometime in the catechiſme to informe them, ſometime in hiſtories to refreſh them. Eſay 28.

7 We muſt not alwaies meaſure a man by his preſent affection, but by his perſeuering action, for many more profit in the ende which angerly receiue the doctrine, then they which receiue it cheerfully at the firſt. *See the firſt part. Note.*

8 It is a foule ſinne and worthy of publike reprehenſion, publikely to reuerence the doctrine willingly, and priuately to gaineſay it, becauſe it bewrayeth vs rather of ſolemnity then of good conſcience to receiue it.

9 Many reiect doctrine preſently as though they made no account of it, who afterward will embrace it willingly, and after aduiſement, and the working of Gods ſpirit receiue it thankfully.

10 *Moſes* being well brought vp, could not be well drawen away neyther by Ægypt, nor when he went thence: which appeareth alſo in *Ioſeph*, *Daniel*, and his brethren. This ought to mooue vs to teach our children in word and action, that afterward they may haue Gods bleſſing vpon that good beginning, the want whereof cauſeth many men to be puniſhed in their children. *Education of Children.*

11 We muſt preuent hardnes of hart betimes in children by godly & diſcreet correction and inſtruction. Children haue oftentimes the ſins of their parents, and therfore when they chaſten thē, they ſhould in wiſdome firſt conſider, if that it were not a ſin which they gaue them, as it were, which now they are about to correct, and finding it ſo, they ſhould firſt be humbled in themſelues, and ſo proceede to correction with prayer, in the feare of God, in wiſdome, in loue, and deſire of their conuerſion, and with that meaſure as correcting their own ſins after a ſort in their children. For men begetting their children without regeneration, giue a naturall propagation of their ſins, without ſome ſpeciall bleſſing of God preuenting it; & none in regeneratiō begetteth any with ſuch gifts of nature as they haue by grace. *See the Sermon of education, in the firſt part.*

Chap. 23.

Of Examples, and how we muſt not ſinne vpon Example, and of diuers occaſions of ſinne.

OVr plaine excuſes now adaies are *mos eſt*, it is cuſtome, *ſic viuitur*, there be many others that liue ſo. Are not our arguments now adaies ſuch, as the Eunuches, 1. King. 22. vnto *Micheah*. *See all the Prophets which are foure hundred ſpeake good to the King. i.* as the King would haue them, therefore I pray thee, ſay thou ſo too. This is one argument, and how doe ye anſwer it? Euen as *Chuſai* ſaid to *Abſalom*, that he went not with his friend, becauſe the multitude was not with him, for where the multitude is, euen there will I be. Here is the practiſe, but where is a precept for it? I wil ſhew you where ye ſhal haue a precept for it. There is a fellow a controller of *Moſes*, the child of *Belial* that hath a precept. *Antichriſt. Deny nothing that you may win the multitude.* But, if he had ſtayed there, he had not bin cleane contrary to *Moſes*, Exo. 23. 2. but he goeth further and ſaith; *Though they goe wrong, thou muſt goe with them, and do as they do.* Oh that this lead not to perdition: We are naturally inclined to this; euery man is firſt euill, euery one by nature is a Papiſt, a Machiueliſt, euery one is giuen to follow a multitude. Of this doctrine ſome may haue vſe now, and ſome hereafter. And ſeeing, as *Aeſchines* ſaith, we muſt learne that now whileſt we be yong, which we muſt practiſe, when we be old: I ſhall thinke the word of God hath it fruite, if any ſhal beware by it, & practiſe it hereafter. Firſt, I note, where the holy Ghoſt flatly forbiddeth the following of a multitude, that it is a thing that commeth to paſſe daily: we muſt not thinke the holy Ghoſt giueth precepts of thoſe things, that come not to vſe in ſeuen yeeres, this is one chiefe point *De raris non præcipitur.*

point in al offices. *Plato* in his Alcibiades had perſwaded *Alcibiades* to liue iuſtly all his life time: he promiſeth, that he will do ſo. I pray God ſaith *Socrates*, you may begin, and alſo continue, but I feare leaſt the ſway of the multitude carry you away: and to an elder hee writeth, though the multitude do not change you, yet it may be as rubs in your way. I wil ſhew you a reaſon hereof, Rom. 7. *Paul* ſaith, there be many good things that I would do, and cannot, and many euill things, which I would not do, and yet do them. And why? becauſe there is a law in my members rebelling againſt the law of the ſpirit. But when there is a law of companie comming to, then the caſe is dangerous, and in a double perill.

Note.

How farre we may follow others.

2 There is an vſe of following, and this word *follow* is often in the Scriptures. We muſt follow with choiſe, iudgement and limitation. The wiſe man ſaith, it is the propertie of a foole to follow vniuerſally, that, whatſoeuer he ſeeth others do, he muſt needs do the ſame. That eie is very weake, that cannot looke on a bleare eie, but it muſt be bleared; and *Seneca* ſaith in his booke * of the bleſſed life. Wee follow the droue like the beaſtes of the field; when we thinke we go to the paſture, it is very like we ſhould go to the ſhambles. S. *Iames* vouchſafeth not to compare vs to liuing creatures, but to the froth of the ſea, which is caried vp and downe with the water; ſo we, be caried and goe not. The reaſon why wee do thus is, becauſe it is an hard matter to iudge, but an eaſie matter to giue credit. We beleeue, how we ſhould liue we iudge not. Wee may ſee what their iudgement is by the Logicke, which they vſe: they reſt only in examples and ſimilies, which how weake arguments they be, euery man knoweth; no man will admit them in diſputation. Yet when we come to examples, ſee what iudgement we ſhew, we take them by tale and number them not, we neuer waigh them, as he ſaid. No man would ſo receiue his groats, as wee doe examples, wee ought not therefore to follow without choiſe. We muſt not pleade ſimplicitie, and ſay we came but behind: for if ye conſent, it is enough, though you be not the foreman, Rom. 1. 31. we muſt not onely eſchew thoſe that do euill, but thoſe alſo, that conſent to euill, and Epheſ. 5. 7. we are charged not to be companions with them. And how is that? *Dauid* telleth you, Pſal. 50. 18. thou ſeeſt a theefe, and doſt run with him. 1. Tim. 5. 22. *Lay hands ſodainly on no man, neyther be partaker of other mens ſinnes.* Act. 7. *Saul* threw neuer a ſtone at *Steuen*, but kept the clothes of them, that ſtoned him: and yet the holy Ghoſt bringeth him within the compaſſe of murther. And ſo becauſe the Iewes choſe not Chriſt rather then *Barrabas*, the ſpirit of God ſaith, *They killed the Lord of life*, wherefore with *Auguſtine* I ſay; it is euill enough to follow and conſent to euill.

Nemo ſic denarios ſuos.

To conſent to ſinne is coſin to the committing of ſinne.

Howe this word vulgus is to be taken.

3 Many and few be reſpectiue words, for ſo it is ſaid in one place, that *Dauid* had many ſonnes. How many? ſeuen: and in another place *Dauid* is ſaid to haue a few ſouldiers. How few? ſeuen hundred. So in that reſpect ſeuen are a great many, and ſeuen hundred a few. Againe, leaſt we ſhould thinke a multitude to conſiſt only of rude and vnlearned, and poore people, we muſt know, that by *vulgus* is ment not onely thoſe that haue *chlamydes*, but thoſe that haue *coronas* alſo, not only thoſe, that goe in round caps, but them that goe in ſquare caps alſo, and we may heare as vulgar ſpeeches of the learned, as of the vnlearned. The 400. Prophets although they were learned, yet they were a multitude, and had a lying ſpirit in them. And certaine it is, they neuer proue truely learned, that lacke religion, and the true feare of God, their wits ſerue them but to vulgar vſes, and to diſcouer themſelues.

Great things are not alwaies good, and the greateſt number is not alwaies beſt.

4 The beſt things haue not commonly moſt voyces, and it is a great preſumption that the things are the worſe, if they haue a common conſent. This part is great, therefore the worſe, ſaith *Seneca*. So *Ariſtotle*, great and good is not all one: the firſt finder out of mans wiſedome found out this, and alwaies after made it his poſie; *The moſt the worſe.* He found it by the earth, ſeeing much pot-earth, and little to make golde; ſo there is much pot-reaſon. And *Ariſtotle* giuing a reaſon of the hardeſt and faireſt, ſaith, firſt that they be ſo by nature: and ſecondly, becauſe of the multitude of them, that reſiſt it. This is a common prouerbe with Lawyers, ſuch as be ouercome appeale to the people. This is eſpied out of the heathen, and yet our Chriſtians cannot ſee. But let vs come to the ſcripture, Gal. 1. 10. *If I ſhould pleaſe men, I ſhould not be the ſeruant of God*, i. the moſt men. The Angels come by two or three at the moſt, but the diuels are ſaid in the ſcripture to come by legions, the ſcripture willing vs to flie the wicked, ſaith flie the world, becauſe they are ỹ moſt. *Hoſeah* compareth

Victi eſt prouocare ad populum.

the

the good to gleaning after the harueſt, then the great harueſt is the diuels, and a ſmall number the Lords. Againe, ſeeing they are ſo great a number, they muſt haue a broad way, but it leadeth to deſtruction. Indeed it muſt be a greate way, in the which moſt muſt trauell; and the godly haue a narrow way, and therefore *Dauid* ſaith, Lord ſhew me thy pathes, and he lookes at the iournies end. In heauen there is roome enough, but hell, as *Ezechiel* ſaith, muſt be enlarged; ſo dangerous it is to follow a multitude which is alwaies like it ſelfe, and ye may ſee how iudgement paſſeth on their behalfe, when it is put to them. There was a voice put vp for making a golden Calfe, and there was not one againſt it. There was a voice what ſhould be done with Ieſus, and all cried, crucifie him. Another was, whether God ſhould be God, or *Baal* ſhould be God, and none held with God but *Eliiah*. Alſo whether Chriſt or *Barrabas* ſhould be looſed, and all choſe *Barrabas*. And in a good matter, whether *Ioſeph* ſhould goe into the pit or no, and all but *Ruben* conſented he ſhould. In religion we can grant, that vniuerſality is no note of the truth: and if any obiect vnto vs, what, ſo many Princes, ſo many Nobles, and yet haue they not the true religion? we can anſwer out of *Paul*: Not many noble, not many mighty hath the Lord choſen, but in our life we cannot be drawn to confeſſe the ſame. Wherefore let vs beware of following the multitude.

5 Particular examples may be made generall inſtructions, when the cauſe of them is generall. When an example is grounded vpon a generall equity, then may it be followed, but when it hath ſome particular reſpect and contrarie to the generall equity, it may not be followed, though it were well done. Yet that was not well done of *Zipporah*, becauſe it was the office of a man to doe that ſhe did, as appeareth, Gen. 17. for, in that the Lord departed, it was rather for the faith of *Moſes*, then that the thing was right. So was it in the example of *Simeon* and *Leui*, who ſinned: yet had the Lord more reſpect of their fathers faith to crowne it, then of their ſinne to puniſh it; yet was it ſtill ſinne. Therefore when we cannot doe well, as we thinke, becauſe of others, as wife, friend, husband, &c. let vs know that the fault is in our ſelues: for if we were faithfull, they ſhould be ſo farre from hindering vs, that euen by vs perhaps they might be ſaued. 1. Cor. 7.

Circumciſion by Zipporah. Exod 4.

6 It were a good thing to make other men our looking glaſſe, and in their falles and infirmities, either to beholde ours preſent, or to ſuſpect them to come.

7 It is not good to binde any to our examples.

8 It is euermore a ſafer thing to inſiſt in the generall rules then in the particular examples.

9 We may not follow euery good example in Scripture, and when we follow any, we muſt looke we haue the ſame ſpirit, and the like affection.

Examples in Scripture how to be followed. 1 2 3. 4.

10 Many call euill good, by ſpeaking for it, by not ſpeaking againſt it, by defending it in themſelues, defending it in others, who are worſe then *Saul*, 1. Sam. 15. for after a while he bethought himſelfe, he confeſſed: but theſe men after they haue once taken vpon them to defend a ſinne, will defend it ſtill, they will dwell in it, liue in it, die in it, goe to hell in it. Proctors they are of ill cauſes; paraſites, I would they were only in comedies, ſuch as ſowe pillowes, Ezech. 13. and Pſal. 18. ſuch as they, Act. 12. *the voyce of a God*: ſuch as *Abſalom*, 2. Sam. 15. that ſaid that all matters that came before him, were good. Theſe perſwade others to ſinne, either by ſhew of reaſon, Gen. 3. or by ſhew of religion, as *Abſalom* did, or by ſhew of ſtatute, Ioh. 19. we haue a law: by faire promiſes, as the diuell to Chriſt, all this I will giue thee; or by ſaying, ye ſhall finde more eaſe, *Ieroboams* reaſon for the Calfe, with a *Pilates* voyce; or if you will not ſay as *Nebuchadnezzar* ſaith, you ſhall into the furnace. But ſome of theſe doe ſay. 1. I neuer ſpake word in commendation of this or that euill matter. But haue ye not heard the common ſaying, *the thing it ſelfe ſpeaketh. *The heauens declare the glory of God*, Pſal. 19. and yet ſpeake neuer a word: Their actions ſpeake lowder and plainer than their tongues. Theſe in iudgement abſolue *Barrabas* and condemne Chriſt, and ſo beſtow on the euill ſuch things, as belong to the good. They beſtow preferments on them, that leaſt deſerue, as *Ieroboam* did the prieſts office on the baſeſt ſort of the people: And ſo it is in our times, for many haue places both in Church & commonwealth which can ſerue for nothing but to be conſonants alwaies following the ſound of their vowels, hauing none of their owne. 2. Some ſpeake not againſt ſinne: when *Hely* had let his ſonnes faults paſſe,

The defence of ſinne. Qui laudant peccatores. 1 2 3 4 5 6

Res ipſa loquitur.

Preferments. Simile. Impedire qui poteſt, ſi non

paſſe, God ſaid he honoured them more then him, and God counteth vs honoured of ſinne, when we ſee and ſay nothing, Pſalm. 50. *When thou ſaweſt a theefe, &c.* Though we doe but ſtand by and looke on, as *Paul* did, we are made allowers of the fact: So *Peter* makes the Iewes, Act. 4. *You haue killed the Lord of life.* We ſay the gardiner is the cauſe that weeds doe growe, becauſe he letteth them growe: And ſo it may be ſaide in Church and common-wealth of them which will not rebuke ſinne, when they may, becauſe they will not be medlers. 3. But ſome haue a little more care, but yet thinke it ſufficient to be of *Gamaliels* minde, *Let it alone, if it be not of God it will come to nought*, loth to ſpeake againſt euill; and ſo they ſee it and ſay nothing. 4. Or as thoſe which ſay ſomething, but yet as good as nothing, as *Ely* did, *ye doe not well my ſonnes:* they ſpeake as a ſeruant to his maſter ſoftly, becauſe he would not wake him, they hit peraduenture the skirt when they ſhould ſmite the head, and ſometimes miſſe altogether, or hit thoſe they ſhould not. 5. Or ſeeme to ſpeake ſomewhat roundly, but be ſo ſhort witted, or ſo ſhort winded, that they cannot ſpeake much, a little they doe and ſoone leaue of, as King *Ioaſh*, 2. King. 13. 14. 10. 11. 6. Some ſpeake out of time, when they firſt let an ill matter paſſe, then they ſpeake againſt it. 7. But ſome are worſe than all theſe, which giue men ſome morſell to ſtop their mouth, as *Aeneas* is ſaid to giue *Cerberus* a ſoppe that he might not barke, or muzzle them that they cannot ſpeake, taking away their tongues and liuings; or preſcribe what they ſhall ſay: as Micah. 2. 11. *Propheſie of wine*, or as *Amazias* ſaid to *Amos, Propheſie not againſt Iſrael.* Amos. 7. 11. 12.

vetat iubet. Aliena peccata ſi feras, facis tua. Seneca. Ambroſ. ad Rom. 1. Sunt quidam qui ſe reos non putant, ſi non operentur quæ mala ſunt, aſſentiunt autem facientibus, (aſſentire enim eſt, ſi cum poſſint reprehendere taceant) qui quia ſomitem præbent illorum peccatis, digni ſunt vt pari crimine cenſeantur.

11 We muſt learne a Logike of the holy Ghoſt, Exod. 23. 2. to anſwere the topicks of the world, which defend their doings by; *Others doe ſo, and learneder and wiſer then you haue done it.* And indeed we muſt not onely forſake a multitude, but we muſt alſo adde this to diſſent from the traditions of the elders. It commeth all to one end: for it differeth not, whether we ſay many, or one great one as many: for if one thing be equiualent to a multitude, we may ſay as the Hebrue and Greeke doe, that they are all one; tenne ſhillings and an angell are all one. There be that thinke it is of more force, many ſmite like haile ſtones, but great men like great thunderbolts. And if we conſider it well, if one be ſlauiſh, the multitude is as a waſpe, the great man like a Lyon with bloodie teeth, and therefore of greater force. If we vrge the multitude, a man may caution againſt them, they are but ſculles without braines: authority is a great ſcholler, if ſuch a Rabbi be of the opinion, it is not like they ſhould be out of the way. Men commonly ſay, that there are but the great matters of the Church and common-wealth to be cared for, other matters are but rattles for children to play with: But *Dauid* praieth as well for the little hils as for the great mountaines; and Chriſt ſaith, we muſt be faithful in little, and if we cannot better one talent, the Lord ſhould doe iuſtice, if he ſhould put no moe into our hands. *Elihu* ſuppoſeth, that in ỹ Rabbins muſt needs be wiſdome, yet after he perceiueth that the greateſt is not the wiſeſt, but the inſpiration of the almightie giueth wiſdome. *Kimkie* writeth, that in their colledges they ſuffered the younger ſcholers to ſpeake firſt, and to ſhew their opinions, that they might not be oppreſſed with the authority of the elders, and then afterwards the Rabbins; and this order is kept in diuers Vniuerſities vntill this day. Many will ſay, I had rather erre with *Plato* then ſpeake truth with another, a moſt prophane ſentence. And marke how theſe men going thus againſt the holy Ghoſt doe euen deſtroy Logike it ſelfe. For what argument is this? ſuch a one ſaith it, therefore I may doe it? Is it not againſt reaſon? And to doe that which is nought, and then to affirme it by authority, young ſcholers haue learned to hiſſe it out, and yet our Rabbins vſe it themſelues, and cannot learne to denie it when it is vſed of others. Againe in authoritie we know that it is required, both that the author be not deceiued (for if he be blind, the blind followeth the blind) and alſo that we be ſure, that he will let vs know the truth. But the holy Ghoſt ſaith all men are lyars, and therefore they will deceiue, and our knowledg is in part, and euen in that part of our ignorance may the controuerſie fall out, and all our goodnes is as a ſtained cloath, and therefore no warrant is for vs in men, but in God only, who hath all skill and goodnes, and therefore him we may follow, not men; and vnleſſe Chriſt come down and worke among vs we may follow no mans example: *Curſed is the man, ſaith the Lord*, Ierm. 17. *that maketh fleſh his arme:* This *Axiome* and error was once in diuinity, The Pope cannot erre, and therefore the curſe of God was on it; we

Multi percutiunt vt grandines. Potentes vt fulmina.

Malo errare cum Platone quàm verum dicere cum alio. Authorem magnum ſequi eſt pœne ſapere. *A. It is rather* deſipere, quod exemplo fit id iure fieri videtur. *A. The Lawyers anſwere* videtur ſed ſtultis.

we at this day denie it, and ſay Pope, Councels and Church may erre. This we ſay and hold in diuinitie, but in morall matters, wherein are moſt ſlippes, wee haue let in the former *Axiome*. Here Proteſtants will ſet themſelues vp a Pope, yea many Popes, but the curſe of God remaineth on it; for fleſh is their arme. With great reaſon therefore the holy Ghoſt ſetteth it downe. This were plaine enough, if men had not a prodigious ſpirit of errour in them: but for all this, this is the figge-tree ſtill, and they that haue eaten the forbidden fruit come hither for fig-leaues, Rabbi ſuch a one. Looke through the bookes of the Prophets, and you ſhall heare the people alwaies anſwere: our fathers did it, our Princes gaue vs leaue, our Prophets defended it. Let vs reſume the argument of the Eunuch to *Micheas*, he ſaith: Behold all ſpeake good to the King, for therein lieth the force of his argument: for it is as forcible to a carnall man to ſay, the King would haue it ſo, as all the Prophets to denie it. Now I will ſhew you how a King was moued with this argument, that you may ſee the force of it, 1. Sam. 29. *Dauid* muſt be gone from *Achiſh*, to morrow before day, ſaith the King, looke you be gone. Why, ſaith *Dauid*, what haue I done? thou haſt done good in my ſight, ſaith the King, neither haue I found any euill in thee. Why then muſt I goe? my Princes fauour thee not, ſaith the King, they thinke thou art not good. Is that enough? *Dauid* proceedeth and defendeth himſelfe. The King replieth, thou art in my ſight as an Angell of heauen, but the princes of my people will haue thee gone. Here the King is carried away with his Rabbins. A ſtrange thing that the King ſhould thruſt him out, whom his owne heart iuſtified, for two or three ſonnes of *Beliall*. Ioh. 7. they ſend to Chriſt two or three to entrap him in his ſpeech: they returne and ſay, wee neuer heard man ſpeake as he doth: this was it onely that carried them, *Doe any of the Scribes and Phariſies, or of the rulers fauour him?* But (Ioh. 19.) ye ſhall ſee the ſtrangeſt thing of all, they would haue Chriſt to be put to death, we haue a law, ſay they, by which he muſt dye. The maior followeth, *for he made himſelfe the ſonne of God*, the law is Leuit. 24. So that their ſyllogiſme might ſeeme very good, but their minor was naught. Will the law would nothing moue *Pilate*, therefore they ſeeke a new argument for *Pilate*, and that is: *If you let him goe Pilate, you are not Cæſars friend*. Preſently againſt his owne conſcience hee condemneth him to death. Will you not doe it, why *Cæſar* will haue it ſo? ye ſee then what force is in this Logicke argument, and no doubt it wil moue vs, vnles we put off both *Pilates* and King *Achiſh* nature.

Patres, principes & prophetæ.

1. Sam. 29. 6.

12 Euery ſin hath two reaſons for it, an open and a ſecret reaſon; the open is to blind the world withall: ye ſhall ſee it in *Iudas*, his open reaſon was the poore; better it is the poore ſhould be prouided for, than waſte ſhould be made: his ſecret argument was the bagge, he carried the bagge, and paid himſelfe for the carrying. So that whatſoeuer they pretend, the ſecret reaſon is the bagge. The ſecond argument is made out of the Smiths forge, but ſchollers cannot anſwere it. By *Diana* wee get our gold, ſaith *Demetrius*, and therefore great is *Diana*: So that *Diana* ſhall be great, if we can get by her. This is their ſecret argument: profit makes it honeſt. Thirdly, we ſet downe with our ſelues euen to conſume our ſelues, ſo we may get. And for this looke, 1. Sam. 23. in *Sauls* oration: *Hearken ye ſonnes of Iemini, can this ſonne of Iſhai giue you fields and vineyards, and make you captaines ouer hundreds and thouſands? No, no, it is I that can doe it*: and will ye then follow him? So that he that can preferre you, or giue you a field or a vineyard either in Church or Commonwealth, him ye follow. So *Balaac* ſaith to *Balaam*, Why came ye not when I ſent for you? am not I able to preferre you? So that is alwaies their inward argument, whatſoeuer is pretended outward. Their fourth reaſon is this, It is fooliſh to ſtand againſt him: the King will haue it ſo, he will haue the vineyard, ſo that *Naboth* was a foole to dye. Let vs come to the open reaſons for ſinne, which are two: Commandement to doe the ſinne, or example for it; commandement from them in authoritie, example from the learned: for commandement you ſhall ſee it in Eſay. 36. *Rabſakah* his commandement, *the King ſaith ſo*, he bid me doe it. Now if he had ſpoken this of *Dauid* as he did of *Rabſakah* a moſt wicked wretch, yet had it not been enough for his warrant. For, if that were ſufficient, then were it enough to ſlay *Amon* at *Abſaloms* commandement, and aſſoone as the ſeruants ſhall haue taken witneſſe that their maſter gaue them leaue or bad them they might kill *Amon*, they might doe it; and becauſe *Ieſabel* commandeth to ſlay *Naboth*, the Elders may by this

We haue two reaſons for ſin, and we often bolſter it with authoritie of great men, or example of the learned, which we muſt not doe.

reaſon lawfully ſlay him, if they be ſo wiſe as to keep *Iezabels* letters to ſhew for themſelues. And if *Plato* could ſay, that the Common-wealth is like a fiſh, that periſheth firſt at the head, and as a cunnies skinne that ſtrippeth off eaſily, vntill it come at the head, and there ſtayeth; ſo alwaies reformation ſtayeth there. The ſecond argument, which is example, ye ſhall finde, Ierem. 18. The Iewes being reproued of *Ieremie* ſay, Come, let vs imagine ſomewhat againſt him, let vs ſmite him with the tongue. *Why? Counſaile ſhall not periſh from the Prieſts:* We follow them, therefore we cannot erre. Can my Lord *Paſhur* not know this, and ſhall it be reuealed to this *Ieremy?* So in the Goſpell: Can *Caiphas* and *Annas* not know this Chriſt, and ſhall we receiue him? *Nicodemus* was learned, and ſaid, you may not condemne this man: Oh, ſay they, you muſt looke better on your booke: *Caiphas* he ſaith, you are ſtarke fooles, and ſee nothing, better it is that one dye, than the people periſh. Looke what the ſtatutes of *Omrie* will affoord, and *Achab* ſuffer, ſo farre God ſhall be ſerued: but if *Cæſar* bid me doe no more, God ſhall haue no more. At the firſt comming to *Balaac Balaam* thrice ſetteth downe a good propoſition, I would we could follow it; *I would not for this houſe full of gold doe otherwiſe:* he thought by keeping this good rule to haue been preferred by the King. But the King ſaith to him, goe your waies, I had thought to haue preferred you: and afterward for leſſe than halfe a houſe full of golde he willeth the King to mingle harlots with the children of Iſrael, ſo to cauſe them to ſinne. And this I ſee to be generall in men, that if they preſſe not, and guide not their affections by the word, they will carrie them away.

It is not good to ſmother ſin, whiles it is young.

13 Euery ſinne hath a ſmall beginning. Firſt the diuell will craue of vs to yeelde him but a little, but in the end he will come further. He will, and ſo will his champions at the firſt binde vs with a little corde, that we may breake when we liſt: but in the end it groweth to a rope, and then we cannot breake it. *Moſes* would not yeeld for one hoofe, becauſe he had no commandement for it. A marueilous ſtrange fellow, will he not yeeld a little, what not for ſo little as for an hoofe, why men thinke it nothing to yeeld a little, *de minimis non curat lex.* But a great matter is made of a little pricke, and a great tree will ariſe of a little muſtard ſeed.

Chap. 24.

Of Examination of our ſelues, and of all things by their iſſues: and how to gouerne the Eyes.

IF when God doth croſſe vs with puniſhments, we doe not examine the whole proceſſe of our proceedings and imaginations, we profit not.

2 We muſt ſearch our owne hearts carefullie, how well ſoeuer others report of vs: for we may ſpeake of our ſelues of knowledge, when others doe ſpeake of charitie.

3 If we will truly examine our ſelues, then let vs ſet our ſelues before the Lord, who ſhall and will examine quicke and dead: for to him wee muſt render a iuſt account, and then let vs tremble and feare, and ſo trie whether the Lord doth allow of our doings: if he doe, and we haue a warrant out of his word, then may we haue comfort though trouble come hereof. But if wee cannot tremble nor cannot ſee our hearts, and if the Lord looke not to vs, to ſhew vs our hearts, we haue to feare and know that our cauſe is not right. Therefore when we will effectually performe this dutie, let vs ſet Gods feare before vs, which may ſubdue our affections and reaſons, otherwiſe our affections will controll vs, and our reaſon will carrie away our hearts, which in it hath many ſtarting holes. But if we feele that our affections are ſubdued, and that our reaſon will ſubſcribe to thoſe things that are contrarie thereto: then let vs trie our worke by the word; whereto if it be agreeable, then will the Lord allow of it, though not as perfect, yet in his ſonne Chriſt. This is the way to raiſe vs when we are fallen, to ſtrengthen vs when we ſtand, and euer to maintaine the peace of our conſciences.

Heart.

Affection.

4 It

4 It is a bleſſed rule, to learne to iudge our ſelues, that wee be not iudged of the Lord, if we (conſidering any ſinne in vs) then ſtraightway by the word learne to amend it. But if we doe it not, then certainly the Lord will iudge either in this world, or in the world to come: for ſinne cannot be allowed, but muſt needes be iudged. Then if wee by Gods ſpirit be not taught to iudge our ſelues, and ſo to lament our ſinnes, wee cannot preuent Gods iudgement, but the Lord will take the cauſe into his owne hands; and then if wee be his, hee will not ceaſe till he hath brought vs to him; and if wee belong not to him, then will it be corruption in our bones, till it hath conſumed vs. *Sinne muſt haue iudgement.*

5 Iob. chap. 21. from the ſeuenth verſe to the fourteene, doth deſcribe the vaine conuerſation and merie liues (as they ſay) of impious men. Whereon an old writer ſaith thus: O *Iob*, thou haſt well deſcribed the life of wicked men: now let vs heare what is their ende, whereby wee be taught to haue a ſpeciall reſpect to the end. Philoſophie teacheth vs to iudge of euery motion, by the terme or poynt whereto it tendeth: wee may not ſo much regard the way, for a man may goe through a faire citie to execution, and that is an ill motion. And againe, a man may goe to a feaſt through a blind lane, and this we count a good motion. It is our common prouerbe, That is well which endeth well. We muſt therefore carefully examine the end of all our waies: A man may goe for a time by the gallerie of merie deuices, but they helpe not long, for the end of them is iudgement. Eccleſ. 11. In the latter end, wee ſhall ſee all vaine delights come to iudgement. Now therefore let vs preuent that iudgement (as we be warned) by iudging our ſelues, and the continuall meditations of iudgement. This is a medicine whereby if wee profit, it is bitter and holeſome as the treacle: but if we doe not, it is a poyſon bitter and deadly. Let vs remember iudgement in midſt of the deſires of our hearts, and delights of our eyes. Gregor. Moral. O Iob bene enumeraſti vitam improborum: dic finem quæſo. Termium ad quem. *Simile.* Non quâ ſed quò. *Judgement.*

6 Let vs learne how to order our eyes: for we know in what caſe *Cham* was, when he ſaw his fathers nakedneſſe. Such are the ſenſes as are the thoughts that ariſe by them. The eye is not euill, but we iudge of it by the effects, Prou. 17. 2. Sam. 18. Prou. 3. Pſal. 101. 5. If good things can cleere thy ſight, vſe them. Let vs make conſcience of our eyes: our Sauiour Chriſt ſaith, *If thine eye offend thee, plucke it out:* if thou doeſt not vſe thine eye well, thou wilt wiſh thou hadſt pluckt it out in good earneſt: make conſcience of motes, Mat 7. *Iob* ſaith, *I haue made a couenant with mine eyes.* Pſal. 119. part. 5. *Lord turne away mine eyes, leaſt they behold vanitie.* Lament. 3. *Ieremy* crieth out, *Death hath entred into my ſoule* (as) *by windowes.* And againe, *Mine eye is my death. Dauids* long is to be noted: *Thy iudgements are euer in my ſight.* God commanded *Lot* that he ſhould not looke backe to Sodome: but *Abraham* looked towards it, and he ſaw the ſmoke aſcend. Let vs keepe our mindes well exerciſed, and our eyes may goe whither they will: for then the eye in ſeeing ſeeth not, the minde ſeeth, and the minde heareth. But if a man be inwardly affected, as *Dauid* was, after his after-noone ſleepe, wee thinke of things that neuer were nor ſhall be. And yet otherwhiles though a man be in great contemplation, yet ſuch is our corruption, that if there ſtand an euill thing before vs, we muſt needes looke on it. Therefore we had neede make a couenant with our eyes, that is the ſureſt way. We will end this with that good counſell: *Gouerne thy ſelfe, take heede, and be ſafe:* but yet more ſafe, if thou doeſt not faſten thine eye vpon the tree of life. *How we muſt order our eyes.* Noli mihi dicere pudicum oculum impudicum cor. Oculus videt non videt. 1. Impera. 2. Caue. 3. Tutus eris. 4. Tutior ſi lignum non aſpexeris.

7 That we may the better know our ſelues, let vs learne alſo to examine and know our ſinnes well, which are often cloked and couered vnder nature and grace: We doe not fall at the firſt into groſſe ſinnes, but by degrees, as Chriſt reckoning his retentiues, Matth. 22. which keepe vs from the meanes, as farmes, oxen, mariage, &c. And *Paul* reckoning the workes of darknes, peraduenture would not ſatisfie a carnall man in his computation, he maketh mention of banquetings, feaſtings, &c. Theſe things ſeeme lawfull, but certainly and of a truth, ſinne lies hidden in them, and theſe things may turne to our ruine. Sinne is a cunning and skilfull ſuter, ſhe plaieth as Harlots, who ſeeing and obſeruing the grauitie and modeſtie of former ages, as though they were very demure matrones, would not at the firſt ſhew their faces, as we may ſee in *Thamar:* but the world growing bigger and prouder in ſin, they began to withdraw their vailes, and were not aſhamed to become ſhameleſſe and impudently bold. So ſinne at the firſt modeſtly inſinuateth her ſelfe vnto vs, vnder Rom. 13. 13.

der the vaile of things lawfull, which no man can denie, vntill hauing by little and little corrupted vs, ſhe doe boldly vncouer her ſelfe in things vnlawfull vnto vs. And that ſhe might finde the more curteous intertainment at our hand, ſhe commeth not alone, but either ſhe getteth into the companie of nature, or ſhe creepeth into familiaritie with grace: that being with theſe, for her companions ſake at the leaſt, ſhe may not haue repulſe. As *Achab* ſaid, ſo ſaith ſhe, I would not haue come hither, but for *Iehoſaphat*. For wee know it often comes to paſſe, that wee are content to admit and receiue ſome for their companions ſake, who if they came alone ſhould ſcarſely be welcome at our hands. This, ſinne knoweth well, and therefore ſometimes ſhe comes hand in hand with nature, that is, in ſuch behauiour as naturally we like and are affected with; as ſometime in ioyes, if we be of a lighter mould; ſometime in griefe, if we be of a ſadder ſod: ſometime ſhe commeth cheeke by cheeke with grace, as our Sauiour Chriſt ſheweth vs, hypocriſie, to come in prayer, faſting, and almeſgiuing, &c. It is not like that *Salomon* at the firſt lept into idolatrie, nay by degrees his heart was ſtollen away with the immoderate and exceſſiue vſe of things, in their owne vſe and nature lawfull. And therefore the Saints of God haue rather choſen to ſit a little on this ſide of them, than to iumpe and iuſtle hard by them; as we may ſee in *Timothie* and in *Elias*, 1. King. 19. who was faine twice to be called vpon by the Angell to riſe vp and eate. *Salomon* did begin to build, yea he began to build the Lords houſe, 2. King. 6. & 7. &c. and yet (as all good writers agree) exceſſiue building was the beginning of his falling away. He was building the Lords houſe ſeuen yeeres, but in building his owne houſe he was thirteene yeeres. This growing in proportion, when he would exceed the Lords work, this drawing out of his building was the onely thing that the Scriptures haue left vnto vs, as a note of his falling away, to teach vs that by the vſe euen of lawfull things our hearts be ſeduced, and by degrees hardened to fall away from the liuing God. For if we loue a thing exceſſiuely, our loue groweth to luſt, and our luſt drawes on to the often vſe, and brings on cuſtome, cuſtome at the length brings neceſſitie. Thus when we finde too much reliefe in things, we fall in ſuch a loue with Ægypt, and in ſuch a diſliking of Canaan, that we wil neuer depart, but we will ſtill dwell by our fleſh-pots. Well then wee ſay thus, the farme is no ſinne: but when the farme holdeth vs backe from grace, and the meanes of grace, then is it ſinne vnto vs.

Note.

Heb. 3. 12. 13.

Villa.

Chap. 25.

Of the exerciſes of religion, faſting, &c. and of the carefull vſe of the meanes at all times.

He meanes for religious faſts: and not gainſaying any thing the ciuill faſts commanded by law for nauigation ſake.

WE muſt not tarie to faſt vntill the trumpet be blowne, and the bell be rung: but we muſt fall downe at the trumpet of Gods word, and at the bell of our guiltie conſcience: for without this priuate exerciſe we are but hypocrites in publike faſts.

2 Our holy daies may be the fitteſt and moſt conuenient times for faſting daies: becauſe we may then beſt redeeme the time in reſting from our calling.

3 All our exerciſes in godlineſſe muſt principally reſpect two things: firſt, Gods glorie: ſecondly, our edification and increaſe of faith and repentance: otherwiſe to our ſelues they are vaine and fruitleſſe.

4 Albeit the Lord hath appoynted ordinarie cauſes, yet he hath reſerued in his owne ſoueraigntie and iuriſdiction, the ſtaffe of them, the vertue, infuſion, and working of them. For as the Phiſition preſcribing a medicine made with wine, it is not the bare wine which nouriſheth, though it be the inſtrument to conuey the more principall thing vnto vs; but it is the thing ſteeped in the wine that worketh: ſo although we haue things miniſtred vnto vs by the beſt meanes, vnleſſe the Lord put in his ſtaffe, all is in vaine. For as we may ſee ſome fed with cordiall and nutritiue meates, notwithſtanding labour of a conſumption: ſo wee ſhall ſee others fed with water-grewell, and yet to be very well nouriſhed. On this manner God worketh with the meanes, and thus hee can worke without the meanes:

Simile.
Meanes.

becauſe

becauſe the Lord would ſhew that he reſerueth a power beyond means. Although he eſtabliſhed all things in a mutuall courſe, yet he brought forth euery thing without meanes: ſo the light was created the firſt day, the Sunne the fourth day. Men ſeeing their corne not to grow, crie for raine, but hearbs and fruits grew before raine. True it is that we looke for things ordinarily now by meanes, but they began without meanes: as God making man at the firſt without ſeede, now will increaſe them by ſeede, his bleſſing being with his ordinance, and not elſe. But behold a further thing, God worketh not onely by meanes and without meanes, but alſo contrary to all meanes. Chriſt when hee would reſtore ſight to the blind man, doth it with that meanes which (we thinke) would put out a mans eyes, and blind the ſight of him that can ſee: whereby hee ſheweth that euen contrary things obey him. *Eliah* 1. King. 4. to make ſalt waters ſweete, putteth ſalt into them. Such is the power of our God, who bringeth light out of darknes, which is the deſtruction of the light.

The apiſh imitation of poperie in the coniuring of holy water with ſalt is ridiculous.

5 As naturall men vſe Gods creatures to ſtirre vp a naturall comfort: ſo ſpirituall men muſt vſe ſpirituall meanes for ſpirituall comfort. For all things which haue a ſingular good vſe, may haue a ſingular abuſe: wherefore wee muſt vſe ſanctified things with ſanctified hearts, leaſt abuſing holie things, we be giuen ouer to a vaine minde.

Vſe the exerciſes of religion for ſpirituall comfort, &c. not for oſtentation, &c.

6 When the Lord will haue a thing come to paſſe, hee will alſo graunt the meanes: ſo when the Lord will make his people gracious, hee will giue them good Miniſters and wiſe Magiſtrates, and ſo make them to be feared of their enemies. Againe, when the Lord will make a people odious, he will powre contempt vpon Princes, and take wiſedome away from the Miniſters. Where we ſee what neede wee haue to pray for our Miniſters and Magiſtrates. Againe, wee ſee that if wee would be gracious and in fauour with any, wee muſt looke that we haue ſuch things in vs as may procure their fauour: as when that *Timothie* was exhorted to be without blame, his vertues were rehearſed. For the graces of God muſt only make vs gracious: but if we haue not receiued them, no cauſe why we ſhould be gracious.

7 What promiſe ſoeuer we haue of God, we muſt wholy reſt on that without diſtruſt: and yet muſt we vſe the lawfull meanes which he hath appoynted, leaſt we tempt him.

To tempt God in neglecting the vſe of meanes.

8 We muſt learne not to tempt God, for it is not of faith to omit any meanes, that may helpe vs out of daunger, yet muſt wee applie our meanes to God, and not put our truſt in them, but in God: which wee may trie by this, if our hearts be as carefull, to feele the forgiuenes of ſinnes, to heare the word, to vſe prayer, Sacraments, and admonition, as wee be to be deliuered from our troubles, then haue we a teſtimonie of a ſound heart: but if we be careleſſe of theſe, and yet in trouble will leaue no meanes vnattempted, then wee may well iudge that our heart is more ſet on earthly than heauenly things, and wee be as yet more carnall than ſpirituall.

9 If wee haue lawfull meanes to get our liuing wee muſt vſe them; if wee doe, and yet want, we muſt ſtill depend on God. Likewiſe in ſickneſſe when we may vſe the Phiſition it is well: but if he cannot be had, or if wee cannot recouer health by his meanes, then muſt we not deſpayre, but depend vpon the Lord. So when the Lord giueth vs his word, we may not looke for reuelations, but vſe it while we haue it: but if the word be taken away, then may we be well aſſured, that he will vſe ſome means to inſtruct vs. So not deſpayring when we haue not the meanes, and aſcribing all honour to God when wee haue them (as *Moſes* taught the Iſraelites) wee ſhall be more readie to glorifie him in our ſuffering, being well aſſured that thus he deales with vs, that he may more ſpeedily and richly crowne our ſufferings. And thus doth our Sauiour Chriſt reaſon with *Peter*, when he drew his ſword to defend Chriſt being but a priuate man, ſaying, Cannot my father ſend legions of Angels for my defence? as if hee ſaid, vſe no vnlawfull meanes to defend me: for if my father would that I ſhould be deliuered from theſe, he would alſo ſend lawfull meanes to bring the ſame to paſſe: but ſeeing hee depriueth me of all meanes, and doth not worke extraordinarily for my defence, it is his pleaſure that I by ſuffering ſhould work your deliuerance: wherefore I am contented ſo to doe. In like manner did the three children anſwere the King: *The Lord can deliuer vs, yet if he will not, we will ſuffer according to his pleaſure.* If we could exerciſe our ſelues well in this and like good meditations, wee might be kept by Gods grace from

A good meditation againſt impatiencie.

from murmuring, and learne to reſt patientlie on the good will and pleaſure of the Lord.

10 This is the way wee muſt vſe in trouble: firſt to ſeeke counſell of God in his word, then to giue our ſelues to feruent prayer, and after to vſe the meanes which God hath appoynted, not truſting in them. This did *Iacob* when hee was to pacifie his brother *Eſau* at his returne, and thus did the Iſraelites at the red ſea, they prayed, and then they aſſayed to goe through the ſea, and preuailed to the confuſion of all their enemies.

11 We muſt vſe the meanes, yet ſuch as are moſt ſafe, and neereſt hand, which if they will not preuaile, then may we goe yet further: but when we vſe the meanes, then alſo wee goe to the Lord, otherwiſe the Lord will infatuate vs in the meanes, or make them vnprofitable; as in *Aſa*, becauſe he being ſick, ſought firſt to the Phiſitions, and not to the Lord, he dyed thereon. So we ſee in *Ioſiah*, who though he were a good man, yet becauſe hee went to warre without the counſell of the Lord, was ſlaine in the ſame battell. So is it Iudg. 20. they which had a good cauſe, were twice ouercome in warre, becauſe they ſought not to the Lord, but when they ſought to him by prayer,* then they ouercame. Contrarily wee ſee in *Ezekiah* and other Kings, that becauſe they prayed to the Lord, and then ſought other meanes, the Lord gaue them notable victories. Otherwiſe hee may depriue vs of the knowledge of the meanes, or if we haue them, yet hee will make them without fruit. Firſt then we muſt preuaile with God by faith and prayer, before that by meanes wee can well preuaile againſt our enemies. Many wanting this good courſe, and truſting to their owne wits and ſuch like, haue failed of all their purpoſes. Wherefore when wee haue vſed the meanes and be not helped, we muſt conſider, that we haue not vſed the right meanes; or if we had them, we haue vſed them amiſſe; or if we haue vſed them rightly, yet let vs conſider that our ſinnes haue deſerued that we ſhould not profit by them.

**Being truly humbled in a religious faſt.*

Chap. 26.

Of the gouernment of the Eyes.

GReat complaint is made of the wickedneſſe of theſe daies, and all the blame is laid vpon the heart. I thinke indeede it deſerueth a great part of it, but the ſight of the eye is not to be excuſed: for the hart is a ſpring, and hath ſpoutes to ſend out as a conduit, and pipes wherewithall it is fed, which may be gathered out of the nature of the holy tongue, where one word * ſignifieth both an eye and a ſpring, and it is as commonly taken for the one as for the other: and therefore *Hierome* calleth the eyes the ſtreames or ſprings of luſts. Though the heart had no pipes to conuey in, yet it would ouerflow, ſuch is the meaſure and abundance of corruption which lieth in it breaking forth continually. It is not only true that from the abundance of the hart the mouth ſpeaketh, the hand worketh, &c. but alſo from the abundance of the ſenſes, the heart thinketh. Therefore as the tongue muſt be blamed and that iuſtly, ſo the eyes ought to weepe, becauſe of the euill which they conuey vnto the heart; and ſo much the rather, for that the tongue doth diſcloſe what euill proceedeth into it, but the eye keepeth it cloſe, which is a thing more perilous. Againe, the ſight of the eye ſtirreth vp the thoughts of the heart, though they be aſleepe, when as good things rather ſhould be conueied by the eye into the heart, ſeeing no goodneſſe groweth there naturally.

**Oculum & fontem ſignificat.*

The eyes ſprings of luſt.

As of the abundance of the heart the mouth ſpeaketh, ſo of the abundance of the ſenſes the heart thinketh.

2 The eye is ſuch a thing, that the Scriptures ſpeaking of it, by a ſynecdoche (as we ſay) vnder this one ſenſe, it comprehendeth all other things of the ſame kinde: as vnder one principall thing bidden or forbidden in the Decalogue, many other inferiour things of the ſame kinde be either commanded or inhibited. I will neuer beleeue, when *Dauid* prayed that his eyes might be turned from beholding of vanitie, that hee was negligent as touching his eares, and regarded not that they ſhould be open to heare what they would. And there is no ſenſe to thinke, that when *Iob* made a couenant with his eyes, he had no care of

Note.

his

his eares. But both of theſe were holy men, & were acquainted with the dialect of the holy Ghoſt. It is a rule in policie: To watch on all ſides, where aſſault is made on all ſides. And for as much as we ſtand in the midſt to be aſſaulted with principalities, and not onely with ſpirituall wickedneſſes, but alſo with worldly wickedneſſe in euery ſenſe, and power of the minde, wee ought to defend all ports, and make all the commandements as * large as wee can. For wee know that in a citie if one gate be open, it is as good that all be open. For at one gate it may be taken. So that all the ſenſes ought to be kept, but eſpecially the eye, which order is in the commandements. For though in euery commandement God doth but name one ſinne, yet it is a captaine ſinne and a generall ſinne. And ſurely from the ſenſes corruptions are drawne indifferently, yet from the eye moſt of all. Take an example, let a man ſee a ſtrange puniſhment of God for any ſinne, and he is moued: but let relation of it be made vnto him, and halfe the efficacie thereof is loſt. But indeede the example of all examples to make ſhort is this: The ioyes of heauen, which are to be reuealed to the children of God, let them be tolde and preached, as they are preached and taught, it is a marueile to ſee how ſoone wee are aſleepe, yet the leaſt ſight of it ſeene of the Apoſtles did driue them into an extaſie. Beſides, this ſenſe moueth ſo much the more, in that it goeth to worke immediatly, but the eare goeth to worke by meanes, and ſtandeth vpon credit, or elſe it will not beleeue, and this credit ſtandeth to be examined, and it may light vpon ſuch an examiner as *Thomas* was. Secondly it is ſoone gone, though wee heare it neuer ſo well, yet we deſire to ſee it. The eye pierceth moſt of all, as we may ſee in *Iacob*, for although hee had heard of the eſtate of *Ioſeph*, yet his heart wauered: but when hee ſaw the chariots it wrought ſomething, and his concluſion was, I will goe downe and ſee *Ioſeph*. This is the end of all the ſenſes, to end in this ſenſe.

* Ampliare præcepta.

Simile.

Vna gutta, limbus tantum. Matth. 17.

3 This is generall that the eye is moſt forcible to ſinne, now let vs ſhew that it is moſt forcible to moue to ſinne. It is daungerous to heare, but tenne times more daungerous to ſee, for then the meanes be ſtrengthened: and though the meanes be but ſmall, yet there is ſuch a tinder in our nature that it will ſoone take fire, and if the eye be darke, a generall darkneſſe commeth ouer the whole bodie. The beginning of this is to be ſeene, Geneſ. 3. in the talke betweene the Serpent and the woman. She ſeeth the tree to be faire and beautifull, the eye had offended, before the apple went downe her throate. Therefore one of the Fathers ſaith, Plucke out that eye: and they note further, that becauſe by the eye came the greateſt hurt, therefore God hath placed in the eye the greateſt token of ſorrow, for from them come teares. This may be ſeene in couetouſneſſe, as in *Achab*, who looking through the window ſaw the vineyard of *Naboth*, and ſtraight he would haue had it, and if he could haue had it by law, hee would haue bought it. But, becauſe *Naboth* would not ſell it him, *Iezabell* would giue it him. For adulterie it is too plaine: for the eye is alwaies the broker, as wee ſee both in *Sichem* and *Dauid*. This worde, *they ſaw*, came alwaies betweene this ſinne and the heart. For idlenes and negligence, Eccleſ. 11. it is ſaid, he that obſerueth the winde, he ſhall neuer be good ſower, nor good harueſt man. For apparell, Ezech. 23. 16. the Iſraelites ſaw an Aſſyrian in his painted apparell, and would needes haue the like: ſo that the eye is that which maketh the bargaine. Wee ſay commonly, let vs goe ſee it, the ſight of it will doe vs no harme. This is the diuels policie to perſwade vs, that there is no danger in that which may moſt intangle vs: wee ſee how it preuailed in *Adam*, when he was content to ſee, and that was Sathans meanes, when he tempted Chriſt to ſhew him all the kingdomes of the world. Well, we ſee what daunger there is in the ſenſes, and ſpecially in the eye.

More daungerous to ſee than to heare euill.

Simile.

Tinder.

The couetous eye.

The adulterous eye.

The eye of idlenes.

The eye of pride.

4 There is in euery man ſince *Adams* fall the diuels promiſe fulfilled, that their eyes ſhould be opened: and this as it was the firſt puniſhment, ſo it was not the leaſt: and beſides this, it is an argument of follie: for *Salomon* ſaith, *A fooles eyes are in all the corners of the world, and a wiſe mans eyes are in his head. I looked into the ſtreetes,* Prouerb. 7. *and ſaw a young man, &c.* Looke what obiects our eyes doe ſee, ſuch are our actions, as it is ſaid of *Iacobs* ſheep looking on the rods, they brought forth yong coloured like the rods, not like themſelues: ſo our actions are like the obiects of our eyes. The eye goeth before, and bringeth the hart after: and as *Salomon* ſaith, he knoweth not that there is a ſnare. And

Simile.

Innocens intuitus, aſpectu fit nocens. Quicquid placet ſenſui non poteſt non placere. Vbi dolor ibi manus. Vbi amor ibi oculus. *or ſound.

what followeth? euen that which *Gregorie* ſaith, that the innocent beholding, becomes nocent or hurtfull by ſight: and his reaſon is, for what he beheld vnaduiſedly, he cannot forſake willingly: and hee addeth yet another reaſon of this, for that which pleaſeth the ſenſe, beſt liketh vs. Here is a ſenſuall appetite: for as where the paine is, there is the hand: ſo where our loue is faſtened, there our eye is fixed. The eye is not ſatisfied with ſeeing, what then? Surely as this was the firſt degree of walking, the heart followed the eye: ſo is it the ſecond degree, as ſaith *Gregorie*. He that vſeth the outward eye negligently, hath a blind eye within: and it is a * ſecond conſequent, the heart being corrupted, it doth corrupt the eye: for the heart will leade the eye to ſeeke all manner of euill ſights for it. So we become ſuch as are mentioned, Numb. 7. *As goe after their owne eyes.*

Of apparell. Bernard, omnia pulcherima ipſi cum ſint turpiſſimi. ἱμαντιμάς.

5 Againe *Gregorie* here ſaith: Conſider what a ſhame it is for men to ſinne in that from which women are commaunded to abſtaine. The Apoſtle vſeth a word, ſtrange and ſeldome vſed in thoſe that writ ſince the Apoſtles time, it is to note the ſtrangenes of apparell. The law of nature condemneth it. *Auguſtine* ſaith, He that exceedeth the bounds of cuſtome in outward things, is a very wicked man. Ezech. 23. we ſee the iudgement of God vpon them, for looking on ſtrange apparell. Zephan. 2. 1. God, ſaith he, will ſit in *iudgement vpon the Kings ſonnes*, and then what ſhall become of the baſe people? And thus much for the faſhion, now for the coſt: for the Apoſtle forbiddeth alſo coſtly or precious apparell. He that breaketh into theſe expences of apparell, more than is beſeeming * his ſtate, he is a theefe. There is yet a third thing ἐνδυσις, wee muſt thinke that he meant by this * the putting on of apparell. It is that whereof a Father ſpeaketh, *They pray for one minute, and be an whole houre in attyring themſelues.* And yet wee haue renounced this in our Baptiſme with *all the vanities of the world*, which the ſonnes of *Beliall* muſt inuent, and we muſt practiſe. To conclude, note one thing in Saint *Bernards* ſermon which he made vpon the celebration of S. *Iohn* Baptiſts day, where he ſpeaketh to his auditorie on this wiſe: *Whoſe memorie doe ye celebrate this day? Is this done in vaine delight, or ſhew of gay attyre? what is this to Iohn? what, you would haue vs goe in Iohn Baptiſts coate? I wiſh not that thou beeſt like him in attyre, but yet I would not ye ſhould be flat contrarie.* Finally, this is the accuſation of *Corah* and his companie, Numb. 16. *What will ye pull Gods Prophets eyes out of their heads? no, but wee would haue them vſed to the glorie of God, as all the members ought to be.*

Coſtly apparell. * πολυτελὲς. * ἐπενδύσις. *Prayer.*

Imo non cupio eſſe idem, cupio ne ſis contrarius.

6 The Seraphins were full of eyes, betokening they ſee euery way ſomething to glorifie God. Though other men haue indulgencie for their ſight, yet the ſonnes of the Prophets are called ſeers for the vſe of their eyes, they muſt needes vſe them. The high places were frequented of the Prophets and Patriarches, that from them they might ſee medowes full of graſſe, fields full of corne, riuers, townes, and many things, to conſider the greatnes and goodnes of God, that beholding theſe they might be drawne as *Dauid* was, into that meditation, *What is man?* and as Chriſt in beholding the lillies, *are ye not much better than they?* Theſe hils had this good vſe at the firſt, but afterwards they were vſed to ill practiſes. There was not one of the Prophets that vſed not this helpe. Things paſt and preſent (ſaith one) are ſhadowes of things to come. And no doubt though they had ſpeciall reuelation, yet they vſed the view of their preſent eſtates, and did in wiſedome foreſee many things, and we, if we laid well our eſtates with them, might be more wiſe to foreſee things to come. The Prophets had their notes wherein they did inſert thoſe actions which they ſawe in their times, and ſo they made vſe of that they ſaw, beſides the reading of hiſtories, which is alſo lawfull and commended in *Aſſuerus*, and *Daniel* 11. *Auguſtine* maketh two queſtions: *What went ye out into the wilderneſſe to ſee? water changed into wine?* this ye may ſee and not goe thither. Or went ye not to ſee the buſh burne and not conſume? As you may ſee the water turned into wine without the deſert, in that the Lord bringeth it through the vine tree: ſo this alſo ye may ſee daily great fires made to conſume the Church, and it periſheth not. What went ye into the hiſtories to ſee? There are as great things (ſaith he) in our daies done for the Church by *Conſtantine*, as hath been before time; there are now as great abominations, as ſtrange iudgements, and ſo ſufficient in euery age to proue the Lords arme is not ſhortened, and to confirme vs in Gods promiſes, if all the hiſtories in the world were burnt. If wee did (as God keepes a bottell for our teares, and a booke of remembrance

Prophets.

Matth. 6. 26.

Præterita & præſentia ſunt vmbræ futurorum. *Prophets.*

The ordinarie works of Gods prouidence moſt admirable, if wee would conſider them daily.

Pſalm. Malach 3. 16.

brance for our good workes) keepe an Ephemerides of the actions of our time: we might say with *Dauid, I neuer saw the godly begging their bread: I haue seene the wicked flouriſh, and I beheld againe, &c.* Thus we might come by good experience. It is said for her commendation that she is the mistres of fooles, for that she teacheth very plainly. Againe, howsoeuer *Aristotle* saith, *Hearing is the sense of learning, and of wisedome*; yet the eye is the sense of certaintie: God said therefore, *I will goe downe and see. God saw*, saith the Scripture. The wise men say in the Gospell, *Let vs goe to Bethlehem to see.* The Apostle *Thomas* is discommended for not beleeuing, till he saw and felt; and *Mary* is commended for her quicke beleeuing: But a man compassed with infirmitie, may say with *Gregorius Magnus. Thomas* doubting hath more profited me, than *Maries* beleeuing. If we could well see we should eschue that foolish question, How commeth it to passe that these daies are worse than the former times? which *Salomon* saith is follie to aske. The sight of some present iudgements are an amazing without knowledge of some of the former times, and they of the former times doubtfull without these. So there are two vses of this, prudence, and certaintie: The third vse is, that the workers of vanitie may know that they are seene, which thinking they are not, say in their secret hearts, who seeth? They thinke they walke in a clowde, but this would restraine them from much wickednesse. But there are two sorts of the contrarie, the one of them that will not set themselues to inquire, what is amisse, as those that follow *Absalom* and *Ishmael*. There bee others that see and will not, as the souldiers: the other are blinde, these blinde themselues and the people. There must be one *Elias* to see, and that to keepe the wicked in awe. To conclude this with *Augustine*, graunt me this one simple request, which is that you would come and see, and yet after ye shall examine it, ye shal finde that there is not any one greater thing to be respected.

The eye the sense of certaintie.

Plus mihi profuit dubitatio Thomæ, quàm credulitas Mariæ.

Prudentia & certitudo.

Chap. 27.

Of faith, iustification by faith, of iustice, and iust men, and of feeling.

THere is a generall faith, that is common to the godly with the wicked, and a particular faith: the generall faith beleeuing that God is, and that he is such a God as hee is manifested to be in his word: the particular faith more neerely applieth the things spoken of God to our selues. This particular, is either of the Law or of the Gospell: of the Law as an actiue faith, of the Gospell as a passiue faith. That I call actiue, which apprehendeth that, which the Law promiseth, that is, if we keepe euery iot of the Law, and continue in it, wee shall liue by it. That I call a passiue faith which apprehendeth that, which the Gospell offereth, that is righteousnesse done by another, and imputatiue, not done by vs as inherent, as when wee seeke the doing of the Law not within our selues, but without our selues, beleeuing it to be done by another, which we so through faith doe attaine as if we should fulfill the Law in our owne persons. The actiue faith was in *Adam*, and it may be in the diuell and most wicked; and yet none of them hauing the iustifying faith: for *Adam* knew that so long as hee kept the will of God, he should liue, who at that time had not passiue nor iustifying faith, because as it was needlesse, so it was vnknowne to him, no sinne as yet being committed: and therefore no obedience of any other Mediatour for the forgiuenes of sinne required. The diuels may haue this, to beleeue that had they not broken the law of God, they should haue liued and not haue seene damnation: so may also the wicked beleeue; and yet because neither of these doe beleeue, that they shall be iustified before God by the righteousnesse of another, couering their vnrighteousnesse, they haue not the true iustifying faith. The actiue faith is either of the iustice of God, or of his iudgements: of his iustice either in bidding good thinges, or in forbidding euill thinges: of his iudgements either in promising life to the obedient, or in threatning death to the disobedient.

Faith actiue and passiue.

The passiue faith respecteth both the end, which is saluation it selfe, and the meanes which bring vnto the end: the end as to beleeue, that Christ Iesus is made of God to vs wisdome, righteousnes, sanctification and redemption: the meanes, as the right vse of the word, prayer, and Sacraments, &c.

2 They which beleeue not Gods word and holy promises, cannot perceiue when hee fulfilleth them: *Moses* beleeuing the promises of the Manna before, did behold and consider of the trueth of all Gods promises when hee saw them performed: but the Israelites not beholding it before, now when God performed it, they knew not what it meant. This wee see in the threatnings of God, which when they are not beleeued, then if the Lorde strike such with sicknes, &c. they thinke it is fortune, or some other chance, and so profit nothing by it. And so when the Lord helpeth out of any danger, and wee beleeue not his promise, made to vs before; then we attribute it to phisicke, or some other meanes, and so are neuer thankfull.

Cause of vnthankefulnes.

Contentation.

3 If we cannot rest by faith in the fauour of God, though wee want outward things, it is certaine that we neuer truly esteemed the fauour of God: and those neuer felt truly the forgiuenes of their sinnes, which hauing it, cannot be content to forgoe other things: wee must then learne to rest in the fauour of God whatsoeuer it bringeth with it.

Experimentall faith.

4 This is true faith when we yeeld to the word and beleeue it, though wee feele not the effect: for when wee beleeue after experience, this is experimentall and hath not such commendations. And this is so also in the threatnings, when we measure them not by our senses: but when we heare him threaten vs for some sinne which is in vs, then we certainly beleeue that he will punish, and therefore wee tremble and studie to preuent that wrath. And as we preuent the threatnings, by giuing credit to the bare word: so that is true faith in the promises when wee beleeue them, though wee feele not the effect: for feeling is the effect of faith. Therefore when we are in miserie, euen then hearing and recording Gods promises, wee must beleeue them and rest in them, though wee feele not present comfort. And this is the cause why we cannot see God when he accomplisheth his promise, because at the first wee did not beleeue his word when we heard it. And this is the cause that sinners cannot yeeld when they are punished, but doe make a stumbling blocke of that which should leade them to repentance. And this is the cause that any of Gods children doe profit in humilitie before God by afflictions, because they first gaue some credit to the word, though in much weaknes and dulnes. But the wicked are so by the diuell bewitched, that they can profit nothing by their afflictions, because they first hardened their hearts against the word.

Faith and feeling.

Ius cẽsorium.
Ius prætorium.
Two courts of iustice.

5 *Noah, Iob, Zacharie, Cornelius* were iust men, but wee must know the two Courts of Iustice: The first is the Kings Bench, where ye haue strict iustice, the other is the Chancerie, where there is a mitigation of that strict course of iustice. In the first court there is none found iust; in the second court of acceptation, some are accepted for iust men. By his strict iustice God requireth that wee keepe all the commandements, that we haue but one end, that we neuer swerue from God. In his court of acceptation hee requireth first, that wee haue an endeuour to keepe all, a full purpose to haue respect to all; to flatter our selues in no sinne, but being tolde of it, to be readie to lament: this God for his Christ accepteth for obedience to all his commandements. Secondly, for our end if wee haue a generall intent, though wee faile in some, God iudgeth the lesse by the greater. Thirdly, if wee be willing to lose in sundrie cases our goods, and all wee haue, rather than displease God. Fourthly, God accepteth for continuance, if we striue to continue, if we fall yet seldome, and rise quickly, and runne more swiftly. In respect of our neighbour, God accepteth vs, if we keepe our vocation, till for the further benefit of the Church we be called for. Secondly, if wee be readie to commend good things in others as well as in our selues: and for that no man can be wholy loued, euery one hauing many euill things in himselfe, if when and where sinne ceaseth, our hatred also cease, and that we be readie also to giue him our helping hand to pull him out. In the courts of men wee may say boldly some men are iust, of whom the Scripture saith, they were iust in their generation, when they with whom they liued had nothing to lay to their charge, and if they write a booke against them, they might

might (as *Iob* saith) carie it on their foreheads. And God iudgeth now by Christ, and hee is the Mediatour.

6 Faith teacheth vs to iudge of things not according to the shew, but according to the end: for it seeth what kinde of pleasure bringeth sorrow, and what kinde of sorrow bringeth ioy in the end. If *Moses* hauing the word in Ægypt but by traditions, yet had a cleere iudgement of things by faith, how much more ought we to striue to this end, which haue the word cleerely reuealed vnto vs.

7 In persecution it is the chiefest grace of faith, to suffer death for the truth, if neede require: but if we cannot attaine to this, yet to forsake all that wee haue, and to flie rather than to communicate with the wicked Idolaters, and to dwell with false worshippers, yeelds a good testimonie of a true faith. For so Christ and his Apostles did, yet some may better flie than other.

8 Euery faith is not a iustifying faith, but that which continueth in temptation, and bringeth fruite in patience. Wherefore let none presume on his faith till hee see it tried by temptation. *Persecution.*

9 *Moses* had a weake faith, yet was he carefull to be strengthened, and therefore fled to the Lord for succour: So must we in all our doings and troubles repayre vnto the Lord by prayers, so that we come in reuerence, keeping measure, willing to be satisfied, and trusting in the grace which the Lord giueth vs.

10 By faith we haue the right vse of Gods blessings, and by vnbeleefe we are depriued of the benefit of them, yea they are often turned to our hurt, if wee obserue not the rules that God hath giuen. Desire we then to haue the pure vse of Gods blessings? let vs by faith receiue them, set our hearts vpon God that gaue them, not seeking our owne praise, applying them to the benefit of our brethren. If wee haue this testimonie when wee want them, we shall haue ioy because wee vsed them well whiles wee had them. But if wee be in want, and then remember we had them before, and our consciences tell vs that wee haue abused them, this will depriue vs of all comfort, and increase our sorrow.

11 The more familiarly God commeth neere vs, the more wee goe from him. It is the great mercie of God to see by faith the inward and spirituall blessings of Gods elect, and by faith to see the secret curse of God in the wicked. *To see by faith the secret blessings, and curses of God on mã in this life.*

12 The forgetting of the worke of God, either in our selues or in others, is the decay of faith. *Decay of faith.*

13 If God watch ouer vs when we sleepe in vnbeleefe, much more will he doe it when we wake in faith.

14 Hee that beleeueth in many meanes, will also beleeue without * meanes: Gods benefits are as vailes betweene him and vs. *Note.* *In aduersitie.

15 The children of God may aske of the Lord their doubts, so that they obserue: first, that we hold our selues within the compasse of Gods truth, which wee must doe generally, though wee cannot see a particular thing by reason. Secondly, that wee come to aske with reuerence and feare. Thirdly, that we doe not so much dispute with God, as powre out our supplications before him. Fourthly, that wee bee willing to bee resolued, and not willing to continue in, nor nourish a doubt in vs. Fiftly, neither must we looke for miracles, but be content that the Lord will giue vs by his word the certaintie of his most holy will. *Doubts.*

16 There are three things whereby wee may know whether wee be in the right way or no, and they be precious and deere in the sight of them that haue a care to please God. The first is their grosse temptations: for many trusting to good talke, good education, good companie, and thinking themselues well setled, are content to rest in these meanes, and trauaile not to see their inward corruptions, and priuie temptations, which if they be burthensome vnto vs, and make vs (as it were) sicke to carrie them, it is a good token. The second thing is by marking our affections, if wee loue nothing so much as the fauour of God, feare nothing so much as the losse of it, hauing found it, if wee carefully keepe it; and hauing lost it, if wee be neuer quiet till wee recouer it, being content to want all things to haue it, not staying in the possession of all things if we want it, this is a good signe: for it is good to know the state of our affections, because, looke where willingly *Affection.* 1 *Three notes of Gods fauour.* 2 *Note.*

3 they riſe and reſt, there is our ſtate to be ſeene. Thirdly, we may comfort our ſelues (if we feare God) in proſperitie, as well as in aduerſitie, and loue God in aduerſitie as well as in proſperitie. For euery man can feare him vnder the croſſe, as *Pharaoh*, *Saul*, and *Balaam*, and euery man can praiſe God in abundance, as who praiſed him more than *Jobs* wife in proſperitie?

Deſire. 17 As a mans deſire to any thing groweth or decreaſeth; ſo doth his endeuour and labour for the meanes. If thy deſire be ſtrong, then ſhall not light occaſions withdraw thee from the meanes, but it muſt be a violent occaſion and let, that ſhall ſtop the paſſage of thine endeuour and ſeeking after the meanes. This may be a rule to meaſure thy ſelfe by, and to examine thy proceeding in Chriſtianitie. If thy deſire to the word of God bee but weake, then is thy care and trauaile but ſmall: but if thy deſire be doubled, then it becomes loue, which putteth out of vs a vehement and carefull trauaile, and ſeeking after it, and of auoyding the contrarie meanes that may withdraw thee from it, or quench thy deſire. None can hunger but he that feeleth himſelfe emptie: no maruaile then if he haue no hunger, which feeleth not his owne wants, ſeeing that feeling is the fountaine of hunger, as if our feeling be of ſinne, then our hunger is after righteouſneſſe and holineſſe. For the feeling of ſinne is the mother of hunger after righteouſneſſe. So that where hunger after righteouſneſſe is, there muſt be alſo feeling of ſinne, and where there is exceeding hunger, there muſt be needes an exceeding feeling: and on the other ſide, where there is a ſmall and feeble hunger, there is a ſmall and feeble feeling, and it is vnpoſſible to be otherwiſe. For he that feeleth his owne deadnes, wants, and impuritie in euery commandement, it is vnpoſſible, but this touch of glorie and dread of the bondage of ſinne, ſhould breede and as it were ingender in his minde an extreame hunger and deſire of vprightnes, and obedience in euery commaundement. The children of God haue then to comfort themſelues, in that they feele their impurenes of heart, and want of vprightnes in euery commandement, and deadnes to goodnes. For this feare of bondage to ſinne and Sathan, and this feeling of our owne wants and impuritie is quicknes, and liuing; and this quicknes and life is by the ſpirit of Chriſt, and where the ſpirit of Chriſt is, there is life or liuing, and this is called regeneration and life euerlaſting. So that if wee weigh the difference of the quickning that is proper to the elect, that is to ſay, to hunger after righteouſnes, and doe examine deeply and weigh that more than wee doe the feeling of our confuſed eſtate, it is impoſſible but that we ſhould find great comfort in ſorrow, great light in darknes. I know indeede the reprobate or wicked are quickned in ſome ſort by the ſpirit of Chriſt, *But yet they taſte not of this worke of his ſpirit, to wit, of mercie by loue of righteouſnes:* but by the power of it doe liue ſo, euen in feeling of Gods eternall iudgement without mercie, liuing continually in hatred of righteouſnes, and in bondage of ſinne and Sathan.

To hunger after righteouſnes. Matth. 5.

Comfort to Gods children in feeling their ſecret corruptions.

Note.

18 He that feareth hardnes of heart if he can but ſigh and groane, becauſe he feeleth his hardnes of heart, it is ſo much comfort vnto him, as it is a teſtimonie that his heart is not altogether hardened: ſo that if thou feeleſt ſorrow indeede, although thou weepeſt not, yet thou maiſt gather comfort, conſidering that that ſorrow is for ſin, with a loue and hunger after God: if thy aſſaults be diſtruſt, pride, arrogancie, ambition, enuie, concupiſcence as hot as the fire of the fornace all the day long: and though Sathan layeth on oyle in great meaſure, and out of all meaſure, that it is of the wonderful ſtrength and goodnes of the Lord that thou ſtandeſt; and though thy prayers be dull and full of wearieſomnes, ſo that ſtrife and waies alſo to all goodnes be ſo hard to thee, that thou canſt not tell whether thou ſtriueſt for feare of puniſhment or loue of ſo good a father: yet if thou feeleſt this in thy ſelfe, that thou wanteſt feare, and yet deſireſt to loue the Lord and to be better, being wearied and tired with ſinne, and deſireſt to pleaſe God in a ſimple obedience of faith, then comfort thy ſelfe.

Hardnes of heart.

A ſweete conſolation for a troubled ſpirit.

19 The feeling of ſinne with wearieſomenes, as it were a ſicknes in the bodie, is an earneſt of our regeneration. Gods children are often diſeaſed, and ſore troubled, *In that they cannot make a difference when they are in the skirmiſh and agony betweene the motion to any euill, and the conſent to the ſame:* For oftentimes euill motions doe ſo poſſeſſe the mind of Gods children, and doe as it were ſet downe ſo ſtrongly in them, that, though they weepe, pray,

pray, meditate (which be the best remedies to cure them) yea though they feele them with irkesomenes and wearisomnes as we feele sickenes in our bodies: yet they lie there continually without diminishing, excepting delight, &c. let vs not therefore so vex and martyr our selues with disquietnes of minde, because we are so pestered and stinged with wicked motions and assaults, but let vs quiet our selues, & not suffer our selues to be hindred with sicknes of body and minde, by meanes whereof we are made so much the more vnprofitable to our selues and others, and to Gods Church. For the godly shall not be freed from sin so, but that they shall be snared with euill motions, delusions, vaine fantasies and imaginations. The body of sinne and wicked motions and affections shall neuer be out of vs as long as we liue, for they are almost continually boyling and walloping in vs, foming out such filthie froth and stinking sauour into our mindes, and so full of poison, it is not onelie most detestable to the minde regenerate, and that part of the minde which is renewed by the spirit of Christ, but also so loathsome that it maketh it as it were ashamed and abashed to see into so filthie a stie and sinke, and so greatly discourageth and astonisheth vs, as it makes vs oftentimes to quaile, and if it were possible would corrupt and defile the part regenorate: for mightie is the power, and raging is the strength of sinne. *The godlie are not free from euill motions.*

20 *Martin Luther* saith, that as a man may trie and know, whether hee be effectuallie called and grafted into Christs body or not by this, that hee feeleth his heart cheared and sweetned by the feeling of Gods promises and sauour written in his heart, so such a man hath forthwith regard of his neighbour, and helpeth him as his brother, careth for him, lendeth him, giueth him, comforteth and counselleth him, yea and brieflie hee is grieued if there be none, towards whom he may be seruiceable, he is patient, tractable, and truelie friends to all men, he doth not esteeme the temporal pleasure and pride of this life, he iudgeth no man, he defameth no man, he interpreteth all thinges to the best part. Finally, when as he seeth not the matter goe well with his neighbour, as that he fainteth in faith, waxeth cold in loue, he prayeth for him, he reproueth him according to his calling, hee is sore grieued if any commit any thing against God or his neighbour, and all this proceedeth from the roote and sap of Gods grace, for that the bountifulnes, loue and goodnes of Christ hath sprinckled and replenished his heart with sweetnes and loue, that it is pleasure and ioy for him to doe good to his neighbour, and is grieued for his sinnes as *Samuel* for *Saul*. *The feeling of Gods promises and sauour written in ONR heart.*

21 Whosoeuer is ioyned to Christ for his iustification, must also be ioyned to him for his sanctification. For if we be redeemed vnto holines, and not to vncleannes, why should we take the members of Christ and make them the members of an harlot, or why should wee make the temple of the spirit a stie for Sathan? shall we doe such iniurie to the members of Christ? shall we doe such violence to the temple of God his spirit? shall we rather be rotten impes, and grow in our sinnes, then remaine in the roote, and spring in Christ? If Christ his Crosse be as a Chariot of triumph, if Christ his Passion to free vs from condemnation, was in the entrance so grieuous, in the end so lamentable, what is our vnthanefulnes by remayning still in our corruption, to let him loose his labour in all his sufferings, wherein as wee haue no care of our saluation; so we manifest an open contempt of his most precious Passion, well worthie are we to die, and vnworthie are wee to liue, in that the choise being set before vs, wee chuse rather to be murdered with our sinnes, then to be rescued to life by Iesus Christ. For iustlie is the reward promised to such as ouercome, Reuel. 3. 15. 12. 22. that is, to such as will not only strangle and presse out the breath of sin, and close vp the eyes of it at the fall and death of it, but also follow it to the graue, and couer it with moules, so as it neuer rise againe. Not that we thinke that sinne in this life is so wholy martyred, but that the life of sin may well be weakened, counting it a rebell to regeneration, not a Prince ouer the spirit of sanctification. And as a serpent cut in diuers peeces hath but certaine relicks of poyson and remnants of fiercenes in the maimed members, and mangled partes thereof, and is not able to exercise the like violence to a man, as when it was whole & perfectly membred: so howsoeuer some relicks of sins remaine in our old, but in our martyred *Adam*, yet it hath no such force or fiercenes to preuaile against vs, as when it was in it perfect age, like rather to a mightie monarch then to a poore prisoner. *Christ freeing vs from the condemnation of sinne, will also free vs from the corruption and power of sin.* *The death of sinne in vs.* *Simile.*

Chap. 28.

Of Feare.

1 *Three kinds or causes of feare.* 2. 3. MAny causes wee haue to feare, first for want of perseuerance wee should leaue our estate in so great a daunger, that being swept and garnished, yet the diuell at his comming, should be accepted and make his reenter into vs againe. There is another feare, the feare of offence, least by our halting we should draw others after vs, and so weaken their hands and their knees. The third feare is of comforting our enemies and of grieuing others, that haue bin our defence: I meane the angels, who as they are comforted in the perseuerance of the iust, so they mourne at the falles of the righteous.

2 True feare hath many properties, as first it breedes in vs a merueilous humilitie, as we see in *Iacob* who was much afraid of his brother *Esau*, and therefore comming towards him, he falles downe seauen times. There is a feare humbling, and it is the worke of God to bring vs to himselfe. And surely the Lord takes great delight in it, and what is the reason of it? because the Sonne of God in his humilitie hath done greater things for vs, then euer he did in his glory: for being God and vouchsafing to be humbled euen vnto a worme, hee hath done vs more good, and more glorious thinges, then euer hee did whiles hee was among the Angels. *Now the world is full of such proude spirites that nothing can quaile them.* A second qualitie of feare is, that it is verie credulous. This againe wee see in *Iacob*, for when one told him, his brother came against him so well furnished, hee feared greatlie, yet disputed not long in the matter. It is the glorie of our age to dispute and gaine-say a man, and to say surely though you be of such an opinion, I am not, thinke as you will, I thinke thus. So that our dealinges are so full of doubts and so ambiguous, as though there neuer had bin world before vs, or as though now it were high midnight in Poperie. The 3. qualitie in feare is diligence: This also we see in *Iacobs* example, who was marueilously studious to salute his brother, disposing wisely of his children and cattell in the best order he could, to preuent his brothers furie.

Properties of feare. Esay. 53.

3 It is a kindlie thing to feare at Gods threatnings, and therefore when the iudgements of God were denounced, it was noted as a signe of great deadnesse of heart, if the most wretched sinner were not smitten with terrour, and he ẏ was in the highest degree of reprobation, as *Pharaoh* feared, for it is the nature of an yron rod easily to breake an earthen pot: But for promises to bring vs to feare, it is as straunge a thing as it is in nature that thin water should breake a body, and yet some bodies there be of so weake substance, that anie thing will dissolue them. Such is the nature of them, who seeing and finding in themselues a great vnworthines, to inherite such gracious promises of God, are euer readie to melt away, and to breake in sunder, as beaten with an yron rod. Wherefore if wee can thus feare in loue, and loue in feare, we may haue a good testimonie to our owne consciences, that we haue a good feare, because tasting how gracious & marueilous the Lord is in all his Saints, we feare least we should loose so good and so gracious a Lord.

Feare Gods threatnings. *Note.* 1. Pet. 1. 23. *Feare Gods promises.*

4 It is good to be striken with feare, so that we lie not in it willingly, but being humbled therewith, search our owne corruption, & so to be moued to inquire further after God and his word.

5 The wicked feare not, before affliction cōmeth: & then they feare too much the godly feare, before it come, & then their feare ceaseth. For impietie triumpheth in prosperitie, and trembleth in aduersitie; but pietie trembleth in prosperitie, and triumpheth in aduersitie.

Pietie in aduersitie.

6 If *Moyses* & the deare seruants of God were afraid when hee did appeare in mercie to them, what shall the confusion of the wicked be, when hee commeth to iudgement. Wee cannot be prepared to receiue God in mercie, vnlesse we be striken with a reuerent feare, both because we be his creatures, and also sinfull; God is alwaies God, and is to be feared.

Note.

7 Many

7 Many men maruell how men be ſo ſmitten with ſuch feares, and ſo deſpaire that they cannot beleeue: But theſe neuer conſider the iudgment of God in hardning them; and thus by a carnall admiration are depriued of all profiting by ſuch examples. In all things we ſhould turne our eyes from man and only behold God, and know that it is he which maketh our enemies to loue vs, our inferiors to obey vs, our friendes to hate vs, our ſuperiors to loth vs. If we had this in our harts we would ſurely caſt off the feare of man and flatterie, and ſtriue to feare God in all ſinceritie, and to knowe that if the feare of God preuaile with vs we ſhall preuaile with men, and haue ſucceſſe in our affaires, or ſee his loue in our correction, and in exerciſing our faith.

8 The people of Iſrael are ſayd to feare God, when he deſtroyed their enemies, and ſpared them: This fruite we muſt haue in vs of al Gods works, as wel as they. They did not only feare but alſo beleeue, which ſheweth their feare to bee godly, for that feare onely is godly which is mingled with faith. Then whatſoeuer feare we haue, it is nothing, except it either confirme vs in the loue of the word, or elſe do turne vs thereunto that ſo we may beleeue. *Feare mixt with faith.*

9 It is the Lord that ſmiteth the hearts of his enemies and giueth courage to his children as pleaſeth him, Ioſhua, 2.9. Deut. 2.25. 28.18. And if of this we were throughly perſwaded, then would wee neuer feare in any good cauſe, then could not the pollicie nor power of men diſmay vs. Againe we would be warie to deale againſt any of Gods children leaſt while we ſtriue againſt them, we reſiſt the hand of the Lord.

10 *Ioſeph* might haue had many excuſes when he layde vp the mony in *Pharaohs* houſe, as that he had Gods people to prouide for, he could not be eſpyed, yet did the feare of God truly grafted in him, ſtaie him from vnfaithfull dealings. It may be noted then, that the feare of God cauſeth obedience, and though we might ſeem to haue excuſe, and though we could eſcape the iudgment of men, the law is not giuen to the iuſt but to the vniuſt. If then the commandement only doe keepe vs in obedience, we haue not receiued the ſpirit of God; if then we will eyther truſt others or be truſted our ſelues, let vs teach and learne this feare of God. In that *Ioſeph* would not deale vnfaithfully with a tyrant, we learne to vſe iuſtice toward the wicked contrarie to the [illegible] of loue, who becauſe they thinke all thinges are theirs, therefore it is lawfull to come by them as they can. In that *Ioſeph* would doe nothing without *Pharaohs* conſent, we learne to doe nothing without thoſe ordinarie meanes that God hath appointed.

Chap. 29.

Of Friendſhip, familiaritie, familie and Fathers.

THe friendſhip with the wicked is ſuch, that to ſaue themſelues they will endanger their friends: as we ſee in the king of Iſrael with *Iehoſaphat*, 2. Chron. 18.19.

2 We muſt beware that we neuer further ſinne, but if we loue God, we muſt loue them whom God loueth, and hate them whome God hateth, Pſalm. 15.4. 139.21.22. how dare many then, hand-ouer head, and without choyſe, be friends and ioyne in league with Gods enemies? Prouerbs 29.27. *Friendſhip.*

3 We may haue familiaritie with ſome, in whom, though there bee no great loue of religion, yet there is no miſliking of religion, nor loue of hereſies: But our acquaintance muſt be in outward thinges, we muſt beware our league proceede neither to the worſhip of God, nor matter of mariage. *Note.*

4 The ſinne of the maiſter of the familie, indangereth the ſtate of the whole familie, as we ſee in *Abimelech*. *Familie.*

5 It is the duetie of ſeruants to couenant with their maiſters, that they may ſo ſerue them, as that they may ſerue God. *Seruants.*

6 When

6 When we haue met our friends and haue done our ciuill dutie of ſalutation, we muſt not there reſt, but proceed to talke of ſpirituall matters that we may edifie one another.

7 He is a diuell that is euill among good; but he is good, that is good among euill.

Note. Preſumption. 8 We become often hardned in our harts in the company of the godly, becauſe we preſume too much one of the goodnes of another.

9 It is a good thing to haue the acquaintance of a good man for a good cauſe.

10 *Moſes* taketh *Aaron* and *Hur* with him, knowing his owne infirmities, though otherwiſe we ſee he was a man of rare graces and great ſtrength. So it is often ſayde of the prophets, that they had euer ſome with them, and the Apoſtles are ſent by two and two to preach, that one might help another. Chriſt alſo ſometimes takes *Peter* and *John*, not that he had need ſo to do, but becaule he would leaue vs an example, which wee muſt followe, being ready to vſe all helps for our infirmities which the Lord ſhall offer vnto vs. We muſt not ſtay in our ſelues but vſe the aduiſe of others: for this cauſe it is ſayd, that two haue *Note.* better wages then one, and that if one fal the other may raiſe him vp. Where we ſee that when men agree togither one grace of God doth ſet on fire another, and the more the better, if they conſent togather; for a threefold cord is not eaſily broken: yea though we take ſuch to vs as are inferior to vs in gifts, yet if they be faithfull, the Lord by them may help *Exod.17.12. 24.14.* vs: as *Hur* was far inferior to *Moyſes*, and yet *Moyſes* was ſtrengthened by him. And where as *Moyſes* in prayer takes but two with him, we learne to make a choiſe of our companie, for that but fewe being faithfull may more profite vs and preuaile with God, then a great multitude which haue but a ſhew in them.

11 Great is the loue of nature, *Ioſeph* coulde not diſſemble it, for that he was faine to bee alone, that hee might more freely breake forth in teares to his brethren. Yea euen that *The loue of brethren.* rough *Eſau* when he ſaw his brother *Jacob* a far off his heart melted in him. And like as no affection of loue or liking is ſo vehement whileſt it laſteth; ſo no contention is ſo bitter and ſo deadly as that of brethren. A Chriſtall broken will neuer be ſet together againe: *Simile. Affection.* and there is no water will prooue ſo exceeding colde as that which hath been once heate. Wherefore let men endeuour by all meanes to cheriſh naturall affection, and the rather for that the ſpirit of God prophecieth that in the laſt dayes men ſhall want naturall *2.Tim.3.3.* affection.

12 Fathers we commonly count and call them of whome we are by nature, or vnder whome we are by gouernment, whether eccleſiaſticall or ciuill: or behind whom we are in age and in gifts. *Auguſtine* confeſſeth he rebelled againſt his father in heauen, when he re- *Of Fathers.* fuſed the inſtruction of his mother on earth: for though then (ſaith he) I could not ſee what *Ioh.4.* ſhe did, yet now I ſee, that thou O Lord ſpeakeſt, and not ſhe alone, and thy inſtruction was refuſed when her teachiug was neglected. Needefull it is then for fathers to be taught of God, who for that they be fathers are to bee heard wherein they doe teach from God. Ciuill fathers are carefully to furniſh themſelues with knowledge, that they may learne to knowe when to ſtrike and when not to ſtrike; for if they ſtrike when God doth not command them, what are they better than murtherers? If they ſtrike not when God commandeth; what doe they but charge vpon themſelues the ſinne and puniſhment of others.

13 That our ſpirituall fathers had need of God to be their teacher, if euer they meane to teach aright, who will not grant? vpon whom if God vouchſafeth ſound learning, it is as water powred to the roots of an Oliue tree, from whence is ſhed out the moyſture to all the *Simile.* branches: or as a dewe falling vpon the mountaines, where the raine reſteth not, but trickleth downe into the neather skirts, and makes the vallies floriſh as the fields which God hath bleſſed. Greene wits are as greene wood, though they are beawtifull to the ſhew, yet *Ignorance of olde age.* in triall they are diſcouered; yet if the yonger ſort bee ignorant, the auncient in dayes may inſtruct them: but if the gray heads be ignorant, who ſhall reade them the rules of inſtruction? If youth offend, the aged will rebuke them; but if the aged offend, who ſhall tell them? If they count it contempt to be taught and admoniſhed by their inferiors, their contempt ſhall confound them with ſhame of conſcience to ſee, how in ſteed of being honored for their age and yeares, they grow to bee deſpiſed for their ignoraunce and manners moſt vnſeemely.

14 It

14 It is a good thing, and a rare, in writing to our friendes to admoniſh them of their ſinnes.

Chap. 30.

How to profit and to examine our ſelues when Friendes forſake vs.

IT is an vſuall euill, that a man ſometime ſhall be forſaken euen of his owne kindred, ſo that though he come vnto them laying open his pitifull eſtate, if he put them in minde of the brotherhood had betweene them, if he vrgeth them with their promiſe, if he ſueth in the title of his neede, & in the name of Ieſus Chriſt, if he chargeth them with the force of naturall affection; yet they are deafe and will not heare his moane. Strange, yet an vſuall euill it hath bin heretofore, is now, and will be hereafter. Wherefore it ſhall be profitable to learne, how wee ſhall ſtand affected in this triall before the Lord. The beſt way is not as ſome haue done, to repine at this euill as at a thing but lately ſprung vp, ſaying, who was euer ſo forſaken of his friendes as I am, who was euer ſo vnkindly dealt with, the world was neuer ſo wicked, mens harts were neuer ſo hard: but the ſureſt courſe is to enter into our owne ſoules, and to looke what fruite we are to reape vnder the hand of the Lord, who by this kind of affliction eyther puniſheth ſome ſinne, or proueth our faith, or worketh in vs ſome further mortification, or ſtirreth vs vp to a more carefull vſing of the meanes of our ſaluation, or els to a more earneſt contempt of this life, and more hungrie longing for the life to come. *The vſe of affliction. 1. 2. 3. 4. 5. 6. 7.*

2 Firſt therefore let vs examine our ſelues in this vnkindnes of our friendes to vs, whether heretofore we haue not offered ſome vnkindnes vnto our friends, whereby God in his iuſt iudgement ſhould meete with vs, and by rayſing vs vp others to deale vnnaturallie with vs, to puniſh our vnnatural dealings with others. If herein our conſcience condemne vs not, let vs reach out this examination a degree further, and let vs ſee whether wee haue not ſought the fauour of man more then the fauour of God, whether wee loued not our friendes rather carnally then ſpiritually, and whether wee haue not beene inſtrumentes to them of ſinning, or we our ſelues lie not in ſome ſecret ſin vnrepented of. If in anie of theſe we be guiltie, we are to thinke, that the Lord by the vnkindnes of our friendes correcteth ſomewhat in vs, either our prepoſterous and fleſhly loue, or our hypocriſie, or our corruption, louing for backe and bellie. Well if in all this our hearts doe acquite vs, it may be the Lord will trie our faith, whether we loue him for his owne ſake, or for hire, whether we follow him, ſo long as our well doing is rewarded, or whether we are carefull for the zeale of his owne glorie euen in our afflictions to walke with him: although he vtterly vncaſe and ſtrip vs out of all his ornamentes. Such in deede is our faith, as it is in temptation, ſuch are our fruites, as they be in the triall, and then we giue a cleare teſtimonie of our faith to the world, when being deſtitute of all help we can behold God taking vs vp, and ſay: *Though my Father and my mother will forſake me, yet God will take me vp*, Pſal. 27. when the help of man forſaking vs we doubt not of the help of Angels, when the world frowning on vs, wee ſee the Lord fauouring vs. To which end the Lord oft ſequeſtreth our friends far from vs, to knit and glue vs nearer to himſelfe. For it is a common corruption in vs to ſtay our ſelues too confidently in our friendes, as the child too truſtinglie and wholie to depend in his fathers prouiding for him, as the wife only to ſee and ſearch help in her husband, as a ſeruant to count his maſter as his God in relieuing him: which vnbeleefe in God, and too much truſt in man, the Lord to cleare the caſe before our eyes, putteth man from this prehemi-nence in helping any longer, and taketh the prerogatiue of the ſtewardſhip wholy to him ſelfe, that they that will fetch, muſt of neceſſitie fetch at his handes. To this triall the Lord doth ioyne the confirmation of our faith, as when hee maketh vs exiles and forlorne Pilgrimes among men, that we might be entertained of him, as of a foſtering Father, for that after he miniſtreth to vs in diſtreſſe greater comforts immediatly by his ſpirit, then euer we taſted *To ſeeke mens fauour, more then the fauour of God.*

tasted of, whilest in our prosperitie he let vs to be serued mediatly by men. How euident this is, the Martyrs of God can tell vs by their writings, who when all men forsooke them, whē no man durst speak to them, when their friends stood aloofe off from them, had greater feelings, more glorious ioies, & sweeter meditations from the Lord himselfe, then euer they had in their life & liberty before. What losse thē is it to be an exile in earth among mē and to be a Citizen in heauen among Angels? What hazard is it when in steed of father, mother, & brother we are in league with the Father, the Son, & the holy Ghost? who thinketh it not a sufficient supplie in ỹ eye of faith to haue the momentany imprisonment of the body recompenced with the most glorious liberty of the Saints and Angels? Let the Lord therefore send vs by these meanes out of our strong holde in the meanes, seeing without some such working vpon vs wee would hardlie giue ouer our holde, for that wee are as proude beggers, who so long as they can haue releefe and maintenance at home, will neuer seeke abroad. But how doth the Lord by this visitation further our mortification in vs? Surelie in withdrawing the fewell and matter, wherewith before our naturall corruption was more enflamed and made more foggie. How manie in prosperitie shall wee see complaining of lust burning them, of concupiscence intoxicating them, of anger fretting them, of gluttonie deuouring them, of couetous cares consuming them, and that so stronglie, as if there were no hope to be recouered? Howbeit when the Lorde hath soked and softned them a little in the brine of affliction they are lesse starke, and begin to yeeld, there is a great change and wonderfull alteration in them, their luste is cooled, their wrath is pacified, their concupiscence is abated, their gluttonie well tempered, their couetousnesse fullie satisfied, their affections are so tamed, and their corruption so subdued, that they thinke themselues highlie indebted and much beholden to the cunning skill of affliction, which so wonderfullie bringeth them downe.

Sweet ioyes & feelings vnder the Crosse.

3 Now let vs consider, how vnder the Crosse we are made more zealous in the meanes of our saluation. How customably heare we, how coldlie pray we, how carelesly receiue we the sacraments, what feare, what indignatiō, what heat, what wrath, what repentance doth the discipline of the Church worke in vs, what maiestie appeareth in our publike exercises, what authoritie and fruite in our priuate meditations? But if the Lord rouse vs vp from this apoplexie and dead numbnesse of spirite by some Fatherlie correction, howe profite we by the word, how beautifull are the feete of them, that bring the glad tydinges of saluation, how sweet are the promises, how soone doe the threatnings worke on vs, how zealoustie will wee pray, how glorious are our feelinges, what ioyes vnspeakeable in the Sacraments, what feare of sinne, what trembling at God his iudgements, what indignation with our selues, doth the Church censure worke in vs? and whereof commeth this? Surelie because beeing driuen out of euerie crannie and creuis, where wee were wont to be harboured, wee can finde no rest, vntill wee come vnder the rouse of the Lorde his house, who in all our daungers, and after all our rebellions, will not push vs out of his dore, hee will take vppe such *Lazarus*, and not into a spittle house, but into his Arke of comfort and Tabernacle of consolation. Oh deepe sea of Gods mercie, which neuer can be sounded, that when men grow to such a Lordlinesse, as they will not heare vs, nor see vs, nor vouchsafe to speake to vs, hee should not refuse to giue vs free audience, and by his readie hearing moue vs to be eloquent and long in our praiers to him, who as soone as hee doth but looke on vs, doth promise a release from our miserie.

Gods fauour and countenance in affliction.

4 When our friendes will not speake to vs, the Lord calleth to vs, he will enter some long speech with vs, and denieth vs not all the comforts, which the promises of the Gospel may affoord. When our familiar acquaintance wil scarcely lend vs a potsherd to scrape off our scabs, the Lord by his Sacramentes reacheth out the surest pledges of his eternall good will towards vs. But yet behold another worke of affliction, it bringeth vs to the contempt of this world, and breedeth in vs the loue of the world to come, whereunto in prosperity we are very hardly brought. For besides that we see few noble, rich, healthy, stronge and honorable men desire death, or to be weary of this life, be it neuer so long, if we consider how loath such men are to depart, how gladly they would indent, that their life and tearme of their lease might after an hundred yeares expired, be renewed for an hundred yeares

Sacraments.

yeeres longer, we ſhall ſee proſperitie will perſwade all and ouercomes many to die in the neſt. Nay which more is, affliction can hardly call vs away or knocke vs off, we grow ſo deafe, and take holde ſo faſt of the worlde: For who is ſo ſicke, but euen in paine he would rather wiſh to liue the longer, then to die the ſooner? who ſo clogde with pouertie, that to be freed from his clogge would deſire to die? If the Iſraelites panting and breathing vnder the yoke of moſt ſeruile impoſitions and trauels were hardly drawne towards the promiſed land of libertie, & eaſily would haue retired to the former labours of their ſeruitude, what thinke you ſhould haue allured them out of Egypt, if they had liued there in ſome preferment and eaſe, as did *Ioſeph* in the court? what could *Moſes* and *Aaron* haue done to haue driuen them out of the place? And I pray you, if wee beeing neuer ſo ſicke, neuer ſo poore, can ſtill be content to haue our abiding in this life, what will we do, if the Lord ſtill graunt vs friends, leaue our conſcience vntouched, our bodies vnharmed, our goods vnconſumed? Surely we would not haue leaſure to thinke of death, much leſſe to die, as our common ſpeeches of our wiſe, ſtrong, and wealthie men do ſhewe, who, when death dealeth with them, crie out, what muſt I needes away, alas I neuer thought of any other heauen, I am not fitte to depart, I am very loth to die? Thus it is the wiſedome and goodneſſe of God to waine vs from the world by affliction, which as it cauſeth vs to finde great comfort in beholding God but euen in a glaſſe, ſo it haſteneth vs to taſte of the fulneſſe of comfort in him, by beholding him face to face.

The afflictions of the Church in Egypt were Gods rod to driue them forth to the promiſed land.

5 *Ioſeph* ſaying thy ſeruants are men occupied about cattell, might ſeeme to diſſemble, but it is not neceſſarie alwayes to ſpeake all trueth, and they confeſſed the principal trueth, that is, that they were ſhepheards, which kinde of men were abhorred of the Egyptians, and this turned to their profite: for being ſeuered from the Egyptians, they might better maintaine peace among themſelues, and be kept free from the corruptions of the Egyptians, whereinto by familiaritie they might haue fallen. This teacheth vs that we ſhould not be aſhamed of our kindred, though they be contemptible in the world. For *Ioſeph* being a chiefe Ruler in the land of Egypt, yet confeſſed all his fathers to be ſhepheards, he would not haue his brethren change their trade, though he might haue gotten for them great preferments. Out of all this may be gathered that the Lord worketh a contempt of this world in the hearts of his children, and that they had rather be doore keepers in the houſe of the Lord, then to dwell in the tents of the vngodly, wee ought likewiſe not to be aſhamed to be called the people of God, the diſciples of Chriſt, no nor yet Preciſians, and ſuch like names as commonly are giuen to Chriſtians. This may teach vs that the meane eſtate is alwayes beſt, ſo that we ought to giue God thankes for it, and not to be ambitious, for they that would be great in the world can hardly be religious. But becauſe many will be called brethren, which be not ſo indeed, it ſhal be good to ſet downe ſome notes of brotherhood: and the firſt is to helpe one another in neede, yea, though it be with danger of our liues; therfore it is ſaid that a brother is made for the time of aduerſity: the godly brethren hazarded their liues for *Paul*; for thoſe that ſought *Paules* death, would likewiſe haue ſlaine theſe if they had known them. There are diuers examples of this in the Scripture, as *Moyſes* and *Paul* who wiſhed themſelues accurſed & wiped out of the booke of life, for their brethren. *Rahab*, although but a nouice in religion, yet ventured her life for the ſpies: *Ionathan* for *Dauid*: *Dauid* for the people of Iſrael: *Obadiah* for the Prophets, and Chriſt for vs all, leauing vs an example that we ſhould giue our liues for the brethren. *Heſter* for the Church, and *Iudith* for the children of Iſrael, & *Paul* reioiced for the affliction which he ſuffered for the brethren; but we are ſo far from giuing our liues for them, that if two pence would ſaue their liues, they ſhould not haue it, ſo looſe is our loue, & ſo cold is our charitie. But if this be a great thing & hard to come to ſuch perfection, let vs ſee the leſſer marks, and firſt euen the beginning of loue which is to abſtaine from doing harme, which *Paul* cõmandeth, ſaying, let no man defraud his brother in any matter: but we are ſo far from this, that in bargaining and ſuch like, we ſooneſt deceiue our brethrẽ, becauſe they beleeue vs eaſily, & take things on our word; inſomuch that although they wil ſay, I could ſerue you no better if you were my father, & perhaps they ſay as they think, becauſe the god of this world hath blinded their hearts, yet is their fraud ſo manifeſt, that it is a cõmon ſaying to ſay, I had rather buy of him whom

Notes of brotherhood.

Coloſſ. 1. 14.

Deceit in Contracts.

Mat. 18. 3.

whom I neuer ſaw, then of my brother. We are commanded to forgiue one another euen ſeuęnty times ſeuen times: but we will be meet with him ſeuen yeeres after, and if by or-
Reuenge. der of friends, or conſtraint we be moued to forgiue, yet wil we not forgiue, we will forgiue the fault, but not forget the matter, nor affect the perſon offending vs. *Abraham* in the 13. of Gen. bought peace of *Lot* with the loſſe of his right, becauſe they were brethren: but amongſt vs euery word doth breed a quarrell, inſomuch, that that which was wont to bee ſaid of little children, is now true amongſt vs: concord is ſeldome ſeene amongſt brethren. If we cannot finde theſe markes in ſome meaſure in vs, nor yet an earneſt deſire to attaine
" vnto them, we cannot ſay that we are truely louing brethren. This was an argument mo-
Note. uing the brethren to helpe *Paul*, becauſe they knew his need: but it is an argument to diſ-
" ſwade vs from helping if we ſee any in need, and therefore rich men are commonly truſted,
" but poore men are not ſo; and if at any time we truſt them, yet it is with ſuch gaine, that al-
" though they ſhould die in our bookes, yet ſhould they not die much in our debts; for wee
" ſhould well haue paid our ſelues, and yet many times are they caſt into a loſſe by ſome, who
Note Gods iudgement. although they are in great pouerty, yet wil ſeeme wealthie, and go braue til they haue ſpent all, and ſo become bankrupts. And thus becauſe they helped not thoſe whom they knew to haue need, they looſe their goods vpon thoſe whom they thought to haue been wealthy. The brethren did not tarie till *Paul* did aske them, but willingly, and of their owne accord they helped him, but we muſt haue much adoe to obtaine a little benefit; and yet readines in helping is as good oftentimes as helpe it ſelfe. They brought him to *Cæſaria* and ſent him to *Tharſus*, here appeareth their great care which they had for him, in that they ceaſed not to do him good, neither would leaue him vnprouided, and there ſent him to *Tharſus* where he was borne, that both by defence of his place, & alſo by defence of his kinſmen, he might be kept from his enemies. And here wee learne not to be wearie of weldoing, but to make one good turne the beginning of another. The loue of his countrie, and the care he had to profit, cauſed him to go to *Tharſus*, although a Prophet be without honour in his owne countrie, whereof there are two reaſons, firſt, becauſe they know him, and therefore look for no great things of him: ſecondly becauſe of emulation, but this is a prouerbiall ſpeech, and therefore not alwaies but commonly true. It is common with men rather to diſpleaſe God than their friends: and ſo to regard their friends that they forget God their beſt friend.
Adam would not ſeeme to deny the taking of an apple of *Eue* for feare of diſcourteſie, but
Simile. let vs learne to pleaſe God and diſpleaſe wicked men: that as the poore man ſaid (of whom *Ambroſe* writeth) that he knew the maſter was not pleaſed with him, becauſe the ſeruants would not looke on him, ſo the wicked ſhould know that the Lord is diſpleaſed with them, euen by the lookes of the godly.

Chap. 31.

Of godlines, and by what meanes we muſt draw neere to God.

Prayer. IT is a fearefull thing when the exerciſes of godlineſſe haue no power with vs. And it is wonderfull to ſee how they profit beſt in knowledge which ſpend much time in prayer.

2 Euery day muſt haue a dayes increaſe in godlineſſe.

3 God is preciſe in iudgement though hee tempereth it with mercies: So wee muſt be preciſe in godlines though it be mingled with infirmities.

4 Seeing the Lord hath ioyned together the meanes of godlines and godlines it ſelfe, let vs not ſeparate them, either with the ſuperſtitious Papiſts, reſting in the worke wrought,
Papiſts reſt in the worke wrought. as in prayer, thankeſgiuing, hearing the word, receiuing the Sacraments, keeping of the Sabboth, &c. (all which things muſt be leuelled to the increaſe of our knowledge, and building vp of a good conſcience) neither with frantike heretikes deſpiſe the means, as though without them we could liue in obedience to God, or loue to our brethren.

5 It is an eaſie thing to diſſwade men from holydaies, but it is a hard thing to bring men

to

to the true obſeruation of the Sabboth: it is eaſie to diſſwade men from popiſh ſhrifts, but it is hard to bring them to a Chriſtian confeſſion of ſinnes: it is eaſie to withdraw men from ſuperſtitious faſting dayes, but it is hard to bring them to the true vſe of faſting: It is eaſie to remoue the papiſticall feaſting daies, but hard to bring in the godly loue-feaſts.

6 As the Lord giueth the wicked a taſte of hell in this life; ſo doth he giue a taſte of heauen and of his goodneſſe to his holy children in this life: for godlineſſe hath the promiſe of Gods loue to bee manifeſted and found of the faithfull both in this life and in the life to come. Of the trueth of Gods promiſe we muſt conſider thus: If we looke well to our ſmall obedience, and manifold tranſgreſſions, we ſhall not thinke it much, if we feele his fatherly corrections: It may be that euer ſince we haue giuen our ſelues to Gods ſeruice, we are more afflicted diuers wayes. Then if we conſider that wee cannot looke for theſe promiſes in our ſelues, becauſe we haue not done the commandements as we ought; or if we beleeue in Chriſt and through him looke for the promiſe which belonges to godlineſſe, euen then we may ſee, that for weaknes of faith, and coldnes in repentance, and ſlacknes in our ſanctification, we do iuſtly feele the want of Gods ſweet promiſes.

7 We ſhall not accuſe God of hard dealing, if we conſider how many waies he bleſſeth vs, and in how few things he humbleth vs: and if we thinke how many ſinnes wee commit, and how few he puniſheth, how few duties we do, and how many bleſſings hee giueth vs. Let vs neuer maruell why we are often or much afflicted, why we haue not Gods promiſes fulfilled vnto vs: nay rather let vs for euer maruell at the goodneſſe of God, which ſo plenteouſly rewardeth our ſmall obedience.

8 We muſt not ſay with *Peter*, *Lord I am a ſinner, depart from me*; but, Lord I am a ſinner, come neerer to me, and draw me neerer to thee. They that will not draw neere to the throne of Mercie in this life, ſhall draw neere to the throne of Iuſtice in the life to come: ſo they ſhall go from the Eaſt of Gods mercie to the Weſt of his iuſtice. And if the Lord hath ſanctified your hearts, ye muſt know, that wee drawe neere to God by meanes. The firſt meanes is prayer, we goe to God by prayer, not by paces: Prayer is a ſacrifice to God, a refuge to man, a whip for the diuell. The ſecond meanes is hearing of his word: if we will haue God heare our prayers, it is meete God ſhould claime thus much of vs, that we ſhould heare his word. If we wil ſay, Lord heare my prayer, he muſt ſay, my ſonne hearken to my words. The Lorde vttereth his affection in this, O that Iſrael would haue heard my commandements. *O Ieruſalem, Ieruſalem*, ſaith Chriſt, how often haue I called and thou wouldeſt not heare: let all men know that there hath been no word from our birth to our death ſpoken to vs, but in way either to our ſaluation or damnation. The third meane whereby we draw neere to God, is by the Sacraments. The word it ſelfe is an audible word, the Sacrament is a viſible worde; the commandement is flat, 1. Cor. 11. *Do this*. Eſay. 55. *Come buy and eate*. Mat. 11. *Come ye that are heauie, &c.*

By what meanes we muſt draw neere to God.

Non greſſib. led precib. itur ad Deum. Oratio eſt Deo ſacrificium, homini ſubſidium, Dæmoni flagellum.

9 Great is the wrath of the Lord; if we looke to ſtrength, are we ſtronger then the Lord? Do we think to ſhift and eſcape his anger, or that we can abide the furiouſnes of his wrath? That we cannot eſcape it, it is plaine, for the Lord is euery where; if we run from him, we run as in a circle, the further we run from one ſide, the neerer wee run to another, and ſtill weare in the Lord his compaſſe. If we run from the Eaſt, he will meet vs in the Weſt: the Lord hath a chaine for vs, and will hold vs in darknes, ſo that eaſily we ſhall not be able to eſcape. Now for making our part good with the Lord, we are not, as *Iob* ſaith, rocks; or if we were mountaines, we ſhould ſmoke, when the Lord doth blow on vs: we are but potſherds, and the Lord hath a rod of yron to bruiſe vs; and ſuch is the power of God, which we ſhall trie in our deſtruction, if we will not trie it in our ſaluation. What ſhall wee then doe? Surely, hauing ſo mighty an aduerſary, it ſhall be good to ſeeke peace and reconciliation with him. For as this is comfortable, hee ſhall bee our Aduocate, which is our Sauiour, and hee that is our Sauiour ſhall be our Iudge; ſo this is as fearefull a thing, that hee ſhall bee our accuſer which is our Aduocate. Yet therein is the Lorde mercifull, that hee doth not bring vpon vs a ſodaine Outlawrie, but hee fore-telleth vs of his ſuite, and therefore it is good to bee reconciled: and for our reconcilement, becauſe the firſt parte ſtandeth in a confeſſion, wee muſt acknowledge that wee haue offered as much

That wee can neither ſuffer the wrath of God, nor flie from it, the beſt is to yeeld vnto it.

violence to the law of the Lord as wee can, and that ſo wee haue forfeited all our benefites, our bread, our ſleepe, our apparell to the Lord. The confeſſion of the whole plea is loſt, if we confeſſe not all, otherwiſe we are in *Adams* caſe to becondemned, who would hide his fault; and in the eſtate of the damned, Mat. 25. who being accuſed, did plead againe, Lord, when ſaw we thee? or heard we thee? &c. There is no ſtanding out with the Lord; but ſeeing we haue loſt all, we muſt confeſſe all, that for knowledge the pap is ſtil in our mouthes, & in reſpect of our liues, we are certainely fellonious vſurpers of his creatures; and ſo promiſe that hereafter we will doe otherwiſe: but if we ſtand out (I ſay) with the Lord, nothing is to be looked for but eternall condemination, mourning, and woe. And as we muſt confeſſe this, ſo muſt we ſtand againſt our ſelues, and ſo goe vp into the chamber of our owne conſcience, and award ſhame to our ſelues: and hauing ſuch an hote controuerſie with our owne ſoules, the Lord will remit all.

Confeſſion.

Knowledge.

Pſal. 32. 4 5.

10 We muſt learne to loue the Lord for himſelf, and not for our good: & let vs learn not to indent with God, as if he wil giue vs riches, or health, or power, then we wil ſerue him, or els not; for men cannot away with this indenting with thē: but let vs ſay rather, Lord take away my ſins, and as for other things, Lord do as it pleaſeth thee. Thus *Dauid* did when hee was ſo diſquieted in his kingdom by his ſonne. Let vs deſire this heart of God, for hee hath wrought euē in ſinful fleſh to ſee life in death, health in ſicknes, wealth in pouerty. And this if we beleeue, we may ſee the wonderful worke of God as wel as our fathers haue done.

We may not indent with God.

We pauſe to paſſe in heauenly things though we be guided, but we run faſt enough in earthly things though no man guide vs. Simile.

11 Many worldly wiſe men ſuſpect vs of lightnes of beleefe, when we can ſo ſoone credite the worde: but let no man thinke wee can be too credulous herein, ſeeing euery iot therein is as true, as if it had been from Chriſt his owne finger, or vttered with his owne tongue. Deliberation is a goodly thing to a man indeed, but yet reaſon will let a man be credulous enough, and as haſtie as an horſe ruſhing into the battell, vnleſſe it be in matters of religion, and of conſcience, and then we feare that Chriſt would ſeduce vs, and we deale with him & his preachers, as though they were dangerous fellowes. And therefore, though Gods commandements be neuer ſo plaine, yet they muſt go vnder the examination of reaſon. And becauſe worldly men ſay either with *Thomas*, Shew me by experience this: or with *Nicodemus*, Shew me that by reaſon and I beleeue you: God can haue no dealing with vs. Oh is it not marueilous, that the lumpe of fooliſhnes ſhould call into queſtion the Trueth of God, which is Trueth himſelfe, and dares not miſtruſt the worde but of a friend of one that is in ſome authoritie, though ſmaller credit aboue him? And yet they ſay faith is too haſtie, it ſhould take a greater pauſe. A deepe point of policie to vſe deliberation. Well, faith is not to morrow, it muſt be preſently: Chriſt gaue not ſo much reſpite to the young man, as that he ſhould burie his father. And ſurely, if we knew all, there is great reaſon of not ſtaying in theſe matters. There will be embaſſadours to ſtay our wel-doing, there are fellowes will vſe a dialogue with vs, and ſurely if we wil needs ſhake hands with the world, if we wil bid the fleſh farewel, and take our leaue of profit, it will be violence rather then a habit at firſt: For theſe are ſuch eloquent perſwaders, that if a man admit their orations, he ſhall ſoone be pluckt backe from the right way, or it is a maruell els.

Faith.

We cannot ſerue two contrary maſters.

12 There is a great reaſon of honeſtie, that we will not obey God, if he requireth our obedience, we haue other callings calling vs away; we haue a good liking of this, that *Cæſar* commandeth vs to waite vpon him in the houſe of exchange. Doth Chriſt not want a Chriſtian, as well as *Cæſar* doth want a cuſtomer? Surely, we muſt needs haue leaue of *Cæſar* to ſerue Chriſt. *Cæſar* is not greater then Chriſt, and therefore euen by demonſtration, Chriſt muſt be firſt waited on. As for thoſe that thinke, that the worſhipping of *Baal* and of God will ſtand together, and that we may ſerue Chriſt & *Cæſar*, profit and religion: the errour for the groſſenes is not worthie confutation, for it is a manifeſt halting. The very commandement ſheweth vs, that we muſt be knit to God, as a man is to his wife: It is a poſſeſſion in priuate and not in common; if we do not ſo, iealouſie wil ariſe. But may not God and *Cæſar* be ſerued together? It may be ſo, if they both command one thing: but I would wiſh a mans eye in the obedience be ſtill vpon God. For ſurely if God and *Cæſar* bee followed in one thing, it is hard to ſay, how wee ſtand affected, whether wee followe God or *Cæſar*. And for this cauſe the Lord is faine often to pull off the viſard of hypocriſie herein, that when

when God and *Cæſar* haue parted companies, it may be ſeen how many thouſands go after *Cæſar*, & how ſcarce ſeuen follow the Lorde. And if when God needeth, his glory needeth; when his glorie needeth, his Church needeth: it is ſure, that rather then the Church ſhould need, *Cæſar* muſt tarie and giue place. It is better that *Cæſar* ſhould want an auditor than Chriſt an inheritour: if Church & common-wealth want at once, it is better the Common-wealth ſhould want, than Chriſt ſhould be left deſtitute of ſeruants. Let vs therefore wait on Chriſt, not only a mile or two out of the towne, but euen to the riuers of Babel: and not only ſo far, as we can with the Capernaites conceiue Chriſt with reaſon, but euen to the reſiſting with blood, not Chriſt as a King, but as Chriſt to the bar, we muſt not with *Peter* follow along to ſee, what wil become of him, but hard at the heels to the bar of iudgment, and to beare his croſſe with *Simon* alſo if need ſo be, euen through the lane of reproches, though we ſee many pillars to fal away and to become flat Apoſtataes, through the rank of falſe opinions, & though iniquity ſo get the vpper hand, that there ſeemeth no religion to be left.

13 Then we may be ſaid to walke after Chriſt, when as it is ſaid *Iob* 13. we haue troden his footſteps, whē our ſteps ſtand as Chriſt his ſteps, that is, when our paces ſtand as Chriſt his paces and not contrary to Chriſt, but agreeing with Chriſt in wel doing. The beſt ſigne for our gouernment is to haue Chriſt & his word in our eies. But ſome through the bleared ſight of their conſciences are afraid, that Chriſt ſhould looke behind, and ſee them for going backward, yea if they do but dreame of him, if they ſee but *Paul* or ſome good man, they are afraid. But if we haue the peace and teſtimonie of a good conſcience, we wil deſire that Chriſt would eſpie vs out, as he did *Nathaniel*, and others of his Saints. *How we muſt follow Chriſt.*

14 There be ſome notable markes, whereby wee ſhall know, whether our trauell be to heauen or hell. Firſt, though a man be ſo cloſe, that he will not open the way, whither hee is purpoſed to trauell, yet a man ſhall eſpie his intent by marking, whither hee ſendeth his carriage: if our carriage follow the fleſh, to the fleſh we goe; if it follow the ſpirite, to the ſpirite it will carie vs, Galat. 6. If a man will conceale his intent, yet one may diſcerne it by his inquiring of this way or that way. If he aske, how he may goe to Canaan, and which is the way through the wildernes, it is an argument he is going to the promiſed land. Thirdly, though he would keepe his iourney neuer ſo priuily, yet he is bewrayed, if when a man ſpeakes againſt his Countrie, and diſpraiſeth the Prince or people thereof, he begin to be grieued, and take offence at it. So if when men diſgrace God his word, ſpeake euill of the way of the Lord, reproch his Saints, we finde our ſelues mooued and not able to containe our ſelues from reprehenſion, it is a token, we are going to heauen ward. *Certaine indices to know whether we ſee iourney to heauen or no.* 1 2 3 *Simile.* " " "

15 Oh that men would feare and follow the Lord: well, follow we muſt one way or other. If wee will not follow the Shepheard to the fold, wee muſt follow the Butcher to the ſhambles. If we wil go to the ſhambles rather then to the fold, we are beaſts indeed, and as the caſe is with vs, worſe then beaſts. But men here haue gotten an old diſtinction, They ſay they will one day ſeeke the Lorde, that is, when they are not able to turne their ſicke bones on their beds, but ſeeing they offer their old ſinewes to the Lord, he will leaue them, and they ſhall ſeeke, but they ſhall not finde. *Seeing we muſt follow Chriſt, we had better follow to ſaluation than to deſtruction. Simile.*

Chap. 32.

Of Gods free Grace, Iuſtice and Mercie, and how we may trie our loue to God.

God (ſaith the Apoſtle) is a conſuming fire, Heb. 12.29. Fire and water are mercileſſe, who ſhal quench him, when he burneth? There is nothing ſo cold as lead, and nothing ſo ſcalding, if it be heated: there is nothing ſo blunt as yron; if it be ſharpned, nothing ſo ſharp; there is nothing ſo calme as the ſea, in a boiſterous weather nothing ſo tempeſtuous: nothing ſo mercifull as God, and if he be prouoked, nothing ſo terrible to ſinners. And if his mercy were ſeuen times more then it is, I know and am ſure, that hee is prouoked. Wel, as the Lord wil haue his power knowen in creating the world, and his wiſdom in gouerning, and his trueth in his word, and his mercie in redeeming mankinde, ſo *Simile. Simile. Simile.*

neceſſarily muſt his iuſtice be knowne in puniſhing, eſpecially thoſe, who ſeeing his creatures marke them not, feeling his gouernance acknowledge it not, hauing his word regard it not, enioying his mercies in full meaſure, wilfully reſiſt them all. If we ſo lie vnder ſinne, and fancie to our ſelues the Goſpel and promiſes, and mercie, wee deceiue our ſelues, for as thoſe that haue the fruites of the ſpirite, haue no lawe written againſt them; ſo they, that haue not ſuch fruites, haue no Goſpell written for them. It is not the vniuſt man, that ſhal liue by faith (for he lyeth vnder the law) but the iuſt, Gala. 3. Rom. 1. 17. Heb. 10. 38. Might not a man, thinke you, pen a Pſalme of as many verſes, wherein the foot might run in this tenour, *For his Iuſtice endureth for euer*, as *Dauid* had done of his Mercie, Pſalm. 136. The Lord wil not part from any drop of his mercie to them which firſt haue not been ſwallowed vp of his iudgements, which haue not laboured and been heauie laden, which haue not been locked vp in hell for a ſeaſon, and felt for a time the fire thereof in their bones, which haue not beene baptized with the baptiſme of their owne teares. Hee that feeles not theſe things in ſome meaſure here, elſewhere he ſhall feele them. It is the iudgement of *Abraham*. The diuels policie in youth, in health, in proſperitie is to ſing vs ſungs of God his mercie: but in age, in ſicknes, in tribulation, vpon thy death-bed, he will make ſuch reaſons for his iuſtice, as we ſhal neuer be able to anſwere. Wherefore the Lord hath (to make it more terrible in our eies) put vpon it the name of his moſt wrathfull indignation, fierce and heauie diſpleaſure. It is not for vs, as we do, to put the remembrance of this farre from vs, or to ſhift it lightly by turning ouer to a Pſalme of mercy, but to terrifie our owne ſoules with it, and to caſt our ſelues downe with the trembling conſideration of his iudgments. Of one example without a precept nothing is to be concluded, and therefore in great wiſdom that men at the laſt gaſpe ſhould not vtterly deſpaire, the Lord hath left vs but one example of exceeding and extraordinary mercie by ſauing the theefe on the croſſe by faith onely: yet the peruerſines of all our nature may be ſeene by this, in that this one ſeruеth vs to looſenes of life in hope of the like, whereas we might better reaſon, that it is but one and that extraordinary, and that beſides this one there is not one moe in al the Bible; and that for this one that ſped, a thouſand thouſands haue miſſed: and what folly is it to put our ſelues in a way, where ſo many haue miſcarried? To put our ſelues in the hand of that Phyſition, that hath murthered ſo many, going cleane againſt our owne ſenſe and reaſon, whereas in other cauſes we alwaies leane to that which is moſt ordinary, & conclude not the ſpring of one ſwallow. It is as if a man ſhould ſpur his aſſe til he ſpeake, becauſe *Balaams* aſſe did once ſpeak: ſo groſſely hath the diuell bewitched vs. And yet, if we mark in that example which the diuel ſo oft tempteth vs with, we ſhal ſee euen in that little time he liued, ſundry good works, as many as in that time and caſe could be required: firſt, prayer: ſecondly confeſſion: thirdly glorifying of Chriſt: fourthly, humilitie, remember me: fiftly, reprouing of his fellow: ſixtly, acknowledging of his own deſerts: ſeuenthly, patience. And it is to be thought by theſe few, that if he had liued, he would not haue been behind any of the Saints. The root being holy, the branches muſt needs be like vnto it. My ſentence is, that a man lying now at the point of death, hauing the ſnares of death vpon him; in that ſtreight of feare and paine may haue a ſorrow for his life paſt, but becauſe the weaknes of fleſh and the bitternes of death doth moſt commonly procure it, we ought to ſuſpect our ſelues if we neuer ſorrow til then. And therefore let vs ſtore our ſelues with good things againſt the euill day come vpon vs, for our life paſt: for as that man, which in his health and good ſucceſſe hath been diligent to feare God, and to do good, feels in his ſicknes an vnſpeakable comfort, which he would not miſſe for al the world, and a mighty boldnes to ſpeake vnto God, towards whom he knoweth he hath not been vnkind, doth not feare at al: ſo that man, which whiles the world proſpered with him, neuer thought of God, nor regarded his word, nor the preaching thereof, when the viſitation of our Lord is vpon him, when God ſhall take his ſoule from him, his caſe is moſt miſerable, feeling no comfort, nor daring to ſpeake to God, whom he hath neglected. And ſorrow ſuch a one neuer ſo much, yet he doubteth, and muſt needs doubt, for that he knoweth not, whether his remorſe be of the loathſomnes of ſin, or for the feare of death, and whether he be humbled before the Lord, or before ſicknes. It is good policie to print his iudgements firſt in our bowels, and to diet our ſelues more ſparingly with his mercies,

Fruites of the ſpirit.

Mercie and Iuſtice.

The theefe on the Croſſe.

Simile.

Notes and marks of faith in the theefe on the croſſe.

The ioy of a good conſcience vnder the croſſe.

2. Cor. 1. 12.

Sorrow.

mercies, leaſt making vp our ſinnes in the remembrance of his mercies, they breake forth and flame to our confuſion in body and ſoule euerlaſtingly, Eccleſ.12. Pſal.73. Heb.12. Rom.11. *Thy iudgements are as the great deepes.* Then to feare God when he ſheweth mercie, and to loue him when he executeth iudgements are two hard things, yet neceſſarie. Howſoeuer God doth now forbeare, he will not doe ſo alwayes, but he will ſet him downe in his iudgement ſeate and throne of iuſtice, and our chiefe care muſt be, how we may appeare without feare and trembling before him. This is it that we muſt thinke of at midnight, what we ſhall anſwere that dreadfull Iudge, when he ſhall aske for our account. Let vs ſet him before our eyes, not as our fond braine is wont to imagine of him, but as the Scriptures deſcribe him. When he will ariſe to commaund the Angell to blow his trumpe: ſuch a God as the Seraphins hide their faces at his glorie; at whoſe preſence the mountaines ſmoke and melt away; whoſe wroth ſhall ſhake the foundations of the earth; who ouertaketh the wiſe in their policie; who will not account the guiltie innocent; at whoſe pureneſſe all our innocencie is as a ſtained cloth; whoſe iuſtice the Angels themſelues dare not call for; whoſe iudgement when it is once kindled, burneth to the bottome of hell. Let this God take his place, let him trie our hearts, and examine our thoughts; let him call for the account and take his reckoning: let vs thinke how we ſhall ſtand before him quietly with peace of conſcience, who is it that can doe it, Eſa.33.4. let him of vs come forth. Alas none ſhall dare to doe it. If the Lord in his owne perſon ſhould appeare vnto vs without Chriſt a redeemer, we ſhould fly from him with horrour and feare, and neuer be able to ſtand in his ſight.

How to prepare our ſelues againſt the day of death and iudgement.

To appeare before God without a mediator how fearefull.

2 He that ſearcheth the maieſtie of God, ſhall be ouerwhelmed with glorie, but he that ſearcheth out the mercie, how much more ſhall he be ouer whelmed of it? His iudgements be as a great deepe, but the deepe of his mercie ſwallowes vp that deepe. Wherefore well ſayd *Chryſoſtome*, Great is the hell of my ſinnes, but greater is the deepeneſſe of thy mercie O God. The Scriptures attribute to Gods mercie all dimenſions. Firſt, depth; it fetched *Dauids* ſoule from the neathermoſt hell, *ergo* it reacheth thither. Secondly, breadth; for that he ſetteth our ſinnes as farre from vs, as the Eaſt is from the Weſt. Thirdly, length; for it extendeth it ſelfe not to the cloudes only, but to the ſtars, which (as *Iob* ſaith) are not cleane in his ſight, yea euen to the Angels, in whom he hath found folly, ſo that but for his mercie they could not abide his triall. Nay God is able to forgiue vs more, then we are able to ſinne. And indeede mercie is the gate of the Almightie. By no other qualitie of his can we be ſuffered to haue entrance or to approch vnto him. All other things hath the Lord done in meaſure, number, and weight, ſauing his mercie in our redemption, wherein without meaſure and beyond all number and weight he was mercifull: two drops of bloud had been ſufficient, or one cup of his bloud, but the whip pierced his skin, the thornes his fleſh, the nayles his bones, the ſpeare his heart, and his verie ſoule was made a ſacrifice for ſinne.

Gods mercie.

Pſal.103.

Chriſt ſuffered in ſoule.

3 When we looſe an outward benefit, we muſt not ſo thinke of it as of the loſſe of Gods fauour: but what doe blinde people regard Gods grace? So they haue plentie of corne and oyle, they reſpect not the loſſe of their ſoules: whereas if all the creatures of the world, ſhould weepe for the loſſe but of one ſoule, it were too little. Yet our people, ſo they may eate of the Lords bread, and enioy the fat of the earth, care not whether the Lord ſhew a lightſome, or a fearefull countenance vpon them. Wherefore becauſe we ſet ſo little by that which the Lord ſets at ſo high a price, the Lord will take from vs that which we eſteeme ſo highly, and bring vpon vs ſome ſodaine deſolation.

Grace.

The couetous deſire of riches.

4 We muſt euer deſire the firſt fruits of the Spirit, but hauing attained the firſt beginnings of Gods grace, we muſt euer waite for the increaſe of it by degrees.

2.Pet.3.18.

5 When we haue receiued mortification and ſanctification as hanſels of Gods mercies, then may wee hope for heauen: for they that haue receiued grace, ſhall alſo receiue glorie.

6 The graces of God are not in his children as morning miſtes, but as well builded towers to continue all aſſaults.

Simile. Perſeuerance.

7 Diuerſitie of gifts ſhould not make vs diſagree, or to enuy one another, but rather ſhould

Gifts of the Spirit.

ſhould binde vs in loue to embrace one another, that ſo we might be profitable one to another.

8 The Lord hath ſuch reſpect to his glorie that he will giue gifts when he might iuſtly puniſh, therefore we ought not ſo much to reioyce in the poſſeſſion of earthly bleſſings: for the Lord giueth many bleſſings to ſtop the mouthes of vnbeleeuers, and to call ſinners to
Rom. 2. 4. repentance: which if they neglect, then aſſuredly the Lords wrath will be more fierce againſt them. The wicked haue no cauſe to reioyce, in that the Lord ſmites them not, for he lets them proſper for a while, that their condemnation may be more iuſt when it commeth. Trie thy ſelfe thus: if thou profiteſt by Gods correction, it is a ſigne of grace: againe,
Gods patience. if by his patience thou takeſt (as a good ſonne) occaſion to repent, and doſt ſtudie to come out of thy ſinne, it is likewiſe a good argument of Gods fauour.

9 God is ſlow to wrath, yet let vs euer remember that albeit he ſuffered Iſrael long, yet at the laſt he deſtroyed them all, that none of the vnbeleeuers entred into the promiſed land. Wherefore we may not conclude, that becauſe the Lord puniſheth not as yet, therefore he will not puniſh at all: but conſider that all ſuch as reſpect not his mercies in time, ſhall at the laſt feele his iuſtice.

How we may trie our loue to God, or rather to the world.

10 The thing loued is much deſired and ſought after, whereby we may take a triall of
1 our loue to God, or of our loue to the world. Firſt looke, what we loue indeede, we ſpend much time in it, and can be content to affoord houres, dayes, weekes, yeares, yea and ages too in it. And yet with all the contentions we may, we get not to ỹ worſhip of God, *Dauids* ſeuen times a day, nor his morning, noonetide, and euening exerciſes, hardly we afoord the
2 Lord his Sabboth. Secondly we beſtow our thoughts and our affections much and liberally on the thing we loue: the Apoſtles were ſo troubled with bread, that they could not vn-
3 derſtand Chriſt ſpeaking of the leauen of hypocriſie. Thirdly, our loue to a thing is ſhewed, when we are skilfull and painfull in commending the thing loued. The Spouſe in the ſong of *Salomon* was very perfect in ſetting forth the parts of her beloued: ſhe knew the time of his going, ſhe was acquainted with his attire: ſhe was rauiſhed with his beautie: ſhe was priue to his comming to her. Men ſhew forth their loue to earthly things in their great skil in buying and ſelling, Amos. 8. in the ſignes of heauen and colours of the skie Matth. 16. in
4 our ſtatuts and penal lawes, Micah. 6. but in the law of God they be ſcarſly wained. Fourthly, a man ſhall ſee his loue by his great zeale, whereby he is caried to bring the thing to that he loueth, as Eſay 9. 7. when the zeale of the Lord is ſaid to bring our redemption to paſſe. Certainly, euery man is eaten vp with one zeale or other. The godly ſeeke gaine by honeſt meanes if they can, but rather then the wicked will looſe their gaine, away with ho-
5 neſtie, away, ſay they, with Chriſt, as *Iudas*. Fiftly, the great reioycing which we haue, bewrayeth our loue, as *Dauid* doth, Pſal. 4. 7. after that he had the thing he deſired the countenance of the Lord, he ſaith, he had more ioy of heart, then they of the world had, when their wheat and their wine did abound. But immortalitie the bleſſing of the right hande is
Pſal. 144. leſſe eſteemed among vs, then riches, which are the bleſſings but on the left hand, Pro. 3. Bleſſed in deede are the people, which are in ſuch a caſe, but more bleſſed are the people,
6 which haue the Lord for their God. Sixtly *what we feare to forgoe*, that we loue to haue. *Pilat*
7 cared not to forgoe Chriſt, but he was afraide to looſe *Cæſars* fauour. Laſtly we loue that well, which we are grieued to part with, ſo did the young man in the goſpell ſhew his loue to riches, who hauing a diſcipleſhip, offered himſelfe freely; but when he ſaw he ſhould forgoe all he had, he rather forſooke Chriſt then his riches. We muſt looke where we loue. The pureſt thing mingled with an impure and baſe thing is made moſt corrupt, as golde mingled with droſſe, wine mixed with water, what more precious then the ſoule of man remaining pure? what more baſe being corrupted with the mixture of the vileſt things, then it? The world knoweth no good but riches, which are yet not ſo purely good, for God himſelfe poſſeſſeth neither golde nor ſiluer, and if they were things meerely good, he would not want them, becauſe he hath all good, that is, thoſe things, which are alwayes good.

Zach. 13. 1. 11 Chriſt is not as a Well-locked vp or drie ſpring head, but an open and plentifull fountaine, from whence ſtreames on euery ſide to the loweſt vallies, the pleaſant riuers of grace.

CHAP.

Chap. 33.

Of Gods wrath, and iuſtice, and mercie.

THere are three things which doe ſlake our paines in this life, mitigation, hope, and comfort, but none of theſe can helpe in hell. For the firſt we know the rich man could not haue a drop of water. In this life, it may fal out, that a man that whippeth vs an whole day long may be weary, but our tormentors in hell are ſpirits, and therefore neuer wearie. Againe if ſuch whippers in this life ſhould neuer waxe wearie in whipping vs, yet it may be they ſhall kill vs, or at the leaſt leaue vs numb and ſenſeleſſe, but in hell though our bodies continually burne, yet ſhall they neuer conſume. Thirdly on earth, though neither tormentors waxe wearie, nor we tormented be conſumed, yet the whippes and inſtruments would weare and waſte, and ſhould haue ſome eaſe that way: but hell fire is vnquenchable, and the worme of conſcience vnſatiable; and therefore no hope of mitigation. But what comfort is there in hell? If the ſight of the pleaſures loſt, which they might haue had, if the beholding of our enemies aduanced into that glorie, which we could not deny to them, and wiſh for our ſelues, if the entring into paine and ſhame euen before our aduerſaries, whom we hate, and in whoſe ſight we would be better eſteemed, do increaſe the paines of the ſufferers, then al theſe ſhew there is little comfort in hell. Firſt the damned ſhall be within the hearing of this, which they haue loſt, *Come ye bleſſed of my father*; and the godly ſhall be within the hearing of this to the damned, *Goe ye curſed into euerlaſting fire*. The wicked indeede ſhall remember their pleaſures, they had on earth, but to the increaſe of their woe, for it is a double miſerie to haue been happie, and now to haue loſt it. The old man in the comedie ſaith, I haue a ſonne, nay, alas, I haue had a ſonne. The wicked, May ſhall wiſh then, that they had heard the word of the Lord, and that will be another diſcomfort. Laſt of all they ſhall be in the hands of the diuell their enemie, and he ſhall torment them euen in the ſight of the godly, whom they hated as their enemies; the diuel played with them in this world, but he will not play with them in his kingdome, and therefore there is no comfort. The laſt helpe is hope, and but for that, they ſay, the heart would burſt, and ſurely for any hope in hell their harts may burſt in deede. Oh ſaith a heathen man hoping for releaſe in time, God ſhall alſo giue an ende to theſe euils. But here is *not our* hope of end, for the inhabitants of this place are immortall, ſo that though they haue but one good thing which is immortalitie, yet euen that is ſuch a thing, as makes their paines the greater: what auaileth it to knowe theſe things, if the Lord doth not keepe vs from them. Feare them therefore before hand, and ye ſhall eſcape them; neglect them, and ye ſhall fal into them. No man is ſo deep in hell, as he, that leaſt thought of theſe things. And if the ſpeech of this be ſo vnpleaſant vnto you, what thinke you, will it be to them that ſhall feele it. Well though we were not told, and if I ſhould hold my peace, the fire burnes ſtill, and if ye neglect to heare of it, by experience ye ſhall feele it.

The paines of hell are endleſſe, eaſeleſſe, and hopeleſſe.

Terem.

Note.

2 When we are to ſpeake of the diſpleaſure of the Lord, we are ſo become humble ſuiters to God, that he would reueile more to the hearts of men by his ſpirit, then the mouth of man is able to deliuer. For the tearmes of wrath and fire are not able to vtter the depth of the iudgements of God, though for our capacitie he can vſe no words more vehement to vs. For as in expreſſing the power of God, the higheſt name we can reach vnto, is to call him King; ſo to expreſſe his anger he often chalengeth to himſelfe the title of wrath, whereby he ſheweth to vs nothing elſe, but that he is purpoſed to plaie the part of an angrie one, as if in deed he were angrie: and though it be true, that we finde no ſuch affections fall into the Lord, yet becauſe we cannot otherwiſe imagine how he ſhould be reuenged on the vngodly, he is content to inſtruct vs herein by the name of an angrie God. And indeed it is the purpoſe of the Lord in ſuch places to ſhew his iuſtice to men: but becauſe to ſay the Lord is iuſt, moueth too little, he ſometimes ſaith he is angrie, to moue vs more effectually:

Of the wrath of God.

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but of this attribute of the Lord we may make our profite. Firſt nothing in the world, no kinde of word ſetteth out the vile nature of ſin more then this doth, to ſay our ſinnes make the Lord angrie. It carrieth ſome force to ſay, that ſin is the worke of the fleſh, to call it the worke of darknes, the worke of the diuell, and all theſe are effectuall: but none of them is able to come into the balance of compariſon with this one, that it moueth the Lord to wrath, becauſe though it be not poſſible, that God ſhould be angrie, yet if it were poſſible, that any thing ſhould doe it, it is ſinne. Secondly, I would haue no man henceforth perſwade himſelfe, that God will be a proctour of his ſin, or that he will giue him pillowes to eaſe, bolſters to hold out, or curtaines to couer his ſin, for ſinne moues the Lord to wrath. He could not leaue ſin vnpuniſhed in *Dauid* his choſen, nay he would not ſpare his whole Church the people of Iſraell from puniſhment, and therefore he will not beare with one particular member. Leaue men and come to Chriſt, who though he had committed no ſin, yet becauſe he tooke vpon him our ſin, how was he puniſhed; though he liued in all obedience, firſt in heauen, and then in earth, yet when he came to death, how bitter was that cup of wrath to him? If God then did not beare with ſin in his ſonne being but imputed vnto him, he will not be a bearer of vs in ſinne, hauing to the full committed it, but we may well make our accomptes, come ſin, come wrath. Thirdly, if the Lord be angrie with our inuentions, which doe not hurt him (for though kings did incampe themſelues againſt him, he would laugh them to ſcorne) then had we neede to be angrie with our ſinnes, becauſe they will elſe throw vs downe into hell. If this word *Wrath* now will not moue vs, ſurely it would not moue vs to ſee the mountaine of ſmoke, as that of Sinai.

If any thing cauſe the Lord to be angry it is ſinne.

Why the anger of God is oft ſet downe by fire.

3 Grieuous is the paine and vntollerable is the griefe of hell fire, to be burned is the moſt grieuous and painefull death that can be, it is terrible to euery part of the body for a man to feele his bloud and his fat to drop away from him. If we were threatened to hold our hand ouer a fire of wood, it would make vs doe any thing, yea things vnlawfull to auoide it, without Gods eſpeciall grace aſſiſting vs: but alas this is nothing to hell fire, and yet we will not auoyde ſin, which will kindle a fire vnquenchable, and our bodies ſhall neuer bee conſumed, *Nebuchadnezzar* had twentie ſeuen prouinces, Daniel 3. and yet but three men among all them refuſed to fall downe to worſhip the golden image for feare of fire. But we neede not goe to *Nebuchadnezzars* time, we may looke backe but into Queene *Maries* time and ſee many that for feare of fire did vndergoe things vnlawfull againſt their owne conſcience to their deſpaire. And yet this was but a materiall fire, but of the Lords fire we muſt conceiue otherwiſe. In Eſay he ſaith, he will haue it made with pitch to make it noyſome to our members, and he will haue a riuer of brimſtone to feede it, that it ſhall not be drawen drie. If this be the reward of our neglect, why doe we heape to our ſelues, an heape of chaffe? If fire come, why will we be as ſtubble? If this argument, this firie argument will not cauſe vs to feare, nothing will cauſe vs. If (as it is ſaid) in the ſchoole nothing moueth more then that, which hath both reaſon and ſenſe, then ſurely fire may moue vs, which both reaſon and ſenſe doe cauſe vs ſo to feare. More plainely, there are but three things in the world, which will bring a man from wickednes, ſhame, griefe, and feare: Shame preuaileth a little now a dayes, becauſe there be ſo many wicked, that will couer anothers ſhame: and griefe is put to ſilence, for if that come, we ſay it is an humour, and whether it be ſo or no, they will driue it away, if they can, with mery companie. But when it comes to feare, no mirth will ſerue the purpoſe, as we ſee in malefactours condemned to death, no mirth will make them mery. Nay the moſt ſluggiſh beaſt the Aſſe, and though ye beate him, vntill he die, ye ſhall not get him to goe into the fire for feare, and yet we more vnſenſible then any beaſt, will not be moued a whit. And this fire of the Lord is ſodaine, and continuall in that day, when no *Tertullus* can ſtand vs in ſtead to pleade for vs, no bribe will be able to ſpeake for vs, for that will be a terrible day for all bribers. But ſuppoſe he would take a bribe, what bribe wilt thou giue him for the ſin of thy ſoule? The whole world is not inough, but though it were, the whole world ſhall be deſtroyed, how then canſt thou giue it?

Of three things which may keepe vs from ſinne.
1. *Shame.*
2. *Griefe.*
3. *Feare.*

Simile.

Why mercie is to be loued.

4 If we will be truly prouoked to mercy, firſt let vs looke to the Lord himſelfe, whatſoeuer he can doe, there is mercie with him. All his wayes, ſaith the Prophet, are mercie;

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he hath ſtepped no where, in heauen, in earth, or in the ſeas, but the Lord hath left ſome print of his mercie behind him, if we could follow him in thoſe paths he went in. Secondly, the earth doth not onely receiue this print of Gods mercie, but repayes mercie to vs againe: and ſurely, if the creatures ſhould not be mercifull to vs, men were in an euill caſe. Now becauſe all mercie conſiſteth either in giuing or forgiuing; and there is no mercie but it is in one of theſe two, therefore in reſpect of both theſe we ſhall ſee how the Lord eſteemes it. *Mercie is either in giuing or forgiuing.*

Firſt, for the mercie of forgiueneſſe, Matth. 6. our Sauiour Chriſt his aduiſe is, that if we pleaſe God in this kind of mercie, euen in the immediate worſhip of his name, he is content to breake off all his right to himſelfe, that we might pay this debt of mercy to our brethren, which is more acceptable to the Lord, then any kind of ſacrifice whatſoeuer. And ſurely all our ſacrifices tend to this one ſacrifice of mercy, and therefore mercy is better then al other ſacrifices. So that this penſion is ſo gratefull to the Lord, that performance of this ſhall ſtay all other. On the other ſide, when this is not done we ſee, Matth. 18. the bringing of our ſelues in debt with the Lord, euen to the ſumme of a thouſand talents doth not ſo much grieue him, as the retayning of this penſion from the Lord, where for the ſeruants debt no maner of euill words are giuen, but all is forgiuen, but after when this ſeruant denies the penſion of mercy, then the Lord takes the matter hotly, and the other debt did not ſo much grieue him as this. But to examine theſe things in the ballance of our owne reaſon: if two men are to paſſe by a place, where lies no ſmall danger by reaſon of the hot purſuit of their enemies, and one of them going ouer by a bridge eſcapeth, and when this other is to eſcape by the ſame meanes, he drawes vp the bridge after him, as not content the other ſhould bee deliuered with him, wee would condemne this fact. The ſame is our caſe: we eſcape ſinne the common enemie of our ſoules, onely by the bridge of mercie: and now wee are eſcaped ſafely, our brother is to come ouer the ſame bridge, and we pul it vp, this is a ſingular inhumanitie, and a high point of profound malignitie, though the Lord indeede will make him a new bridge of mercie, howſoeuer wee ſhew our malicious minde. *Penſion of mercie to be ſhewed and paid to our brethren.* *Simile.* *Note.*

Now to come to our ſelues: whether is it not vſuall with vs to ſacrifice with *Caine*, and yet to knocke *Abel* on the head; and whether wee ſay not, Lord forgiue, but wee forgiue not: we forget, but we forgiue not; we forgiue but we forget not: as it pleaſeth vs thus to diſtinguiſh? and let theſe things ſpeake whether we haue mercie or no. And for giuing, which is the other part, that it be certaine, that God ſhewes his will herein, that he would haue our bowels opened to the poore, becauſe he might haue made all rich, as well as one rich, but that he left ſome poore to trie vs. He had enough in ſtore, and could haue made the pooreſt equall with the richeſt, but that he had met with vs, that we neede not to complaine, and ſay (as ſome might haply haue done) we want ſome, to whom we might ſhew our thankfulneſſe. The whole earth is the Lords, and what can we giue him, our weldoing extendeth not to him, he needs it not, we can doe him no good, but for his ſake oh that we might doe good to men. For this cauſe I ſay, the Lord hath giuen the poore a bill of his hand for the receiuing of his right, which is due to himſelfe, in theſe words: *What ſoeuer men doe to one of theſe little ones, they doe it to me.* Neither hath the Lord onely ſhewed his liking of this kind of mercie, he hath giuen vs reaſons why we ſhould ſo doe, as Luk. 6. *Giue and it ſhall be giuen to you againe:* theſe are brethren, and therefore inſeparable; if we giue, it ſhall be giuen vs againe. If then we will driue away famine from the land, we muſt giue, ſo that with this ſacrifice the benefite of the whole countrie is purchaſed. But beſide this, Matth. 19. it is ſaid, *Giue to the poore and ye ſhall haue treaſure in heauen.* So that we ſhall not onely haue mercie, if we ſhew mercie, but the Lord himſelfe will ſhew himſelfe exceedingly thankfull to vs for the ſame. And yet we ſee our diffidence herein: And as the ſeed is not the grounds that receiues it, but his that ſowes it; ſo that, which is beſtowed in mercie, is not ſo much his, vpon whom the gift is beſtowed, but his that beſtoweth it. So here is another reaſon, we muſt giue becauſe we haue receiued it, the Lord requires nothing but this one, he requires nothing to be giuen, but that we haue receiued of him, and therefore we ſee of them that receiued talents, the Lord requires nothing to be repaid but his own. There is and hath bin theſe many dayes a complaint againſt the paſtors of the land, becauſe they feed as though they fed not, and for this there is great hatred againſt them ſprung vp from the people, which *Giuing.* *Mercie to the poore.* Pſal. 16.

though

A talent of riches. *A talent of knowledge.*

though it be a iuſt conceiued wrath, yet I think we meaſure them not by the right meaſure, ẏ is by another meaſure then we meaſure our ſelues by; for we haue a talent of riches, as they haue a talent of knowledge, wherein we are as ſlacke to performe mercy to ẏ poore, as they are ignorant; ſo that in condemning thē, we condemne our ſelues. For as it is ſure, that the harueſt is great in ſpiritual things, & there are but few labourers; ſo in reſpect of temporall things there is as great an harueſt, & the labourers are as few; becauſe as ẏ ignorant people are the harueſt of ẏ learned Miniſters, ſo ẏ poorer ſort is the harueſt of the rich men. Another reaſon is this, becauſe we cannot retaine, it is therefore a good policie to giue, & to make vs friends of the wicked Mammon. We cannot cary any thing with vs frō hence, haue we neuer ſo much: here it is gotten, & here it is gone: and though we could carry our gold with vs, yet whē we come in another world, that which is currant here wil ſtand vs in no ſtead, for it wil not go for currant there. Wel, admit, theſe things could do vs good, yet we cannot carry thē ſafely with vs, for there are many robbers wil meet vs in the way, & therfore we muſt follow the maner of them, ẏ go by pirats, they carry not al they haue with thē, but they commit all to others of their frends by writings & bils, which we ſee to be vſed of our exchangers: So then we muſt carry with vs only our bils, which wil ſtand the ſpoilers in little ſteed, though they light vpon them. And ſurely the Lord hath made the rich his factors & exchangers here on earth, & ſeeing the Lord hath giuen vs a bil of his hand for that we commit to the poore, we may ſafely make our claime to al, for this bil wil go with vs, and ſhal be read euen at the iudgement ſeate, when Chriſt himſelfe ſhal ſay, *Looke what ye haue done to one of theſe, ye haue done it to me.* So that it is good to ſhew mercy, becauſe otherwiſe we cannot long keep ẏ we haue: and ſurely if ẏ which is ſpoken of mercy in the world ſhould be cut off, a great part of the Scriptures ſhould be don away. But among many reaſons this may moue vs to mercy, ẏ in the time of iudgment the Lord wil be content to leaue of all other actions of knowedge, and truth, &c. and come to this one of mercy. And albeit the Lord may challenge the other to, yet becauſe the ſpeciall clauſe of iudgment ſhal be concerning mercy, we muſt ſpecially looke to this. To apply this to our ſelues I need not, I cannot accuſe men, al mens mouthes wil condemne themſelues, the Preachers of the word need not to bend their brāines to find out an accuſation for this point, becauſe all men can do it; and what is more vſual than this, mens deuotion growes cold. And indeed there is great hardnes of heart, there is much complaining, but no redreſſing, and therfore, ſeeing the land doth accuſe it ſelfe, I accuſe it not.

That vvhich goes for currant and good payment in this world is not currant in another. *Simile.*

Of the puniſhment of the vvicked.

5 This is the difference betweene the puniſhments here & thoſe in another life: here no vehement puniſhment is permanent, there the puniſhment is euerlaſting, and yet moſt vehement. Alas that there are no more fit termes to expreſſe it. But ſmal perſwaſion wil ſerue, and a twine threed wil draw him that belongs to God: but if he be a child of reprobation, a cable rope wil not ſerue; and though he ſhould ſee the ſmoke and the mountaine of fire, yet wil he turne and ſowſe himſelfe in the mire of ſin like a ſow. Take a man in a fit of a burning ague, and ye ſhal heare him vtter ſuch words, & ſo proteſt of his paine, as if it were vnſufferable, but this is another maner of ague, & ſhal vexe vs more then al ẏ burning agues in the world, & yet it ſhal continue. *Paul* alleageth a very plaine reaſon why there is ſo little mercy among men. Euery man ſeekes his own, and we ſeeke not the things one of another. We forget we are members one of another, and therfore the Lord needs nothing but our owne mouths to condemne vs. For ſeeing we call God Father, I would gladly know, by what title we call him Father. There is no reaſon but that Chriſt is our brother, & he hath made vs the ſons of God: for there is no fatherhood in God but by brotherhood in Chriſt. But how is Chriſt thy brother more then to another, ſeeing he hath don as much for another as he hath don for thee? Wel, if another hath as good a title to Chriſt as thou, thē he is thy brother too, and if he be thy brother, I ſay to thee, as *Malachie* ſaid of ẏ fatherhood, If God be thy father, where is his feare; ſo if he be thy brother, where is thy brotherly loue? But Chriſt hath yet another reaſō, we are not only brethrē, becauſe God is our father, & Chriſt our brother, but for ẏ we are as neerely knit in coniunction, as ẏ lims & members of the body. So ẏ the cauſe, why we ſhew no mercy is, becauſe we cannot perſwade our ſelues to be members. Of the primitiue Church & the faithful congregations gathered by the Apoſtles it is ſaid, there was but one heart, one wil among them, and therefore no doubt but one body; for there can be but one heart in one body, and it were monſtrous in one body to haue two hearts. Then the

Simile.

law

law of members is, that looke what one member receiueth, it receiues not for it ſelfe alone, but for all the reſt too. The eye it ſees not to defend and help it ſelfe alone, but it ſees for the hand, for the foote, and for the other partes of the bodie. And ſo by the law of members, if we haue any thing, we muſt beſtow it on the whole body, and as well on the foote as on the heade. Euen ſo doth one member receiue the benefit of another, that as the eye ſeeth, ſo all ſeeth; as the hand writeth, ſo all writeth; and wee know the leaſt benefite or hurt which is in any member is aſcribed to the whole bodie, as if but the finger ake, we ſay we haue an ach; if the naile be hurt, we ſay we are hurt; if the foote be whole, wee ſay wee are healed. Then if this affection be not in vs mercifullie to impart one to another, as one member is ſeruiceable to another, mercie is not in vs. If wee be grieued for anie, it is but a complaint of the mouth: we can giue him a Lord help him; but Chriſt did not onely ſee one ſo, but he wept ouer him, he wept not onelie, but touched the verie leprous, yea and he healed them. Well, if there be no mecie in vs, with what face can wee come to the Lord, and ſay, giue vs a kingdome, let thy kingdome come, if wee denie to our brethren the gift of ſo much as of a peece of bread: and how can wee looke vp to heauen with any hope to come thither, if we haue laid vp no ſtore there before hand? God ſcummeth away the droſſe of his Saints by Croſſes, yet breaketh not his holie couenant with them, but performeth it, through many tribulations which they deſerue and pull vpon themſelues.

Chap. 34.

Teaching vs why we are ſpeciallie to keepe watch and ward ouer our hearts.

SO corrupt is the heart, as being the fountaine of all ſinfull actions, that although wee ſhould neuer haue patternes of impietie, yet our owne heart would ſchoole vs ſufficientlie to the way of deſtruction. Reproued then be their Doctrine, who thinke that a man is not naturallie inclined to euill, or that nature is not wholie inclined to ſinne, but that by example and allurement man is corrupted and infected by others. The occaſion of euill may be outwarde, but the cauſe of it is inwarde, not of others but in our ſelues. And good reaſons there be therefore, that wee ſhould ſtill haue an eye to our hearts. Firſt, our heart doth carrie with it moſt commonlie all our ſenſes, ſo that nature taught men of the world, that the eie ſeeth not but the hart, it is not the hand that toucheth, but a certaine force proceding from ŷ hart, and exerciſed by the hand; & the hart being dead, though the eie, hand & other members remaine, yet is there neither ſeeing nor ſenſe left in the body. From hence it commeth, that great ſounds & ſtrange noiſes are nothing heard of, our eares attending vpon our hearts, and our hearts being throughly occupied about ſome other obiect. From hence it is that goodlie ſhewes, able to rauiſh the ſight with delight, are not ſo much as ſeene of vs, our eyes being wholy reſtrained about other things whereabout the heart is occupied: yea from hence it is, that we ſtumble ſometime on the plaine ground, and our feet doe faile vs in moſt faire places: our feete attending on our hearts, and our hearts being carried vehementlie vnto ſome other matter. Although then we ought to keepe with great care our eies, our eares, & our hands, with all other parts of the body, yet it ſtandeth vs in hand to keep diligent watch and ward ouer our heartes, by which all the other partes are moderated and ruled. Another reaſon why wee ſhould haue ſpeciall regard to our heartes, is becauſe they make or marre all our actions. If the heart be pure, all our actions are pure, through Chriſt; though ſome defectes bee mixed therewith: if our hearts be not ſound but corrupt, then the things in their owne nature good, by vs are made impure and corrupt. It is without all controuerſie, that it is our corrupt nature which corrupteth vs, either to be ſlack in weldoing, or to leaue a good thing altogether vndone, to be ſo prone to euil-doeing, or to reſt too ſecurelie in it beeing done. And albeit, many occaſions may be pretended to ſtay vs from good, which may ſeeme to

Albeit this meditatiõ conceming the keeping of the hart, be paſt in the firſt part, Tit. Of meditations on Pro. 4. v. 23. yet for that there wee haue ſome amplification, and ſome differẽce in his manner of handling this argument, I thought it leſſe offence to giue thee both (good Reader) then to depriue thee of either of them.

carrie ſome ſhewe of good, yet they are deceiuing corruptions, and full of rottenneſſe at the core, as experience prooueth. Some are kept backe from catechizing of their familie, becauſe they would not be made the by-talke of the people, they would not men ſhould talke of them, and tearme them a preciſe companie. Some goe aloofe and walke along from pure zeale in good workes, that they might retaine their libertie in buying and ſelling, and ſo better take order for domeſticall expences, which they thinke would fall to the grounde, if God ſhould bee purelie worſhipped. And indeede euerie thing creepeth vnder colour of a good thing, and they will turne out nothing naked, but with one ragged reaſon or other, although their pretences be of an ill die, or their reaſon not able to keepe them from anie iniurie of the weather whatſoeuer. They are carried away with the deceaueableneſſe of ſinne, their corruption deceiueth them, they are beguiled with the diuels ſophiſtrie in putting that for a cauſe which is no cauſe at all. But this hypocriſie of hart may appeare not onely in not doing of good, which wee ſhould doe, but alſo in doing of good otherwiſe then we ought to doe. To leaue ſinne in it owne nature is a commendable thing, but if we doe it for feare of puniſhment, or for ſhame of the world, rather then for conſcience of ſin, it is not at all praiſe worthie. The adulterer may reſtraine his loathſome and ſinfull action, not for that he feareth to defile himſelfe with ſinne in the ſight of God, but becauſe hee would not be knowne to haue ſinned in the ſight of the world: the theefe may forceaſe from actuall theft for feare of the law, and to auoide the gallowes: but neyther of theſe haue repented of their ſin, though after a ſort they haue left their ſinne. This is manifeſt, in that they leaue not euerie ſinne, as true repentance doth, without all exception or diſpenſation, but onlie thoſe bloodie faced ſinnes, which ciuill diſcipline cenſureth with ſhame and ſufferings, as murther, treaſon, adultery and theft, making no bones to commit ſins as grieuous before God, though not ſo puniſhable before men, as are ſwearing, prophaning of the Saboth, lying, drunkennes, and ſuch like, which ſinnes if they were worthy of impriſonment by law, eyther men muſt change their accuſtomed courſe, or all the priſons in the realme would not be able to receiue the offendants. Such men learne the common ſtatutes and penall lawes of the land; the lawes of the Lord, the ſtatutes of the higheſt they will learne hereafter. If they had a conſcience of ſinne, then it ſhould be in vniuerſall, not in particular, becauſe one ſinne is as grieuous to the Lord as another, and no ſinne muſt haue a placard before his preſence. Other will leaue ſinne, becauſe they haue beene in ſeruice ſo long, and ſpent their bodie ſo much in ſinne, that now (not that their affection is lamed, but becauſe their abilitie is gone) they for feare of ſome ſickneſſe will leaue it, but if they might runne through a new bodie they would runne through their olde courſe againe. Others haue conſumed all to feede and cloath ſinne, and therefore nowe becauſe their purſe conſtraineth them, not becauſe the law commaundeth them, or the curſe feareth them, they count it for husbandrie to ſtaie a while. Others being ſomewhat politike, thinking it good to get ſome profit, that may giue longer life to pleaſure hereafter, for a while bridle in their wantonneſſe, whiles they haue gotten ſome ſure hold of their inheritance, & after, ſo ſoone as they haue brought with ſorrow their fathers old age to the graue, recompence the diuell with their hote purſuit of ſinne, much more then they loſt in their former ſparing of ſin. Others when either for deadnes of nature, or want of abilitie, or feare of man they dare not, or cannot commit ſinne in their owne perſons, yet they draw ouer as much pleaſure as men in their caſe may doe, by commending and chronicling of their own ſinnes paſt, or by laughing in their ſleeues at the artificiall ſinning of ſome other preſent. They can laugh at ſinne hartilie, whereby they ſhew they cannot mourne for ſinne heartilie: they make a mocke of it, and therefore bewray they haue little conſcience of it, and therefore they die in their ſinnes, howſoeuer they haue left their ſinnes. To deale carefullie in Gods worſhip, and faithfullie with man, are thinges both commaunded and commended; and yet to doe them without zeale of Gods glorie, and with a care of our vaine glorie, rather to win credit to our ſelues, then to gaine credit to the Goſpell, is neither commended nor commaunded. And yet how manie beguile their owne ſoules herein, it may appeare by ſo manie frequenters of the word, and ſo few fruitfull hearers of the worde: if they profit not, it grieues them not; if they remember it not, they ieſt at it; if they cannot ſpeake

Fabula vulgi.

Cauſam pro non cauſa.

Conſcience of ſinne.

Note. To laugh at ſin what it argueth.

Carnall Proteſtants.

ſpeake of it, they ſcoffe at it, and yet they thinke they bee great proteſtants. Manie goodly and godly things we may ſeeme to doe before men, and be thought to be pettie Angels come out of the cloudes, and yet being impoiſoned at the heart with vaine glorie, the Lord hath no delight in vs, our owne harts euen in theſe glorious workes do accuſe vs, our conſciences doe controll vs, and without repentance, God that is greater then our conſcience, will in the end condemne vs. Contrariwiſe, be our action neuer ſo beggarly for want of abilitie, neuer ſo deformed for want of beautie in the eyes of man; yet if it commeth from a ſincere heart, ſound and ſincere in the eies of the Lord, it is acceptable, and through Chriſt accounted righteouſnes vnto vs. If then for ſins ſake we leaue ſin, and leauing ſinne repent of ſin, and repenting of ſin leaue ſinne, though the lees of it remaine in vs; if for righteouſneſſe ſake we labour for righteouſneſſe, though an eſſentiall righteouſneſſe be not inherent in vs, though wee do not all good we loue, but in loue deſire to doe it; though we leaue not all ſinne we hate, but in hatred of it labour to reſiſt it; the good we doe is accepted, the good we deſire to do is imputed; the euill we leaue is diſcharged, the euill we deſire to leaue ſhall not be imputed. True it is indeed no man can ſay, my heart is vpright, I am pure, if he meaſure himſelfe by the rule of the law, which thing whoſoeuer ſeeth not by his manifold corruptions, as yet he ſeeth nothing as he ſhould ſee: yet the children of God may ſay, their hearts are right within them, when by faith in Chriſt, and a pure purpoſe to approue themſelues vnto God, their hearts are purified, ſo as they labour for the death of ſinne, though the whole body of ſinne be not ſlaine in them, and labour for true righteouſneſſe, though the man of righteouſneſſe be not fully faſhioned in them. This doctrine then hath two eſpeciall vſes, the one to humble vs, the other to comfort vs. Good cauſe we haue to be humbled by it ſeeing it, teacheth vs, that the cauſe of ſin is ſtil in our ſelues, & cannot be charged vpon any other, as the cauſe thereof. For if our corruption were not, neither Sathan by feare and tyranny, neither the world by preferment and glorie, neither the fleſhly delightes by ſubtiltie, neither our enimies by their feares and tyranny, could euer preuaile againſt vs. Chriſt Ieſus was thriſe and vehemently aſſaulted, yet becauſe the Prince of this world could find nothing in him, and all his temptations were as a little arrow ſhot at a braſen wall, no corruption being in his heart, no guile being found in his lips, they nothing preuailed againſt him. *Adams* heart was corrupted before *Adams* hand had ſinned. Satan doth offer, we doe yeeld vnto our temptations, he is the occaſion, but we are the cauſe of our own woe. The fond ſophiſtry and lying logicke of theeues is here to be withſtoode, who thinke they waſh their hands from all ſinne by crying, woe worth ſuch a man, that euer I knew him; for had not he conſtrained me and allured mee to ſinne, I might haue been farre from this. Againe, great comfort is in this doctrine, by giuing vs this aſſurance from the Lord, that how weakely ſoeuer we walke with God, ſo it be ſincerelie, it is his good pleaſure to accompt of vs for good. Firſt tell the deuil (if we haue our hearts vpright with God) that we will be aduerſaries to our owne corruption, that wee may be fauourers of Gods glorie, he ſhal be but as a Chirurgion, which lanceth our impoſtumation to preſerue life, howſoeuer he purpoſed to haue gored vs to the hart and to haue depriued vs of life. Let vs ſee this in *Ioſeph* and *Dauid* both men of one mould, renewed by one ſpirit, allured to one ſin. *Ioſeph* a young man vnmaried, for his perſon beautifull, for his authoritie a goruernour of his maiſters familie, for his fitnes to commit ſinne, prouoked by his owne miſtreſſe; yet grace reſtraining his corruption, he withſtands her to the face, he reſiſteth the occaſion, he feareth, but ſubdueth his owne corruption, and ſo by Gods goodnes obtained a gracious iſſue out of his temptation. *Dauid* a man now ſtriken in yeares, not ſo dangerouſly aſſaulted with the occaſion of ſinne in reſpect of the diſtance of the place, ſuffering the occaſion offered to his eye, to ioyne in league with that corruption which was in his heart, was ſodainely ſnared, ſlauiſhly yeelded, and was fowly conquered. The woman was obiect to his eies, his eye openeth the way to his hart, his hart corrupted his hand, and ſo that ſin grew to age, & was perfitly accompliſhed. In what meaſure we are regenerate, in what meaſure we withſtand our corruption, in that meaſure we are ſure to preuaile againſt our ſtrongeſt temptation. And looke how we faile in theſe, ſo we lie open to yeeld to our Temptations whatſoeuer. Now to come to a more narrow triall of

Note. Of good affections and deſires.

Rom. 7.

Looke moſt in all temptations and griefes on thy Corruption naturall.

Temptations.

Similie.

Dauids adulteries.

Note. Temptations.

How we may trie our ſelues by our afflictions and affections.

our ſelues: we muſt ſearch out and eſpie our corrupt nature, eyther by our afflictions, or by our affections. Such is a man as he is in Temptation. If trouble doe not ouer-turne him, it feare cauſe him not to fall, if Temptation cauſe him not to deny the truth; then his heart is vpright, then hath hee cauſe of comfort: but if for feare he faint, if for troubles he turne away, if in his Temptation he forget his triall, and betray the truth, his heart is not vpright with God, he is in the gall of bitternes, he giues occaſion of griefe to others, and matters of humbling to his owne conſcience. There is a certaine diſeaſe common to all men, to ſuffer their eies to wander, and not to lay the raine vpon their thoughts, but letting them range without check or controlement to all ſinne, and lightnes of minde. Thoughts breede in vs, or ſtirre in vs a tickling delight and deſire to ſin. This Eccleſiaſt. 11. *Salomon* goeth about to ſtoppe, but becauſe it cannot be brought to paſſe in the children of perdition, therefore in that place he doth cleere himſelfe of their bloud, by bidding them walke on in the thoughts of their harts. Of this a father ſpeaking thus, *I did walke in the Cloyſter of myne heart:* He maketh the walke of his heart much like the walke in a cloiſter, that is in a ſecret place, where no bodye ſeeth or heareth him, but only he of whom *Auguſtine* ſpeaketh. *He that ſeeth thee, when the candle is light, and when the light is out in like manner, him feare.* There is alſo a walking of the eye, which is compared to that of *Dauid* in the top of his turret, and to a gallery or place of proſpect to ſee far & neere into the world. A diſeaſe incident to this age whe caſt their eies into al corners of the earth, ſuffering them to ſeaze vpon any obiect whatſoeuer, whereby they finde matter to worke vpon. Briefly we are not to yeeld to our affections, or if we haue yeelded we are not to kindle them, wee muſt not gather ſticks (as *Jeremie* ſpeaketh) to keepe in the fire. The reaſon is this, weedes will growe faſt enough, and the ſuggeſtions of Sathan intertained and accepted being offered, are ſufficient to condemne vs.

We muſt watch ouer euery motion of the heart, and occaſion of the eie.

Eſt quædam cogitare voluptas.

Spatiabar in clauſtro cordis mei.

Qui cum lucerna ſplendet videt te: cum lucerna extincta eſt videt te, ipſum time.

Immiſſæ cogitationes.

Chap. 35.

Where is taught how we muſt narrowly watch ouer our heart, and ouer our affections for many cauſes.

Twoo heads of many ſinnes.

THe walking in the waies of our owne hart and of the luſt of our eies are the two heads of al wickednes, our inward motions, and our outward occaſions muſt both breed in vs a careful conſcience and waryneſſe. In the Prouerbes, Prophets, and Apoſtles we are bidden to reſtraine our heart and to make a couenant with our eies and the outward ſenſes. Theſe things are confeſſed dayly, and amended ſlowly, whereof followeth that tranſgreſſion of the law and that vniuerſal ſicknes, that wee dayly confeſſe, there is no health in vs, which all commeth from the waies of our owne hearts. This word walking hath relation vnto an allegorie. For imagine we haue here no naturall citie, Hebr. 11, as we haue not indeede, our countrie being Paradiſe, from which *Adam* fel by tranſgreſſion, and we being here as baniſhed, as *Auguſtine* calleth vs, haue receiued a newe title in Chriſt, who was content to ſet ouer his owne right by purchaſe vnto vs. Whereupon it is preſuppoſed, that we haue the naturall affection, which euery man hath to his owne countrie, thorough a wildernes, wherein are many waies brought ſhortly to theſe two: of the one *Dauid* ſpeaketh Pſal. 119. I will run the way of thy commaundements; and this is the right way, we may well runne in it. The ſecond way is the way of our owne hearts; and this is the euill way, whether it bee by the right hand in ſinning outwardly and in ſight, or in ſinning ſecretly, on the left hand. If we meane to come to Paradiſe, we muſt leaue this way and walke the other waye, for this will leade vs to iudgement. Eccle. 11. 9. In this way are three thinges to be conſidered, alluding to the peregrination of the Iſraelites through the wildernes. The firſt is the little light ſhining in a darke place, which aunſwereth to the word, in ſteede of which wee haue a falſe light, the deſire of our owne heart. The ſecond thing is a guide, which is Chriſt, and the Saints, that are gone before vs, vpon whom we muſt looke, as the author to the Hebrues willeth vs; to which anſwere

Bernard, quid eſt cor tuum, niſi voluntas tua? Nihil itaque punit Deus niſi voluntatem, tolle hanc & infernum non erit.

Twoo waies. The firſt, way of Gods Commandements. The ſecond, way of our own hearts. Three things to be conſidered concerning our way.

ſwere our falſe guides, when we ſay, we will follow the ſteppes of our forefathers. The third thing is the companie in the way, which are the great ſtore of ſeducers to lead vs out of the way, the Diuell chearing them forwarde. It is a ſigne therefore, we are in the wrong way, if we do nothing, but that we ſee the greateſt part of the world doth. How ill ſoeuer the way be, and whereſoeuer it lieth, euery mans way is right in his owne eyes, Prouerb. 21. and we will defend whatſoeuer we doe. There is a ſearcher of the heart, who ſaith, Eſay. 55. *your waies are not as my waies*, and becauſe there be wrong waies, Ierem. 18. *Let euery man turne from his owne waie*. Theſe euill thoughts, 1. Pet. 2. 11. are ſaid to be the diuels Souldiers, and to warre againſt the ſoule: they follow their captaine, and wee follow them, and then you may eaſilie know, whither we goe, Ierem. 17. There is a wickednes ſaid to be in the heart of man, and that not eaſie to be eſpied, but it is a ſubtile wickedneſſe, and the ſubtiltie therof is vnſearchable. This is euery man before he be regenerate. *Iſaiah* ſaith, *The heart of man to God is, as the clay to the Potter*. Indeede, ſaith hee, it is clay to God, but waxe to the Diuell, that is to ſay, it muſt haue much tempering, and great adoe to bring it to God; but in Sathans ſhoppe, verie pliable to any worke he ſhall put it to. Although wee neuer ſaw any euill example, nor were tempted at all outwardlie, yet our owne heartes would teath vs wickedneſſe. It is mine owne heart, that is the [redacted] ſinne in mee, and it is follie to ſay, woe to that man, but for him I had neuer [redacted], and therefore if the iſſue of mine own corruption be ſtayed, and ſtaunched in [redacted] that reſtraineth mine own heart, or elſe I ſhould runne into all wickedneſſe, [redacted] the gallowes puniſh. This muſt bring a man out of loue with himſelfe. By th[redacted] how wicked ſpeeches thoſe be, let him doe what hee will, and I will doe what I liſt [redacted] here is no mention of Gods will. *Baſill*, when hee had perſwaded himſelfe, that if hee could be in the wilderneſſe, hee ſhould be happie, and ſerue God more deuoutlie, being out of the companie of men, when he came thither, he ſaid, I haue forſaken all thinges, but I retaine mine old heart ſtill. If this euill were not, all euill temptations could not preuaile againſt him. For *Adam* was not ouertaken with the temptation, vntill hee was corrupted in his heart. Therefore it is ſaid, Ierm. 4. waſh thine heart, this filthineſſe of the heart was ſo great, Gen. 6. that it was faine to be waſhed away with that great deluge, and now water will not ſerue, it muſt haue fire to purge it, Prouerbs. 4. watch and ward ouer thine heart, keepe it with a great manie of lockes. Our heart is a wandering thing, it is like the mill, that is euer grinding, ſtil ſetting vs a worke with more commaundements, then euer God gaue vs. If we follow Gods way, there is ſome end, but if we follow our owne way there is an endleſſe maze. Ierem. 4. the heart muſt be circumciſed. It is a little member, it will not ſerue a kyte for a meale, and yet all the world will not ſerue it, there is ſo much ſuperfluous matter in it, it had neede be circumciſed, *Caſt downe thine heart*, ſaith Eſay. It muſt be plucked downe, and keepe it in ſome worke. A good way, the way of the heart is not, but how it lieth, it is to be conſidered. The firſt entrance is the thought, eyther by occaſion or by his owne motion. The Scripture deuideth them into two ſorts, iniected and aſcending, both naught. Iniected be thoſe, which the Diuell caſteth in, as hee did into the heart of *Iudas*: aſcending be ſuch, as riſe out of the heart, which doe breath out. Of theſe our Sauiour Chriſt ſpeaketh to his Diſciples, why doe thoughts ariſe in your hearts? The ſecond thing that makes the walke eaſie, is when wee are well affected to it, and will entertaine it, and ſtay to talke with it. Then there is a lingring delay to ſtay in it, and a mans conſcience telleth him, it is euill, and he leaueth it, and commeth ſtraight to it againe. Further when a man conceiueth a pleaſure in theſe imaginations, ſo that the verie ſent of them delighteth him; for they carrie the ſmell of them in themſelues; and euen as the rauens will not goe farre from the dead carcaſe, though a man be with it, they will be ſure to be within ſent of it. After comes a deſire of taking fruit of it, by wiſhing, I wold I might, as alſo a conſent of the will, and that is with God a full action, as Chriſt ſaith to *Iudas*, what thou doſt do quickly, when as yet as he did act nothing outwardly. Next followeth the indeuour & deuiſing by all meanes poſſible to bring it to paſſe, as *Iezabel* did to bring *Naboth* to his death: Then enſueth the act it ſelfe, that is the ſinne of the hands or of the feet, and then perhaps we doe it twiſe & often. Then commeth a benummed conſcience, hee forgets to be ſorrowfull for it, it prickes him not.

Heb. 6. 12. 13

1. *To followe the multitude.*

Note.

To followe our owne luſts.

Luſtum Deo ſed cæca Dæmoni.

2. Pet. 3. 14. 15. 16.

Simile.

Note.

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Immiſſæ et aſcendentes.

Two kindes of thoughtes.

Iohn. 13.

Simile.

The rauens wil not go far from a dead carcaſe but delight ſtill to be in the ſent of it, euen ſo doe wee with ſinne.

6. Laſtlie followeth, I will ſtand to it, then men will call light darkeneſſe, and darkeneſſe light. We may adde boaſting in ſin, ſay what you can, they will doe it, they will do it to
7. ſpite you. This is the chaire of the wicked at the iournies end, and becauſe they ſhould not
* Scala Inferni. be without a cuſhion, if you will haue any thing els, the next is damnation. *Peter* ſaith, *Their damnation is nigh.* This is the meaſure of the age of Sathan; this is the ladder, or theſe be the ſteppes to hell: yet God doth not marke euerie declining of man, but as the Apoſtle ſaith he ouerlooketh them, and they are but in the regenerate to humble them, and to make them confeſſe the grace of God. Touching theſe thoughts, let theſe be two rules, what we ſhame to ſpeake, let vs be aſhamed to thinke, he that ſeeth our thoughts knoweth what we are. I remember in the new Hiſtorie of Scotland, there is mention made of a controuerſie betweene Scotland and Ireland, for a certaine Ile betweene them both. After much a doe they put it to the determination of a wiſe Frenchman, whoſe iudgement was, that they ſhould put a ſnake in it, and if it liued, the ground ſhould belong to Scotland. I ſpeak it in this reſpect, that if theſe poyſoned and venemous thoughts do liue in our hearts, it is a ſigne, our hart belongeth to that countrie, which they appertaine to. If they die preſently in our harts, it is well. It behoooueth vs to haue a preſent ſtriuing againſt them, and if they yet remaine, an indignation, a feare & a crying to God to tell him, that wee are troubled with them, Here wee muſt outreach, and vnteach a fooliſh ſpeech, that is common amongſt vs. *Thought is free*: No, thy cogitations by iuſt title be the ſeruants of the Lorde. *Bernard* ſaith, Iuſtlie doth hee challenge my heart, which gaue his owne heart to be pearced for me. Therefore we muſt vſe them wiſelie, we muſt walke no longer after our own hearts, but wee muſt ſtriue, and that before reaſon be corrupted, for then it is hard to reſtraine. There muſt be a waſhing of the heart. This is the burthen of the Lord, as the Iſraelites were wont to ſay, when they went to Ieremiahs Sermon, this fellowe will haue our thoughtes. Faith muſt lay violence on reaſon, for what is faith but a contrarietie to reaſon? and what is hope, but a contrarietie to experience? But wee muſt haue reaſon determine as well as the word. Many will not be Chriſt his Diſciples, becauſe they muſt follow Chriſt, they will be maiſter with him. But *Dauid* ſaith, *lead mee O Lord.* Me thinketh, when I read his ſpeech he ſtandeth as if he were blinde, and holdeth out his hande, and cryeth, lead mee, Oh Lord.

Simile. A controuerſie concerning an Iland betweene Scotland and Ireland.

Faith contrary to reaſon. Hope contrary to experience.

Many will ſay If I can fetch it within the compaſſe of my braine, I will beleeue it. This man may caſt the Bible in the fire for any profit hee reapes by it.

2 This is the beginning of a conuerſion, to forſake our ſelues to follow the Lord. *Paul*, when he was vnhorſt, ſaid, *Lord what ſhall I doe?* The Iayler when hee was mooued, and ſaw the priſon dore open, ſaid: *what ſhall I doe? what ſhall I do to be ſaued?* The Iewes being pricked in hart at the preaching of *Peter*, Act. 2. ſaid, *Men and brethren what ſhall we doe?* At *Johns* baptiſme euery one came and asked, *What ſhall we doe?* Where we ſee reaſon vnder faith, and experience vnder hope. Many can commend this or that point in a ſermon, and ſay, it was well handled, becauſe it agreeth with their corrupt affection. God muſt commaund what we will, and then we will obey him. But this is the triall, to obey againſt our owne inclination; els God ſhall obey vs, we ſhall not obey him. Some will ſet downe their concluſion, as *Benadab* did, 2. King. 20. 18. Ierem. 42. 6. The vile hypocrits ſaid they would doe whatſoeuer God commaunded them, whether it were good or euill: but in the next Chapter, when he had bid them, they ſay: This neuer came from God. Others there be, which will not take counſell with *Micah*, but with ſuch as pleaſe them. For there bee manie Preachers which looſe and caſt downe, as faſt as others builde: Of whom if a man ſhould aske counſell, whether he ſhould goe to the Diuell or no, they would ſay, Goe and proſper. But theſe I dare ſay, are condemned of their owne conſcience.

Of the circumciſion of the heart.

3 There are manie circumciſed to Princes, not to the Lorde: they are the circumciſion of the King and of the Queene: they leaue manie groſſe ſinnes puniſhable by impriſonment, but for others as great but not penall, they paſſe ouer. And there be many, who hauing bin ſinners, can recount and talke of ſinne with a delight, who ſhewe that their harts neuer bled for them, and that there is yet a foreskin remayning. There be ſome alſo which will come to the Church, and ſitte before the Preacher like to the people ſpoken of in Ezech. who are deſirous to know the will of the Lord, and yet if they were examined at the yeares end, they haue profited nothing, here is a foreskin remayning. Laſt

of

of all, when God maketh men profit, and they grow into ſome practiſe of the meanes, and they can talke as godlily, as if they were perfect: and after all this they become ſecure, their prepuce or foreskin groweth againe, and this is moſt dangerous.

4 *Moſes* in Exod. confeſſeth of himſelfe that hee is a man of vncircumciſed lips: ſo it ſeemeth there is an vncircumciſion of the foreskinne of the lips. And Act. 7. *Steuen* calleth them men of vncircumciſed eares: there is then alſo an vncircumciſion of the eares. Ierem. 4. they are commanded to circumciſe the foreskin of their hearts: ſo there is an vncircumciſion of the heart. By the foreskinne it is the manner of the Scripture to vnderſtand whatſoeuer groweth within vs, which is an impediment to vs in doing good. A learned writer ſaith, there is a foreskinne in our eares, which the diuell ſhutteth when we ſhould heare any good thing, and openeth when any euill ſpeech is offered, that wee may be corrupted thereby: ſo in our lips he draweth together the foreskin, when wee ſhould ſpeake any good, and openeth it when we ſpeake any euill. Such a foreskin is there in our hearts, which hee vſeth at his owne pleaſure. In our confeſſion wee ſay, that therefore wee doe the things we ought not to doe, and doe not the things wee ought to doe, becauſe wee follow the deuiſes and deſires of our owne hearts. And there is an vniuerſall leproſie which hath ſo ouer-growne vs, that there is no one ſound part in vs. It is a hard matter to a worldly, or fleſhly minded man to be perſwaded of this: for euery man thinketh well of his owne waies, but the Lord pondereth the hearts, Prou. 14. And *Eſay* ſaith, chap. 55. *Our waies are not the Lords waies*, and therefore they ſhall neuer bring vs to the Lord. And Ierem. 10. the Prophet makes a proclamation on the Lords behalfe, *If any man will be ſaued, let him leaue his owne waies, &c.* If wee will ſee this more plainly, let vs ſee Geneſ. 6. how the Lord looked on the heart of man, and he ſaw it ſet on euill, and that euen that thought that was fartheſt off was ſet on euill, and not only ſet on euill, but wholy euill, and euill all the day long, and all the night long too if ye will. Micah. 2. and Ierem. 17. nothing is ſo euill as the heart: for the heart of man is euill aboue all things. Therefore needfull it is that this foreskin be taken away: not the heart it ſelfe as God created it, but the foreskinne of the heart, which is a fruit of the firſt rebellion. For ſurely vnleſſe this heart be altered, let the word be preached, and ſay the Preachers what they can, all is in vaine. And aſſuredly this error is in all heretikes in the world, that they are perſwaded of ſome pure naturalities in them ſtill. And therefore if men will be fruitfull to heare and receiue Gods word, we muſt labour to circumciſe the foreskin of our hearts. Now the firſt way to take away this foreskinne is to reſtraine our thoughts, and not to be deluded with the doting opinion of the world, to thinke that thoughts are free.

How we muſt circumciſe the foreskin of our hearts.

Verſ. 9.

Thoughts not free.

5 If the heart be ſet on a thing, no reaſon can be made but we haue a fetch beyond it, and no perſwaſion ſo ſtrong but wee haue crinkes to goe beſide them. The Lord is well pleaſed with their intents, which prepare their hearts to ſeeke him.

6 When the heart is vpright, though there be ſome fault: yet the Lord reſpecteth more the faith and vprightnes of the heart to crowne it, than he doth the fault to curſe it: as appeareth in *Rebecca* and *Iacob* when they ſtole the bleſſing, &c.

7 *Paul* ſaith of himſelfe, that till hee knew the meaning of the laſt commaundement, *Thou ſhalt not luſt*, he thought well of himſelfe: and ſurely wee ſhall neuer know the law of God aright, except we know the heart is wholy euill. And we muſt know withall that the tongue is a world of wickednes. And if the tongue, which is but an inſtrument of the hart, be a world of wickednes, what is the hart whereof all proceedeth that the tongue ſpeaketh? Albeit there were no diuell in the world to tempt vs to euill, nor any euill wrought to take example by, yet there abideth enough in the heart to corrupt the whole man. For there is no euill in the wickedeſt man of the world but it is in me, and would appeare, vnleſſe the Lord did ſuppreſſe it.

The tenth commandement.

The ſpawne of ſinne is in euerie man.

8 He was deſirous ſtill to keepe himſelfe from deadnes, and tried his heart with thankfulnes, by ſpeaking ſomewhat (after meate receiued) to the glorie of God, if God gaue any good matter into his minde ſo to take it, if euery one were ſilent, then to raiſe vp ſome good occaſion of ſpeaking by reading, or ſinging, which were ſo vſed, that when other things came in place to the aforeſaid end, they were ſurceaſed from, becauſe cuſtomable

ſticking to any thing bringeth leſſe reuerence and profit. And among other things he was very glad to ſpeake ſomewhat to ſuch, whom hee thought after, God might make inſtruments to teach it to others more effectually than he could expreſſe it, which thing he ſaid we ſhould learne of the Apoſtle *Paul*, 2. Tim. 2. 2.

Chap. 36.

Of hearing Gods Word.

IF the Pſalmiſt (Pſal. 94.) could make this argument, He that hath planted the eare, ſhall he not heare, much more may we argue thus: He that hath planted the eare, ſhall not he be heard? Shall not he heare, ſaith *Dauid*, ſhall not he be heard, ſay we? And ſurely in his creation he planted the eare to this end, and therefore by the title of creating vs he hath good intereſt to the eare: but if the title of creation will not ſerue, yet in reſpect that he preſerueth vs continually, which wee call his prouidence, that intereſt may ſerue: but if that ſerue neither, yet *Adam* hauing through ſinne alienated himſelfe from God, his ſoule, his bodie, and ſo his eares too: by the right of Redemption the Lord hauing purchaſed vs anew, and buying euery iot of vs againe as it were at the ſecond hand, in this right hee may ſurely claime our eares. Now if he may claime them, as they be his, and in truth they be his, then muſt we heare him: or if they be not his, and by no right appertaine to him, then wee are not the Lords Iſrael. But if wee be the Lords, then I ſay as the Lord hath ſaid, hee cannot abide, that a candle being light ſhould be put vnder a buſhell, and that our eares, which appertaine to him, ſhould be put to no vſe: which if they be, they little or nothing differ from a carued image, who hath eyes and ſeeth not, eares and heareth not. He will not haue vs come to the Church, and the word ſhall beate and beate vpon vs, and no more ſtirre vs than it doth the pillars or ſeates we ſit on, wherein we ſhew our ſelues to be but idoll chriſtians, or counterfeite profeſſors.

1. *Creation.*

2. *Prouidence.*

3. *Redemption.*

Then if wee muſt needes heare, the next thing to be enquired of, is the ſpeciall ſubiect or obiect of our hearing, wee can heare a noiſe as of the beating of the ayre, of the winde, of the thunder or ſuch like, though it be not a voyce: but alas a bare ſound can doe nothing. Secondly then wee heare a voyce, but this is common to vs with beaſts, and what can the bellowing of oxen or the bleating of ſheepe doe vs good? So then neither a noiſe nor a voyce is here to be ſtood vpon, which can doe vs no good. How then? There is yet a better thing, and that is a word, wherein one may expreſſe the excellent meaning of his minde to another, and man may open himſelfe to man. Well, then a ſound is a thing inferiour, a voice is ſomewhat more excellent, but a word is without queſtion the beſt of al to increaſe our knowledge. Now if the word be the moſt principall, I would gladly know of him, that is fartheſt from God, if there be any word better or more worth the hearing than the word of God. Then if wee aſcend from a ſound to a voyce, and from the voyce to a word, and from a word to the word of God, wee ſee the word of God to be moſt principall, and good cauſe there is why it ſhould ſo be, the ſpeaker thereof is aboue all creatures, and therefore his word muſt be aboue the word of all other creatures. Whereunto if wee ioyne but the conſideration of our reuerend regard in hearing but a Prince or a meaner Magiſtrate, how we liſten, marke his ſpeech, ſcan and ſtand vpon euery word he ſpeakes to vs, to ſee what moſt concernes vs, this will ſurely condemne vs for our negligence and careleſneſſe in hearing the word of the Lord. But ſeeing the word is the beſt thing, we will draw out another reaſon, which is, that wee then beſt imploy our eares, when wee heare the word, and in hearing can ſay: Now I heare the beſt thing that I can heare, this is the ſweeteſt ſound, and now mine eares are put to their beſt vſe, I heare not only a ſound but a voyce, a word, and the very word of God: ſo are our hands beſt imployed, whē they are receiuing the Sacraments, our eyes whē they are reading, our feete when they bring vs to the houſe of God. When wee thus haue once ſet our ſelues in worke we may well ſay, All that I haue, is now

A ſound.

A voyce.

A word.

The word of God.

Simile.

in

in their beſt eſtate, and put to the beſt kinde of dutie, becauſe our ſenſes and the parts of our bodies are about the buſines of ſauing of our ſoules, and about the buſines of the Lords glorie. The Heathen ſaid, that the goodly ornaments of the world and frame of all things, was moſt worthie the ſeeing, as though a man were borne, and came into this life onely to take a view of them, and ſo to depart without hauing any vſe or profit of them; and though he neuer felt the power of the Sunne, or the ſweetnes of flowers, or any other thing: much more may I ſay ſo much of the word, though a man ſhould neuer haue benefit by it, yet ſo good it is, of it ſelfe, that it is moſt worthie the hearing, though it be nothing but heard. But beſides our hearing, the Lord hath ioyned a ſpeciall profit to the word, as either the ſauing or condemning of our ſelues, ſo that the word is therefore more carefully to be heard, becauſe it is accompanied with ſuch a benefit as the ſauing of our ſoules: *God* (ſaith *Iohn*) *ſo loued the world, that he gaue his only begotten ſonne for vs, that whoſoeuer beleeueth in him, ſhould not periſh, but haue euerlaſting life. But how ſhall we beleeue*, ſaith *Paul*, Rom. 10. *if we heare not? how ſhall we heare without preaching? and how ſhall they preach, vnleſſe they be ſent?* So that it is preaching that brings hearing, hearing breedes beleeuing, and by beleeuing we are ſaued, and ſo howſoeuer the iolly fellowes of this world and others accompt thereof to be but madneſſe or fooliſhnes, this ſame fooliſhnes of preaching, ſaith *Paul*, bringeth ſaluation: this fooliſh thing (I ſay) of preaching, and this ſlender thing of hearing is the way to ſaluation. But yet a degree further. *Naaman* refuſing the commandement of the Prophet concerning the waſhing himſelfe in a riuer, which was not at home in his owne countrey, his ſeruant ſaith vnto him, *Father, if he had commanded thee a greater thing, wouldeſt thou not haue done it? and why then is it much to waſh in this riuer?* So may we ſay of the word, If wee will not doe ſo much as heare the word, which is ſo eaſie a matter to doe, what would wee haue done, if we ſhould haue climbed vp to heauen to haue fetched it from thence, or digged to the hels to fetch it thence, or croſſed the ſeas to haue had it thence? But the Lord, ſaith the Apoſtle, Rom. 10. hath dealt more mercifully for vs, and prouided better for our eaſe, we neede not take ſuch paines as to goe vp to heauen, or downe to hell for the word, but it is brought euen to vs, and preached familiarly: and therefore in reſpect of the right that the Lord hath vnto vs, in reſpect of the beſt employing of our ſenſes, in reſpect of the dignitie of the word, and in regard of our eaſineſſe in hearing, wee muſt needes heare the word. Another argument is this, becauſe, *when I called vpon and ſtretched mine arme daily to you*, ſaith the Lord by his Prophet, *and ye would not heare me:* crie as long as ye can crie, I will not heare you. But if wee doe heare the Lord, he will heare vs, and communicate vnto vs the graces of his holy ſpirit, and whatſoeuer is needfull for our ſaluation. If then the matter ſtand ſo vpon our obedience to the Lord, that we ſhall reape ſo great a benefit, becauſe he requires but euen by the law of nature, to doe to him, as we would haue him deale with vs; it is good equitie, that if we will not heare the Lord when he ſpeakes, ſpeake wee neuer ſo loud or long, we ſhould not be heard of him. The laſt reaſon is this, when *Mary* was occupied in hearing our Sauiour Chriſt, and *Martha* was buſied in miniſtring things about her houſe, Chriſt ſaith flatly, *Mary* hath choſen the good part, & why? It ſhall not be taken away from her. *Marthas* part, in death ſhall be taken away, and come to nought, and ſo may we ſafely ſay of all our things concerning our trades in this life, they muſt ceaſe, and when death comes, they ſhall haue an end; but *Maries* part ſhall not be ſo, that is, whatſoeuer faith, loue, or obedience wee haue attained by the word preached, it ſhall abide by vs with peace of conſcience in this life, and afterward it will accompanie vs euen to the kingdome of heauen. But *Martha* was *Martha* for Chriſt, we are *Marthas* for *Martha*, we are all for the world, but this ſhall be taken from vs. Euery man may therefore ſafely reckon thus with himſelfe: Surely, all my paine, my profits, my trade, & all will end in death: this is not the good part, therefore I will heare the word, and this ſhall neuer be taken from me. So that as in the former wee are made partakers of the omnipotencie of God, if wee heare his word: ſo here we ſee we ſhall communicate in the eternitie of God, if we chooſe *Maries* part: but if wee preferre the other, we muſt goe, but our part muſt tarrie after vs, and bee taken from vs. Good cauſe then haue we to heare the word: but who is he that thinks himſelfe happy to haue the word, or thinks not himſelfe more happy to get a good bargaine?

Hearing the word of God, is the beſt hearing.

1. Cor. 1.

Preaching.

bargaine? who being in a iourney or ſicke in his bodie, thinketh it a ſpeciall croſſe, and findes in himſelfe a griefe that he could not come to the congregation of the Lord?

How we muſt heare the word.

2 Many reading in the ſermons of the Prophets and Apoſtles, how they exhort to hearing of the word, marueile at it. And if at this day wee be ſpoken ſo to heare, we can ſay, Why, we ſit here for no other end, we came hither for that purpoſe, our feete made haſte to heare, and therefore it ſeemeth to be a vaine ſpeech. Wherefore we muſt vnderſtand, that this word (*heare*) hath a further meaning than ſo, *Ezechiel* chap. 3. ſaith, *Let him that hath eares to heare, heare:* ſo that there are two kindes of hearing, elſe this had been a friuolous ſpeech. Wee muſt know therefore that (Iob. 42.) there are two hearings. There is an hearing of the eare, and there is an hearing of the heart: there is a ſpeaking to the eare, and there is a ſpeaking to the heart. *Iob* ſaid, hee heard the Lord but with his eares, with his griſtles only, and afterward he heard the Lord better, and that was with the hearing of the heart. Wee muſt learne then to draw vp our hearts to our eares, that ſo one ſound may pearce both at once. But to heare with the heart there are foure things to be performed: the firſt is ſet downe, Eccleſ. 4. 17. *Looke to thy feete, when thou goeſt into the houſe of the Lord.* And 2. Chron. 34. becauſe men did not prepare their hearts in their houſes at home, or by the way abroad, all was in vaine, they loſe their ſucceſſe in heauenly things. The firſt thing then is preparation. And comming to the Church, euery man is to deale thus with himſelfe: I ſhall now goe, where I may ſit among reprobates, leaſt therefore I ſhould ſet on more on the bill and beadroule of my ſinnes, I will prepare my ſelfe, and pray in ſerious manner, and earneſtly for the grace of God to teach me. The ſecond thing is, that we muſt heare the word as good Catholikes, that is, we muſt not heare the word by parcels and by clauſes as we liſt, and giue our eare vntill it come to our ſpeciall ſinne, and ſit quietly till our boyle be touched: but we muſt heare vniuerſally as well the things that millike vs, as the things that pleaſe vs. Wee muſt be affected to heare the word, as the people were to heare the Lord in the mountaine, who ſaid; Speake the Lord what hee will, wee will heare him. This is a good kinde of hearing, and it pleaſed the Lord ſo well, that he ſaid: *Oh that this heart were alwaies in this people, &c.* Wee will commend any that will pleaſe our humours, and preach ſuch things as follow our appetite. As if oppreſſion be ſpoken againſt, and we be oppreſſed of ſome, this common place is very plauſible to vs, becauſe it is againſt one that hath iniured vs. Or elſe wee come to the word as *Herod* came: Let *Iohn* ſpeake as much as he will, I will heare him: but if he come to this, that I may not haue my brothers wife, I will not heare him. But if we come to teach the Lord to ſpeak, and to teach him wiſedome, and preſcribe him to ſay this, and not to meddle with that, wee ſhall neuer heare fruitfully. A third thing is continuall hearing: the word is a rare thing, therefore we muſt haue a continuall hearing. Will ye heare how God hath taken anſwere for this, it is ſaid, Pſal. 95. Heb. 3. *To day if ye will heare his voyce.* This we know is read to day, and to morrow, and euery day, and ſo for euer, and yet all is but to day. We cannot exempt our ſelues, this bindes our hearts, and will haue vs hold out, as long as it is ſaid to day. So then as wee muſt pray and be prepared to heare, and come with a purpoſe to heare vniuerſally, ſo muſt we heare continually. Yet wee muſt adde a fourth thing, and that is, wee muſt bring a deſire to practiſe the things we heare. And euery man muſt come thus affected. I haue prepared my ſelfe to heare, I will heare all, as well that which is miſliking, as that which liketh me: but beware of this laſt, come what come will, I will not obey. But if wee vow not to heare, to lay vp in our memorie, that our memorie may call vpon our conſcience, and our conſcience call vpon vs to put it in practiſe, wee cut off the ſentence by the halfe: *He that heareth the word, and keepeth it, is bleſſed:* and keepes it, here is a coniunction copulatiue, and in no caſe we muſt leaue it out. And there is good reaſon it ſhould be ſo: for as *Auguſtine* ſaith, The word is compared to an hammer, to a fire, to a ſword, and not for nothing. The hammer bruſeth, ſo the word muſt ſoften our hard hearts; the fire purgeth and purifieth, ſo the worde purgeth our droſſe affections, and purifieth our hearts; the ſword pearceth, and ſo the word diuideth betweene the marrow and the ioynts. If the word workes not theſe effects, it loſeth his power. The word is a word of power, and let euery man reckon with himſelfe, If in hearing the word I draw not neerer to the mercie

Note theſe foure things.

1. *Preparation.*

2. *To heare all that is taught vs, and not parcels.*

3. *Conſtancie in hearing.*

4. *A deſire to practiſe the thing we heare.*

Simile.

Heb. 4. 12.

of

of God, I ſhall draw neerer to his wrath, if not to my ſaluation, ſure to my deſtruction.

3 We oft heare the word, but not as the word of the Lord, and therefore wee heare it but in part, becauſe we thinke it is the word of *Eſai*, of *Peter*, or of the Miniſter, wee thinke it is *Hoſe*, or *Paul* that ſpeakes, but not the Lord. Well, if we will tarie vntill the Lord himſelfe come, wee ſhall not heare nor ſee him, vntill the heauens roll vp together as a ſcrole, and a globe of fire conſume the face of the earth, vntill the Sunne be turned as blacke as a pot, and the ſea boile as a pot of oyle, and then we muſt rather giue an accompt of our hearing, than ſtand to heare againe. Well then how are we ſaid to heare the word of the Lord? Firſt we muſt know, that Chriſt receiued a commiſſion from the Lord, *This is my beloued ſonne, heare him.* Here is his commiſſion. Then our Sauiour Chriſt being to goe to his Father, left a commiſſion with his Apoſtles, *Who ſo heareth you, heareth me, who ſo receiueth you, the ſame receiueth me: but who ſo refuſeth you, refuſeth me.* So that to heare the Miniſters is to heare Chriſt, and to heare Chriſt is to heare the Father; ſo that to heare the Miniſters is to heare God. And the words of *Hoſe*, and of *Peter*, they be the Lords words. And all this word ſent from God ſhall be as effectuall by the mouth of the Miniſters, to conuert, as if they were ſpoken by Chriſt himſelfe. And wee know that Chriſt being the Miniſter of circumciſion, conuerted not all his auditors, nay he conuerted but a few of his hearers. *Peter* conuerted moe at one ſermon, who was but his Apoſtle, than wee reade that hee himſelfe euer conuerted all his life long. But if it will not be, but ſtill we thinke it is the word of the Preachers, ſurely by your owne imaginations the Lord will puniſh you, that is, it ſhall be vnto you a mans word, *Hoſees* word, or *Peters* word, not the word of the Lord. And then if we heare it not as the word of God, but as the word of man, it will neuer doe vs good, it may breede ſome little purpoſe in vs, but it will neuer breede in vs any great practiſe to our comfort. So then if we heare it but as from men, wee ſhall rot in our ſinne, and ſo lye ſtill, vntill the Lord finde vs out in the ſearching day of his iudgement.

We muſt heare the word as Gods word, while it is day

4 Becauſe the doctrine of accuſing, condemning, and threatning, is a ſcripture vnwillingly receiued of men, and wee ſhall ſee in moſt of the Prophets ſo long as they prophecie peace, and ſpeake of heauen, of grace, of mercie, they are willingly heard: but if at any time they ſtrike on the other ſtring, the people would no longer heare, but oft break forth, and ſay, prophecie peace vnto vs: becauſe (I ſay) the people hauing made a league with death and hell, cannot abide to heare ſuch vnſauourie and nipping ſpeeches, it muſt needs be, that the Lord ſometime vſe ſpeeches of quarrell and controuerſie, and of his falling out with the people. I know that beſides that it is the generall corruption of nature, it is a ſpeciall fault of theſe times and of this age, that if the Miniſter of God thunder out the threatnings of God, he ſhall be ſtraight diſcharged to be a Miniſter of Chriſt, he ſhall be now the miniſter of the Law and of *Moſes*. For the words of grace, mercie, and ſaluation are ſweete words, and men can well away to heare them: but the Sonne of God hath not alwaies a ſtreame of milke and hony running out of his mouth, but ſometime a two edged ſword, Apocal. 1. and it is as profitable for God his children ſometime to haue a ſong of *Sinai*, as a ſong of Sion, and then ſpecially is this requiſite, when the mercies of God come not by the * hynn, or by the peck, or by ſmall portions, but by the gomer, by the ephath, and in full meaſure. Becauſe then we may be drawne into forgetfulnes, and therefore leaſt theſe things ſhould cloy vs, it is good for euery man in the day of peace to thinke of the day of controuerſie, and in our moſt quietnes to know the Lord hath an inditement and an action againſt vs, though when this age is ripped vp, wee ſhall ſee the Lord his inditement righely framed, and his *niſi prius*, iuſtly put vp againſt vs: yet when the day of the iudgements of God be threatned, we muſt not ſay they appertaine to ſtrangers, wee muſt take the action to proceede againſt our ſelues.

It is good to heare of the threatnings as well as of the promiſes.

Simile.

**That is in proſperitie.*

5 Though the Miniſters take the Lords quarrell in hand and iudge his cauſe, as the Lord biddeth *Ezechiel* to auenge his quarrell: though the Prophets, I ſay, doe this, or if they ceaſe to doe it, the very ſtones, and creatures ſhall doe it againſt vnbeleeuers; yet at other times we ſee in the Prophets how all ceaſe, and the Lord himſelfe pleades the controuerſie. Though therefore we could arme our ſelues and make our part in good againſt the creatures, and could ſhift off his Prophets; yet the Lord himſelfe entring his action againſt

Why the Lord oft threatneth in his owne perſon.

vs,

vs, we had neede now diligently to looke about vs: for as *Paul* ſaith, *God will not be mocked*, we muſt not dallie with him. Now the time when the Lord will doe this, is when no man elſe will pleade for him, and that is partly for the negligence of his aduocates the miniſters, and partly for the vntowardnes of the people, who regard not the writs of his Prophets, but the Lord muſt be faine to come * himſelf. Wofull experience proues now a daies, that if the miniſters of the Lord rebuke vs, or if any man ſhall take vpon him to admoniſh vs, we are readie to rebuke them againe, and to ſet them to ſchoole too. When we ſee this wilfulnes in the people, that ſpeake the Prophets what they will, they can ſecurely ſhift them off, and though writs come neuer ſo thicke they care not for them, they think their feete ſhall neuer ſlip, and being taught they will teach againe, being rebuked they rebuke againe: when it commeth to this, I ſay, the Lord ceaſeth to deale any longer by his atturnies, but he will deſcend, and pleade his owne controuerſies. On the other ſide, becauſe there bee ſome Prophets who cannot be admitted to pleade, and others they will not pleade though they be admitted, but ſay with *Balaam* they will neither bleſſe nor curſe: and ſome if they doe ſpeake they haue *Helies* ſpirit, and ſay nothing, but O my brother, you doe not well to doe ſo, you muſt doe otherwiſe, they haue not *Hoſeahs* ſpirit to tell them of their ſinne to their faces: I ſay when it falles thus out, that hee that rebukes the world ſhall be ſtung, and haue a ſwarme of Bees, or of Waſpes about him, who will not only ſhew the tongues of *Shemei*, but will ſet the Prophets to ſchoole: or they ſo deale with the Miniſters, as they did with the ſeruants of him that let out his vineyard to husbandmen, ſome they kill, ſome they beate, and as they deale with the meſſengers of *Dauid*, in cutting off their coates, and their beards to diſgrace them, then the Lord himſelfe hath a controuerſie with the people to pleade againſt them.

* *As in publike calamities.*

Preachers.

Chap. 37.

Of Humilitie and pride.

WE cannot obtaine Gods mercies in ſpeciall meaſure, vnleſſe wee vſe to humble our ſelues in ſpeciall meanes.

2 Other mens faults muſt humble vs, and draw vs to prayer: other mens graces muſt incourage vs, and cauſe vs alſo both to pray and to be thankfull for them.

Great graces.

3 The greater gifts wee haue, the fleſh is the prouder, and Sathan the readier to aſſault vs, were it not that the Lord did humble vs, ſometime to preuent Sathans worke.

4 *Aaron* was the elder, yet he giueth place to *Moſes* the yonger, reuerencing Gods graces where hee found them, and contenting himſelfe with that meaſure of grace which God had giuen him.

5 *Moſes* comming out of the Kings court could not haue ſuffered ſuch tumults and rebellions of the people as happened, therefore fortie yeeres was he humbled, and ſo trained vp that he might haue compaſſion on Gods people, and be more fit for gouernment. So *Ioſeph* and *Dauid* were firſt humbled, then were they made rulers of the people. When wee be truly humbled, God makes vs more fit for ſome waightie calling: for as a greene peece of wood put in a building will ſhrinke, but being well ſeaſoned it holdeth vp the building: So is it in man before he be humbled, &c.

Simile.

6 Ordinarily when God moſt comforteth, he moſt humbleth before.

1. Pride.

7 Pride is in foure things: firſt, when we thinke we haue a thing, and God wot it is not ſo. This commeth of ſelfe-loue, as when we are delighted with our owne conceits, doings and ſayings, as a fooliſh father thinketh his owne bird to be faireſt. Secondly, when wee make our account our gifts are more worth than they are, looking on them through a falſe ſpectacle, as when one hauing ſome little obedience or ſmall grace, thinketh himſelfe able to reſiſt any thing, preſuming on the grace beſtowed on him. Thirdly, when we know we haue

haue ſuch a thing, but wee acknowledge not from whence: Yes, I wis (ſay ſuch) I know that God gaue them me, euen the Father of lights: Oh, but the idle ſpending of them, our wreſting of them to our pleaſure (for which if we be rebuked, then wee ſay; what, is it not mine owne, may not I doe with it what I will?) ſhew plainly how wee ſtand herein affected. Fourthly, when wee glorie in the gift, but not in the giuer, Luk. 18. The Phariſee 4
thankes God, yet Chriſt cals him proude: Nothing more vſuall, than in words to reioyce in God. Wherefore let vs ſtriue to beate downe this pride which ſo dwelleth in vs: O this is the work of God to humble vs: and let vs remember, that till we be truly humbled, we haue no part in Ieſus Chriſt.

8 The neerer *Pharaoh* was to deſtruction, the more fiercely he dealt with Gods people, where we may learne, that when the wickednesſe of the wicked is at the ripeſt, and they in their moſt flouriſhing eſtate, then is their deſtruction neereſt at hand. Examples are *Belſhaſhar*, *Herod* and others, who in their greateſt pompe periſhed. Let vs learne then, when we waxe proude, to feare deſtruction, for the Lord reſiſteth ſuch. And that we may auoide euill, let vs prepare our ſelues in humilitie to ſerue the Lord: for hee giueth grace to the humble and meeke, and filleth the hungrie with good things, whereas he ſendeth the ſwelling proud, and rich in their owne blinde conceites, emptie away. *Ripenes in ſin.* Gen. 15.

9 When the Lord gaue Manna to his people, he gaue them rules to vſe it, teaching vs that all the creatures and giftes of God, are giuen man with rules to vſe them, that all may ſerue to his glorie that gaue them: contrarie to thoſe which ſay, it is our owne, wee may vſe it as wee will. One rule was this, that all ſhould labour in common, that one ſhould helpe another, where wee ſee that all the giftes of God are common (as *Paul* ſpeaketh, 2. Corinth. 8.) what gifts then ſoeuer wee haue receiued, wee may not ſeeke our owne glorie by them, but the profit of our brethren, and Gods glorie: wee may not be proude of Gods graces, for God is not indebted vnto vs, but wee muſt remember wee haue receiued them for our brethrens ſake, to whom wee bee debtors: for God hath ſo prouided that they which haue leſſe, by them which haue more, may not want the things they haue. This holdeth in riches, in learning, in godlineſſe, and this will pull downe all pride in our ſelues, and contempt of our brethren: for the more a man hath, the more hee is a debter, and therefore if a man learne not to waſh his brethrens feete, hee hath learned nothing. Wherefore though all men would haue duties done to them, but themſelues would doe fewe to others; yet let vs conſider this, and then ſhall wee vſe that ſtrength we haue, to make our brethren ſtrong with vs; not that I ſhould haue leſſe, and he more, but the Lord giueth me now, that I may doe him good, that at another time hee may doe the like to me. Whatſoeuer good gift then I haue, I muſt not by it take occaſion of pride, and contemning of others which want the ſame, but rather I muſt ſo applie the ſame to others, as that they may become rich in our riches, learned in our learning, ſtrong in our ſtrength, and alwaies finde helpe in our abundance. *Rules for the right vſage of the creatures, and of Gods bleſſings and graces receiued.*

10 Firſt, it is a good argument to make vs humble, when wee know that all things are giuen vs, and therefore *Paul* vſeth this as a reaſon, to take away all glorying in our ſelues, ſaying: *What haſt thou which thou haſt not receiued? &c.* The giftes of God of themſelues doe not puffe vs vp, for they are good: but the corruption of our nature taketh occaſion thereby to be proude, either when wee thinke wee haue greater giftes than wee haue, or when wee thinke ours to be greater than other mens: and ſo lift vp our ſelues ouer them, and thinke that they ſhould bee in ſubiection vnder vs. Againe, the greater and better the giftes are, the more doe they puffe vs vp. For what is better than knowledge of the word, and yet it puffeth vs vp? Seeing then that pride doth euer follow the gifts of God, which yet are good, and giuen to a good end: and againe, ſeeing that euery man hath receiued ſomething of God, all men ought to take heede to themſelues leaſt this pride doe not ouerwhelme them. But thoſe more eſpecially are to take heede, which haue receiued greater gifts, becauſe more eaſily they may fall. And this ſin of pride muſt eſpecially be taken heed vnto. For euen in good things this will be readie to aſſaile vs: but other ſinnes are commonly in the doing of other things. Secondly, although Gods children be euer aſſayled with this ſinne, and albeit it doth commonly come with the gifts of God, yet is it 1 *Arguments for humiliation.* 2

not such a sinne but that it may be ouercome, and therefore when we see our selues assaulted with it, we must not quaile, although it were not possible to haue the vpper hand of it: for we see that the children of God by grace haue from time to time ouercome it, as euen
1.Cor.12. *Paul* himselfe, we see a man hauing receiued rare gifts, & yet he confesseth of himselfe, that he is not *worthie to be called an Apostle*: and in other places nameth himselfe a seruant and helper, which because he spake vnfainedly, therefore it is true that this sin ruled not ouer him. Againe, *Moses* brought vp in the Kings court, guiding the people of Israel to the
Numb.12.3. promised land, seeing God face to face, yet was a very meeke man, yea the very meekest man that liued vpon the earth: and so was *Dauid*, with others, which hauing receiued singular giftes, yet remained meeke and humbled, because the grace of God ouercame their corruption: and all these examples doe take away all excuse from vs, if we doe yeeld and
3 be ouercome with the same. Thirdly, the meanes which God vseth to cure this pride in
Meanes to cure pride. his, is generally the knowledge of their owne corruption and miserie: for if wee rightly know that, it will minister matter enough to humble vs: yea, if wee looke vnto our first estate, euen there wee may be humbled: first, because wee were made of dust. Secondly, seeing our state was subiect to falling and chaunge: nay, if we looke to the state in which wee are by grace, wee may learne humilitie: first, because we stand by grace and fauour: secondly, because many infirmities are in vs: but most of all if wee behold our state by nature; for there wee see nothing but destruction, because wee be the children of wrath.
Rom.7. Thus *Paul* was humbled by beholding his naturall corruption: but it was no light consideration which he had of it, but a deepe meditation, as is manifest in that hee calleth it the
2.Cor.12. minister of Sathan, a pricke, &c. *Paul* when hee saw his corruption rebell, he therein did behold Sathan as our Sauiour Christ did, when *Peter* tempted him, because as *Peter* saith, hee goeth about continually seeking sometime by our corruption, sometime by other meanes to destroy vs; and therefore hee did more diligently watch and arme himselfe against him, as it behooued him, being besieged of so mightie an enemie. This therefore is the cause why wee are ouercome with our afflictions, because wee make but a light matter of them, and doe not watch and arme our selues against them. And in that *Paul* saith, the minister of Sathan was sent to buffet him, hee sheweth what power the diuell hath, and that hee can doe nothing, but as hee hath licence graunted from God, as appeared in the storie of *Iob*, and other places; and yet Sathan buffeted him, that is, after a most contemptuous manner vsed him: where againe wee see what account *Paul* maketh of corruption, when he compareth it to this spightfull dealing. Againe, when hee calleth
Simile. it a pricke or stubbe, hee sheweth how it grieued him: for as a man that hath a long iourney to goe among stubbes, will soone be wearie; so *Paul* considering his contiuall iourney which he had to goe, wherein his corruption did still pricke him, did shew by this speech that it was grieuous vnto him.

Humilitie. 11 Hee sayd, howsoeuer hee would not denie duties to any inferiour, superiour, or equall; yet none euer went to his heart with inestimate loue (so as hee made an inwarde account of him) but such as had some feeling of sinne, and some griefe for inward
See 1.p.counsels. corruption: for hee could not see how otherwise men had any thing but in knowledge. Nay, hee thought where profession of the Gospell was seuered from practise and conuersation, that their knowledge might be more perillous than profitable. And among other gifts of God, hee thought humilitie to bee a vertue most beseeming the Gospell and Christianitie, which did appeare in this, in that hypocrisie did often shelter
Hypocrisie. it selfe vnder it, which it would doubtlesse neuer doe, were it not a vertue most commendable.

Of two sorts of pride. 12 There are two sortes of pride, the one of opinion, the other in action: the one is
Mater hæreseon. mother of heresies, the other is the worme of riches. Of the first sort are they, who say
Vermis diuitiarum. not with *Moses*, Lord what am I? but they say in their owne pride, Lord what am not I? They doe not make daintie with *Ieremiah* to groane, and to say, Oh I am but young, &c. but they are bolde as the brier, when all others and their betters refuse; they crie, I will rule ouer all: of the other sort are they, who once being conceited, lash out all their riches in excesse of diet, in vanitie of apparell, and such like, and then they will

be

be proude as the Italian, newfangled as the Spaniard, drunken with the Grecian, gluttons with the Muſcouite, cruell as the Tartarian. Our Fathers by Gods appoyntment are ſayd to weare skinnes, and are commanded to goe in garments of Camels haire, we, as though we would correct the Lord for ſome inſufficiencie in his worke, deuiſe ſtrange attyre. Of one beaſt wee haue the skinne, of the other we haue the furre: of one bird wee haue one feather, of another another feather. We carrie a pearle to ſhine on our finger, and a burthen of ſilke to gliſter on our backes, yea, wee weare the very excrements of ſome beaſts, and then wee thinke all this is of our ſelues. And that which is more, wee giue not reſt to the dead, but we borrow of them to ſet on liuing bodies; as though the Lord had not perfected his worke in it, vnleſſe wee our ſelues make the worke more beautifull. And yet more monſtrous is that, which maketh me marueile what our proude dames meane to ſet vp ſignes in their foreheads. Tauerners indeede haue ſignes to call in all that goe by, freely to come in, and there to haue intertainment, and what can be thought of our ſignes on womens heads, but that they meane to make tauernes of their bodies, to entertaine whoſoeuer will come to them? Well, if neither the Prophets can preuaile, nor preachers can profit to the taking away of this pride, I will ſay, that as the Lord will not let his ſpirit alwaies to ſtriue with man, ſo will hee not let his word alwaies ſtriue with man; but they ſhall dye in their ſinnes, in which now they lye in peace, and without all reclaime they ſhall goe to the hels, with which they haue made a couenant.

Pride in apparell and ſtrange attire.

Pride of women which ſet vp ſignes in their foreheads.

Chap. 38.

Of hypocriſie, and hardnes of heart.

HYpocrites turne the inward ſide outward, the godly turne the outward ſide inward: the hypocrite beginneth where the godlie man endeth, and the godly begins where the hyprocrite endeth: the hypocrite gallopeth into great ſhewes at the firſt, godlineſſe proceedeth in holines by degrees, as being troubled with a great houſe of ſinne, which they are faine to draw after them.

How hypocriſie differeth from true godlines.

2 We muſt not profeſſe all outwardly, which is within, but as good merchants, keeping ſomewhat rather in the ſtore-houſe of our hearts, than as bankerupts which ſpend all at once, or make a ſhew of all in our ſhop.

Simile. Hypocrites like bankerupts.

3 In *Pharaoh* ye ſhall finde theſe ſpeciall notes of Hypocriſie: *Take this death from me, onely this once.* So many being in diſtreſſe, haue more pride for the releaſe of paine, than for the forgiuenes of ſinnes, which cauſe the paine. And therefore ſuch being releaſed are nothing the better, as may often be obſerued. Contrariwiſe, if wee be grieued more for ſinne, than for the puniſhment, and can well beare the puniſhment, ſo that the ſinne were taken away, then is it a certaine ſigne that we ſhall liue vprightly, if the cup of affliction be taken from vs: and aſſuredly it ſhall be taken away, or elſe recompenced with ſome ſpirituall grace.

Triall of our ioy after affliction. Sickneſs. Note well.

4 The drunken peace of hypocrites muſt not be ſoupled with oyle, but pierced with the two-edged ſword of Gods word, to the diſcouering of the ſecret corruption of the heart.

5 It is the temptation of the godly, to feare whatſoeuer they doe, they doe it in hypocriſie: but they are to know for their comfort, that therefore they be not hypocrites, becauſe they ſee their hypocriſie; which kinde of hypocriſie in them, is not the groſſe deceiuing which is in the wicked, but that ſecret corruption of nature, which mixeth it ſelfe in the beſt actions of the godly. Neither is it poſſible to leaue this ſinne wholie, as long as wee liue, but to ſee it and miſlike it, is all that is required, and can be performed of vs. The godly doe not deſire to ſeeme to doe any thing better than indeede they doe it: neither

They that ſee their ſecret hypocriſie with griefe, ſhall doe well. Godly ſimplicitie.

ther doe they deſire to ſeeme to doe that which they doe not. And whenſoeuer they doe eſpie any weakenes in themſelues, they mourne for it. And this deſire of a perfect ſincerities, and miſlike of priuie hypocriſie, is vnto them a ſure ſeale of their ſaluation and ſanctification in Chriſt.

Hardnes of heart.

6 When men ſuffer themſelues to be deceiued, it is to be feared, they will be hardened. Let vs remember that (Gods grace aſſiſting) ſinne may eaſily be conquered of vs, when it is young, but we may eaſily be ouercome of it when it is old.

7 It is eaſie to fall into hardneſſe of heart by continuance in euill cuſtomes without remorſe: wee ſee then it is a good thing to be moued betimes, and often to be moued, for it is a precious thing to haue a melting heart; as contrarie, a daungerous thing to haue a hard heart, not yeelding to trueth. Let vs not harden our hearts, leaſt the Lord alſo come to harden vs, Heb. 3. For many not altogether obſtinate at the firſt, yet yeelding to ſinne, become obſtinate altogether at the laſt. Admonition is a meanes to keepe vs from it. We ſhould then be readie to giue eare to good counſell and admonition, and be willing alſo to admoniſh others. It is in vaine to controll the outward ſenſes, without the rebuking of the heart.

8 Exod. 10. 1. the Lord ſaith of *Pharaoh, I haue hardened his heart*: becauſe *Pharaoh* had a long time hardened his owne heart (as is recorded in the former chapters) therefore here the Lord is ſaid to harden it; that is, wholy to giue him ouer to the diuell. So man is ſaid to harden his heart, when he will not heare Gods word, the diuell when he gouerneth vs, and the Lord when hee leaueth vs in Sathans handling. Man then is guiltie of this ſinne, and the Lord doth iuſtly harden for the puniſhment of former ſinnes. The Lord is ſaid to harden, as he is ſaid to leade into temptation, and that is when he withdraweth his ſpirit from vs, and leaueth vs to our ſelues, and then we ſtay not long till wee be hardened. *Pharaoh* had many plagues, yet this is the greateſt, for if his heart had not beene hard, theſe would haue had an end: but this hardnes made the other but taſts of hell, becauſe we do leſſe feare this great plague than many other. We ought to correct this in our ſelues, for the children of God muſt feare this more than any other plague. For if wee doe but feare worldly puniſhments, ſo doe the wicked: but if wee doe feare hardneſſe of heart, and other ſpirituall puniſhments, then wee may be ſure Gods ſpirit hath wrought that feare. If wee couet worldly things, this doe the Heathen, Matth. 6. but if wee deſire the light of Gods countenance, Pſalme 119. and 4. and 67. this doe Gods deare children. Wherefore as wee labour for theſe thinges which our nature deſires, and feare the contrarie, ſo let vs labour for the light of Gods ſpirit, and feare leaſt it be quenched in vs, or elſe decayed: as when wee feare pouertie, wee labour to be rich, and when wee feare ſickneſſe, wee labour to preuent it; ſo let vs labour for our ſoules, ſo long as wee feele a taſte in Gods word, feare his iudgements, and be comforted in his mercie: if wee labour to encreaſe the graces receiued, the Lord no doubt will worke with vs, but if this be not in vs, it is to be feared leaſt the Lord will harden.

Pſalm. 95. Rom. 1. Heb. 3. Peccatum pœna peccati. Pſal. 69. 27.

Note.

9 All men are naturally euill, ſo that if the Lord giue not light and ſoftneſſe of heart, we may all be iuſtly hardened, and this as iuſt as other iudgements of God are. When any thing is ſpoken in the word which toucheth another, that man will greedily ſnatch: againe, if there be any thing that may cheriſh them in their ſinnes, that they note, but that which concerneth their amendement they vtterly forget. And this ſheweth that wee are the cauſe of our owne hardening: for when the Lord cannot preuaile with his word, then will he leaue men to themſelues, and then they ſtay not till they come to hardneſſe. Wee muſt not ſtay till the Lord ſtrike vs with puniſhments (for if wee be hardened, wee ſhall not perceiue it, and therefore the caſe is ſo much the more dangerous) but ſo ſoone as we feele any coldneſſe or dulneſſe of ſpirit, then let vs feare and ſtirre vp our ſelues, that wee may continually gaine ſome knowledge and feeling: and thus may wee prouide againſt hardneſſe of heart.

1 2 10 Firſt, the hypocrite deſireth rather to ſeeme than to be, it is ſaid ſuch crye, *Lord, Lord*, they are moſt glorious. Secondly, hee is more buſie about the outward worke, than about the ſpirituall and acceptable maner of performing the ſame, Mat. 23. 27. Thirdly, he worketh

worketh his ſaluation ſecurely and coldly, not with feare and trembling, as Phil. 2.12. not ſtriuing with his rebellious luſts, nor longing after the gifts of regeneration, nor forgetting that which is behinde, endeuouring himſelfe forward, Philip. 3.13. Fourthly, he hath no reſolute purpoſe to endure, but is wauering and inconſtant in all his wayes, not cleauing to the Lord with purpoſe of heart, Act. 11.23. Fiftly, hee is more carefull to ſtop the groſſe ſinnes, than to damme vp the fountaine, without ſenſe of the conflict of the law of the members and the ſpirit, as Rom. 7.24. Sixtly, he is ſtirred to doe well, by ſome worldly reaſon liking his fancie and fleſhly appetite, not conſtrained by the mercie of God, as Pſal. 130.4. Rom. 12.1. or by the loue of Chriſt, as 2. Cor. 5.14. Seuenthly, he doth more often regard the feare, fauour, and praiſe of men, than of God, and his priuate commoditie, than that of his brethren. Theſe are his characters, and yet eightly, he hideth many things vnder the cloake of popularitie, and guilefull affected clemencie. So did *Abſolom* hide his vnnaturall treaſon. So did the troublers of the ſtate of Rome with their *Leges Agrariæ*. Ninthly, vnder the cloake of keeping companie with thoſe, vpon whom wee may beare our ſelues bold, and which may backe vs, when we haue done euill. Tenthly, vnder the cloake of clinging to their companie, which are good men and are well thought of, not to better our ſelues, but to credit our doings the more, and to make vs more commended to the people, as *Nouatus* did vpon his confeſſions. Eleuenthly, vnder the cloake of law, and execution of iuſtice, when ſome other wicked affection is the cauſe of their doings, and the law but their pretence, as *Iezabel* in putting to death *Naboth*, did it not for the vineyard, but to ſee iuſtice kept, and as the Lords of Perſia againſt *Daniel*. Twelfthly, vnder the cloake of religion, zeale and conſcience, when deepe in their hearts they hide ſome other meaning, as *Simeon* and *Leui* in procuring the Sichemites to be circumciſed, as *Abſolom* in making the ſhadow of his conſpiracie the performing of his vow in Hebron, as *Iezabel* making the way to bloodſhed on the innocent by the proclamation of a faſt, as *Caiphas* adiuring Chriſt in Gods name to make them know who hee was, that way to take him.

4 *Marks of hypocriſie.*
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9 *De agris populo diuidendis, Liuius l. 2.*
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11. Hypocriſie is ſeene when ſinne moſt lieth dead vnder a cloake, and moſt liueth in a cloſet, wherewith God is diſpleaſed, that when wee make no conſcience of ſinne in cloſe places, our priuie ſinnes ſhall breake forth in publike places.

12 The holy Ghoſt, Ezech. 24.6. compareth hypocrites to a pot that outwardly ſeeth-eth, but within the ſcumme remaineth. And *Hoſeah* in his 7. chapter compareth them to a cake, whereof the one ſide is well baked, and the other is plaine dow. And Chriſt compareth them in his dayes, to ſuch as waſh the outſide of the cup and platter, but leaue the inſide filthie. Our common ſimilies whereby we reſemble theſe men is a courſe cloath, hauing a fine liſt. *Simile.*

13 When two gentlemen ride on hunting, it is hard to diſcerne each others hounds, becauſe they are mingled together, which afterwards is more eaſily done when the hunters are ſeuered: euen ſo, ſo long as God and the world walke together, it is hard to diſtinguiſh betweene the heires of the one and of the other: but when they are ſeuered by the croſſe, it will ſurely be ſeene who be the children of God, who be the heires of the world.

14 In naturall men we finde theſe markes: firſt, that naturall men meaſure others by themſelues, ſo did thoſe brethren iudge of *Ioſeph*. So doth the world iudge hardly of Gods children, becauſe they are vngodly themſelues: ſo thoſe that thinke to correct or admoniſh in anger, think that others doe ſo to, becauſe they come of faſhion to the Church, they thinke ſo of others. When we are readie then to thinke euill of others, let vs take heede we be not ſo our ſelues, and let vs learne to leaue this, for the ſinne is great. For firſt we beare falſe witnes againſt our brother. Secondly, wee be enemies to the grace of God in them; becauſe in this our corruption, wee cannot iudge well of them. The readie remedie is to pull out the beame out of our owne eye, and to iudge charitably of others. Secondly, a naturall man doth more abſtaine from euill, for man than for God: and ſo will it be, till the feare of God be ſetled in vs, to teach vs Gods prouidence in things to come, and his iudgements in things paſt. This was with *Eſau*, becauſe the daies of his father were at hand. So, many are now reſtrained by the magiſtracie, which otherwiſe would do euil: ſo long as

1 *How naturall men meaſure others by themſelues.*
2

it is with vs thus, wee are but hypocrites, and not regenerate. The remedie is, to conſider Gods prouidence, to commit vengeance to him, to ouercome euill with goodneſſe: and
3 then ſhall wee doe things for conſcience ſake, and not for feare. Thirdly, the torments of
Deut. 28. Leuit. 26. Prou. 28. an euill conſcience, is the puniſhment of ſinne: the wicked ſhall flie, when none purſueth: whenſoeuer then our conſcience doth trouble vs, let vs know that our ſinnes are in vs,
To feare men. whereof we are not purged. When we feare men, it is either for the want of the aſſurance of Gods mercifull prouidence, or forgiuenes of our ſinnes, or for that wee haue done the like to others: as *Caine* thought euery one would ſlay him, becauſe he ſlew his brother. If wee haue not done them harme, and yet feare as *Abraham* did *Abimelech*, then it is the want of Gods prouidence, which riſeth of the want of the forgiuenes of our ſinnes: for if
Feare, and the remedie of it. we feare the creature, it is becauſe wee are not reconciled to the Creator. The remedie of this feare of men, is to learne faith in Chriſt, for the free forgiuenes of our ſinnes and the aſſurance of his prouidence: then ſhall we ſay, we feare not what man can doe againſt vs: yea, then ſhall wee deale vprightly with others, ſo that if then others deale euilly with vs, and we pay them the things which we neuer tooke, we haue the comfort of our conſcience, and are bleſſed becauſe we ſuffer for well-doing.

15 In manners, men will firſt liſten to wicked counſel, then take pleaſure in their companie, till at laſt they communicate with them in their euils: and as they grow in liking of thoſe euill counſellers, ſo doe they loathe thoſe that giue good counſell and deſpiſe them: yea, when the Miniſter ſpeaketh priuilie to them by admonition, or openly out of the word; they thinke he ſpeaketh of purpoſed malice and hatred againſt them: and ſo ſhut their eares, and harden their hearts when any thing is ſpoken for their amendement: but if a word be ſpoken which concerneth another, or elſe may cheriſh them in their ſinnes, that doe they greedily ſnatch and lay hold of. All which ſheweth that men are the cauſe of their owne hardnes: for when the Lord cannot preuaile by his word, then leaueth he men vnto themſelues, which ſtay not till they come to hardnes. This muſt teach vs with feare to examine our hearts, to proue what loue of the truth remaineth in vs, and what liking we haue of lyes, what hearts wee beare to thoſe which giue vs holſeſome counſell to reclaime vs from ſinne, or whether wee rather incline to thoſe that feede our eares with ſuch wordes, as may ſerue to nouſell vs in our ſinnes, becauſe the childe of God may come to this thorough often infirmitie: but when hee ſeeth it, it is time to beſtirre himſelfe, and to feare leaſt thoſe fearefull beginnings doe bring him at the laſt, vtterly to fall away.

16 The firſt meanes to keepe vs from hardnes of heart, is to feare it long before: for if we once be fallen into this, then are wee paſt all ſenſe and feeling, and cannot perceiue it, and therefore our caſe is more fearefull and daungerous, as thoſe are which fall into ſome great diſeaſe of the bodie and know it not. Againe, if we be not of heardned harts, then the word may worke with vs, and all other afflictions may haue their effect, and ſo haue a good end, but if our hearts be once hardened, then all other plagues are vnfruitfull vnto vs: yea they are nothing elſe, but euen a taſte of hell, and of thoſe puniſhments which are, and abide for euer. So had *Pharaoh* many and great plagues, yet becauſe his heart was hardened, he profited not, but ranne on forward till he was vtterly deſtroyed. But *Iob*, whom the Lord had not yet forſaken, profited by all his miſeries, and had a good and ioyfull iſſue, and eſcaped from them. Therefore the children of God doe feare it more
A hardened heart, a greater plague than any of the plagues of Egypt. than all other puniſhments, and had rather be plagued with all the miſeries of *Iob*, and the botches of Ægypt, than with an heart that is hardened. It goeth not well with vs then, when wee feare worldly and bodily puniſhments, more than we doe hardnes of heart, and other ſpirituall puniſhments, for euen here is a difference betweene the wicked and the children of God: for the wicked are euer greatly troubled for feare of outward afflictions, but the ſpirituall puniſhments of the ſoule doe neuer a whit affect them. Contrariwiſe, the children of God do aboue al things dread ſpirituall puniſhments, as for outward troubles, they are content to beare them, & are grieued no otherwiſe for the, then as they are ſignes of Gods diſpleaſure, this is a good note to trie our ſelues by. The ſecond is a true deſire and loue to haue a melting heart, to be often touched with the word, and with *Dauid* to

deſire

deſire the vnderſtanding of the word aboue all worldly treaſures, and the light of his lo- Pſalm.119.
uing countenance aboue all earthly helpe or treaſure: for the worldly men doe greedily hunt after worldly things, and thinke themſelues beſt at eaſe when they enioy them, wee muſt then not be like minded to theſe men, but earneſtly deſire the former, and then it will be an vndoubted ſigne of the ſpirite of God. The third remedie againſt hardnes of heart, is to ioyne to the feare aboue named, and continually to labour and ſtriue againſt it, in vſing carefully all thoſe meanes which may ſerue thereunto, and as in our nature there is a continuall deſire of earthly things: ſo ſhould wee continually be moued to pray, that in ſpirite we may daily labour and ſtriue againſt it, and as the husbandman, fearing pouertie becauſe his goods decay, or his ground bringeth not forth her fruite, doth labour more carefully to lay vp againſt the time of need, like vnto *Joſeph* when he was in Ægypt; Gen.41.56.
and as the man fearing ſickenes, becauſe his natural powers are weakened, or his ſtomacke waxeth weake, will by Phiſicke and other meanes labour to preuent it: ſo we muſt doe againſt hardnes of heart, for ſo long as we feele taſte in Gods worde, to be humbled by his threatinings, and comforted by his promiſes, if we ſtriue and contend to growe in grace, the Lord no doubt is with vs. But if we waxe wearie of the worde, and can feele no taſte in 2.Pet.3.18.
it; if we cannot be terrified by his threatnings, nor affected by his promiſes, then is our caſe dangerous, and we haue good cauſe to feare leaſt the Lord will harden vs: therefore muſt we in daily hearing and reading of the word, labour to come to ſome feeling of it, and in our quiet ſtate, whiles the world is with vs, lay vp ſuch things in ſtore, as may be able to comfort vs, when our miniſters are remoued, and the word taken from vs. But many will be like *Joſeph* to prouide for the dearth, but they will not ſtore themſelues with ſpirituall foode againſt the time when the worde ſhall bee taken away. Now if thorough infirmitie we doe fall, and the light of the ſpirite be darkened, and our hearts begin to be hardened, then let vs call to minde our former practiſe which we haue had in the word, and remember the care we had to keepe it, and it will bee a great helpe to recouer vs againe. For *Dauid* no doubt was very well helped in his greateſt conflicts, by the remembrance of Pſalm.77.
thoſe places which afore time he had read.

17 When as in receiuing of meate, the meate that nouriſheth, is changed into vs, it is far otherwiſe in the chirurgerie of our ſoules. For in receiuing of the word & of the Sacraments which feed the ſoule, they are not changed into the qualities of vs, but we are changed into them. It is the folly of the world now a daies, and the euill that troubles, not only the baſe people, but the great alſo and the wiſe, that they think they muſt giue ſap and iuice to nouriſh the word, rather then that they ſhould ſuffer their wiſdome to be maintained by the ſap of the word, and they wil ſet the Lord to learne of them. Well, in applying there is a great reaſon we applie to the heart. It is the principall place for God to worke on, it is the vſuall place that Sathan moſt inueigleth, and therefore it muſt needes haue a plaſter. And here we reqnire not onely *Eſaus* heart, who ſayd in his heart, the dayes of mourning for my Father will come ſhortly, then I will ſlay my brother *Iaacob*, Gen.27.42. but *Sarahs* heart to, who hearing ſhe ſhould conceiue in her olde age, laughed in her heart, &c. So that they muſt come to this cure, *Eſaus* murthering heart, and *Sarahs* vnbeleeuing heart, yea and with them, all hearts. Applie the plaſter to any place ſaue to the heart, and it will doe no good. If the diſeaſe come from the heart, as all ſickneſſe of ſinne doth, lay to the hand the plaſter, or to the foote, or to the face, though it heale in one place, it will breake forth in another, becauſe vnleſſe the heart be well purged and cured, it will ſtill miniſter new matter of corruption into euery part of the bodie. We are not then to be healed at the eare as we thinke we may, and yet many will not ſo much as be eare-wiſe: we muſt not be healed in the braine, for many will goe ſo farre in hearing, that they may be barine-wiſe: but we muſt bee cured at the heart, for it is required we ſhould be heart-wiſe. Well, many will come ſo farre too, as they will conceiue and iudge well of things, ſo that they growe tongue-wiſe, and can diſcourſe and talke well of things, but yet for that the heart is not truly touched, they are as vaine in ſinne, and as much ſubiect to pinching ſorrowes for ſinne as any other. Great cauſe then the fountaines be ſtayed, and the principall parts plaſtered: for if there bee a worlde of ſinne in the tongue (as Saint *Iames* ſaith) then

If we applie, we muſt applie to the heart.

Mark.5. there be a great many worlds of wickednes in the heart: if there be a beame to be found in the eye of one hypocrite (as Chriſt admoniſheth) then there is a whole ſtacke inthe heart.

Chap. 39.

Of Hereſie, and many corrupt kindes of knowledge, and how the diuell peſtereth the Church with euill teachers.

WE muſt humble our ſelues to ſee heretikes doe more for vaineglorie, and for their ſect, then wee will doe for Gods glorie, and for his truth.

Hereſie. 2 The neerer hereſie commeth in likenes to the trueth, the more dangerous is it.

Note. 3 It is a dangerous thing to haue a *proude Spirit, with a vaine minde,* for theſe ſinnes leade men to hereſie.

In what thing, and how farre the diuell may be ſaid to bee ſtrong. 4 The diuell ſeemeth to be very ſtrong: for as the wiſe conclude, if they that are courragious, were alſo politike; or they, that haue wiſedome, had alſo courage, none could ſtand with them. Wherefore theſe are diſmembred in men, but in the diuel they iump both together: for he is both couragious as a Lyon, and ſubtill as a Serpent. This is he, that foyled all men from the firſt *Adam* to the laſt man, in whoſe hand all the fathers were no ſtronger then vanitie: and in this age he hath made the high pinnacles of vertue the low ſhrubs of the earth. Beſide this combination of ſtrength and wiſedome, beſide this proofe of his courage in all ages, Chriſt himſelfe, who is his enemie, ſaith he is ſtrong, Luk.22.20. Nay, I will adde more, Chriſt that ouercame him, pronounceth him to be a ſhrewd enemie. If he hath been ſtrong, he is more ſtronger, both becauſe the world waxeth ſhorter, and we grow ſecurer. In theſe latter dayes, the more the diuell rageth, the more his ſtrength increaſeth; for anger is the whetſtone of ſtrength: the elder the world waxeth, the more the diuell rageth. For as he plaieth with men, ſo he practiſeth with the world, he layeth his ſoreſt ſiege in his laſt aſſault when death beginneth to moderate him. And no maruell, for if he take a foyle, or ſuffer the repulſe in our life time, he may recouer with eaſe, and come againe with ſome hope; but becauſe in death, either now or neuer, he muſt beſtir himſelfe, he followeth with all force. Secondly he rageth the more, for our ſecuritie or little accompting of temptation, and not ſerious bethinking of the matter, makes him the ſtronger, ſo as our negligence doth inarme his diligence. He is ſtrong enough without armour, and yet to be ſure he will put on armour too. *Goliah* was ſtrong, and yet he got armour, which ſheweth great diligence; we are weake and need armour, and yet ſeeke it not, which ſheweth extreame negligence. Thus dilegent is the diuell. Sow no tares nor cockle, and yet in the fallow it will grow faſt enough; but he cannot content himſelfe with that growth, but he will ſow alſo, yea and plough to, becauſe he looketh for a plentifull haruеſt. This is his good husbandrie, though his crop would be good of it ſelfe, yet he wil ſow. No maruell then though *Peter* contenteth not himſelfe to call him a lion, but a ramping lion, and *John* termeth him not onely a ſerpent, but an old ſerpent, hauing by experience gotten a perfect habite, and *Paul* aſcribeth to him not onely darts, but fiery darts. The armour of this enemie is partly the reuelations of fleſh and bloud, partly the corrupt example of the world. The diuell hath a motion in vs, and ſtraightway it ſeemeth a reuelation to fleſh and bloud. Do euill, ſaith the diuell; doe ſo, ſaith the fleſh, and ſtrikes the matter deeper; doe ſo as Preachers doe it, ſaith the world, and this pierceth to the bone. If we could wring out theſe two peeces of armour, we were ſtrong. Now the diuell as a Prince, Ioh. 13.14. poſſeſſeth not alwayes in his owne perſon, but by lieutenants and embaſſadours, who take vp the title of his ſoule to his intereſt. This deputie or vicegerent is ſinne, which taketh vs vp as tenants for the diuell: and this deputy is accompanied with foure Tetrarches: The firſt is ignorance, wherewith when hee had taken poſſeſſion of our fathers, they might keepe good houſes well enough, and haue many giftes indeed, for he knew that for all that, they were neuer the neerer to ſaluation.

Omnia facit diabolus non tam potentia ſua quam negligentia noſtra. *Simile.*

Examples ſee before.

There be foure ſpeciall companions of ſinne.

1. Ignorance.

tion. Secondly, if the Diuell sees knowledge must needs come in, & ignorance must needs go out, he sendeth out Errour, which must make men if they will needs be knowing, eyther Trinitaries, or Arrians, or Anabaptists, or such like, who may liue well indeed, and make a great shewe of godlinesse, but all for his greater aduantage to winne the more soules. Thirdlie, Worldlinesse succeedeth, who dares play his part euen vppon them that haue pure knowledge, whome neyther Ignorance nor Errour could preuaile against: but if these preuaile not, then comes Hypocrisie, and hee will sift vs, and search vs to the quick. If an Angell from Heauen should withstand vs to the face, wee dare boldlie pronounce, that ignorant, erronious, and worldlie men, such as will take order for God, when theyr barnes are full, and all Hypocrites, haue surelie vncleane spirits breathing in them, Ephes. 2. 2. 3. 2. *Errour.* 3. *Worldlines.* 4 *Hypocrisie.*

5 There are manie kindes of knowledge: The common course of the worlde is set down, Micah. 6. 16. *Ombries* statutes are sought for, knowledge of Lawpoints. Christ, Mat. 16. complayneth of another kinde of knowledge: Yee say in the Euening, the skie is red, &c. but know yee the face of the Heauens, and are yee ignorant of the knowledge which bringeth euerlasting life? A third kind of knowledge there is spoken of, Amos 8. 5. and Prouerbes 20. where a kinde of people had a grace in making of the Ephah small, and the Shecle great. Wee haue learned a trimme part of knowledge to trippe men in buying and selling. Another knowledge there is Ecclesiasticus 30. 24. when people keep much adoe about keeping of bullockes, and that so farre, as they first preferre them: but God and his kingdome are sought for afterwarde: Indeede these thinges are lawfull for him that hath first affected his owne soule to seeke the kingdome of God, but to make the knowledge of God come after, is prepostterous. *Of many corrupt kindes of knowledge, and what is the right knowledge.* 1 2 3 4

There is another knowledge, & that is of the law of God, which men make so small account of, that the Lord complaineth by his Prophet: how hee hath taken paines to write the mysteries of the law, & men thinke it a strange thing; the knowledge of God his word is hard to them. Well we must enter one way or other, and therefore it shall be profitable to search and suruay the wayes. One way is set downe Ephes. chap. 4. 17. where the Apostle planting true knowledge forewarneth of going a way in the vanitie of their owne minde, neither by adding or detracting, Deut. 4. 2. and 12. 32. Apoc. 22. 18. nor by cutting out the book in peeces, as in Ieremie. This way is more flatlie set downe, Deut. 12. 8. *Ye shall not doe whatsoeuer euery man thinketh good in his owne eyes:* that is, if ye euer purpose to thriue in heauenlie knowledge ye must not say: Me thinks this is good, or that is good, but ye must fetch all from the fountaine of the knowledge of God, which is warranted. A second way is chalked out, 2. Chron. 17. 3. 4. where the Lord beginneth to commend *Iehosaphat* for walking vprightly after his commaundements, not after the manner of *Israel*. But wee walke after the trade of *Israel*. Be it spoken therefore to the face of all flesh, what man soeuer walketh thus after the trade of *Israel*, his blood be vppon himselfe. The third way is founded to vs, 1. Pet. 3. 17. 18. Because we perswade our selues to walke well, when wee walke after example, because thus, and thus did our fathers walke, *Peter* meeteth with this way, and saith Christ hath redeemed vs from the traditions of the fathers. This way would the woman of Samaria haue walked, Iohn 4. had not our Sauiour put her into the right way. Let vs learne to walke out of the way of custome, and to come into the way of God. Though all the world goe this way or that way, yet let vs say with Iosh. chap. 24. 13. *I and my house will walke aright,* & so shall we grow from knowledge to knowledge, vntill all appeare before God in Sion. Wee must not then make Gods word a stranger, because we will haue it thus, if it be according to my reason, or according to the fashiō of the world, or according to my forefathers, but setting these aside, let vs grow in ŷ word of ŷ Lord. There is another thing much hindring this knowledge of God, ŷ is, whē we haue a glimmering sight we cast off al guides, & yet in worldly things we haue no end where should be an end: our sins are neuer gray-headed, but in heauenly knowledge we quickly make an end, where should be no end. Many can be content to know, but *Paul* would not haue vs childrē in knowledge, & therfore writing to the mother citie of good learning, hee runneth stil on this point with the Corinthians, *knowe yee not, knowe yee not?* a speech of reprehension. Sometime we shall 5 1 2 3 *Example.* 4 *Perseuerance.*

see

Note. Knowledge.

ſee in his allegations no Prophet, no Booke, no Chapter, no verſe named, a great matter, a high knowledge they had without all quotation, *wee haue Prophet, Booke, Chapter, verſe named*, and yet no knowledge. Yet theſe are the times, that *Daniel* Chapter 12. 4. ſpeaketh of the increaſing of knowledge, and *Ioel* Chapter 2. 28. ſaith, that the Lord will not droppe but powre out knowledge on all, not on the Iewes alone; but Eſay more plainely, Chap. 52. 8. reporteth that *we ſhall ſee eſe to eye*, and Chap. 62. he ſaith that the knowledge of the men vnder the Goſpell ſhall be greater then the knowledge of the Prieſts in the law: if wee ſhould be ſuch wee had neede to beginne betime. Well it is an hard ſaying, that this knowledge is required of vs, but it is true, and we ſhall ſurelie be met withall. Looke on the Primitiue Church, and yee ſhall ſee women ſo deſirous of knowledge, that they would be ſo eger of it, that they would be asking queſtions in the Church, ſo as the Apoſtle was faine to moderate them. But we need not this moderation, of whome Eſay ſpeaketh more truelie, that *precept muſt be vpon precept, line vnto line, there a little, and there a little*, & all littles make but a little with vs, Eſay 28. 10. A wonderfull thing. Miniſters cannot now adayes bring out of their treaſurie thinges new and old, becauſe they muſt ſtill teach principles. Well it is a note of reprobation ſtill to be learning, and not to be learned, to be ſtill at the dug, and neuer to be paſt our A. B. C. But to doe ill, we haue wit at will, Ierm. 4. 22. we refuſe the running water, we chuſe puddle water, but for the pure water we neyther haue it, nor wil haue it.

Conferre Zach. 12. 10. Ioel. 2. 28. with Eſay.

2. Cor. 4. 3. 4.

The Diuell peſtereth the Church with ill teachers and blind guides. The flocke of Chriſt is bought with Chriſtes blood.

6 Euery Church, euerie common wealth, euerie Vniuerſitie hath both land & dunghill, howſoeuer we ſhuffle them together, making the land, where the doung-hill ſhould be, and the dunghill, where the land ſhould be, becauſe we conſider not, that wee haue the charge of *Acheldama* 1. of a field, not of Iudas blood, but of Chriſts blood. And hereof it is, that ſinne is the rankeſt corne in this field, which ſhall neuer be otherwiſe, vntil we ceaſe making husbandmen of the ſhreds and dregs of the people. But it is Sathans policie not to ſtrike at euerie ſhrub on the hill, but at the trees of Libanon in mount Sion, from whence ſhould come ſound and ſure timber to the building of *Salomons* Temple. Hee knoweth it is more dangerous to poyſon the Fountaine, wherof all drinke, then the cuppe, wherof one drinketh, and therefore he hath well prouided the miniſterie to be but a ſpring, whereat all the wilde Aſſes quench their thirſt.

Chap. 40.

Of the iudgements of God, and how iuſt he is in iudgement, and how his promiſes and threatnings to Iſrael, appertaine to vs.

LEt the wicked rebell as they will, and thinke how by their ſubtilties they may eſcape Gods threatned iudgements for a while; yet they ſhall be purſued from far, and ſhall taſte the heauie hand of God, both fearefullie and wonderfully: as wee ſee in *Achab* 2. Chron. 18. 33. and others: wherfore let the iudgements of God euer humble vs, for if they doe not humble vs, aſſuredly they fall vpon vs.

2 It is a good propertie of faith, to feare the word when we ſee not Gods iudgements: So beleeued *Noah* before the floud came. So feared *Ioſiah* and he had peace; ſo feared *Abacuck*. cap. 3. this if we doe we ſhall eſcape puniſhments, as thoſe did, but if we doe not, then wee cannot eſcape.

See death and iudgement.

3 As there was not one of the Iſraelites periſhed ſo was there not one of the Egyptians eſcaped; which is a type of the laſt iudgement of God, wherein as not one of the wicked ſhall eſcape, ſo ſhall there not one of the godlie periſh.

4 We may not doubt albeit we ſee not Gods promiſes forthwith accompliſhed: neyther muſt we be ſecure, becauſe wee ſee his iudgements and threatninges delayed, as they did in *Ieremies* time: for though he tarrie a while, yet will he certainelie come at laſt, and that more ſpeedilie to vs then to them, becauſe our ſinnes are greater, for that wee haue greater meanes of knowledge then they had.

5 They

5 They that mocke long at Gods iudgements, will mocke in the end and bee mocked: wherefore it is good to pray for inwarde reuerence, before God ſendeth outwarde vengeance. When the Lord accuſeth and iudgeth vs to ſhew himſelfe iuſt and innocent, he will haue none other to witneſſe gainſt vs then the mountaines, or the heauens and the earth: hee will come to no court on earth but to his creatures, and his ſeruantes haue vſed the ſame proceeding, as *Moſes* calleth heauen and earth to witneſſe, nay we are to call to witneſſe the ſtones in the wall, the timber of the houſe, that they may giue their voices on our ſides, that we haue told them their ſins, and that we haue ſpoken to their conſciences, and then the very beames of the Church and ſtones of the wall ſhall be witnes of this controuerſie. So that though men would beare one with another, yet the mountaines, the heauen, & the earth ſhal giue vp their voice, that God hath not come ſodenly vpon vs, but that he forewarned vs. It were a great matter if a man ſhould be iudge in his own cauſe, yet the Lord ſo rules the matter as that he will condemne none, but ſuch as firſt ſhall ſee their iuſt condemnation. We ſhall haue all things laid plaine & orderly before vs, as it is Pſal. 50. ſo that we ſhall be driuen to confeſſe Gods plea to be iuſt againſt vs: for howſoeuer men can daube and deceiue their owne conſcience, howſoeuer they can ſmother and choke theyr owne ſins and delude men; yet in the day of wrath, the ſealed booke, the ſealed booke ſhal be opened, and the recorder in our own conſcience ſhall giue ſentence vnto it, & then the Lord ſhall win and recouer his action at our hands, and we ſhall yeeld that he is iuſt.

Micah. 6. 1. Eſai. 1. 1.

The Lord is iuſt when hee doth iudge.

6 There are places in the Scripture, where the Lord is a comforter, and there are places, wherin he is an accuſer: the places where he is a comforter ſheweth ſuch perſons or ſuch times, wherein the Lord by his accuſations hath ſo farre preuailed, that the people were humbled thereby. The places wherein he is an accuſer, import ſuch times and perſons, to whome the Lord hath ſhewed many comforts and benefits, but they haue beene vnthankfull, as are we in our times in our realme, and in this place. For it hath beene the wiſdome of the Lord alwaies after his threatnings taking place to remember mercie, and after his mercies contemned to ſend out his threatnings, as Hoſe. 4. 1.

How God is an accuſer and an acquiter.

7 The maner of the auncient Church hath bin, that whereſoeuer mention was made in the worde of the children of Iſraell, the Chriſtians tooke that ſpecially to appertaine to themſelues. But now adayes in our ages the caſe is farre otherwiſe, we are ſo loath to be accuſed, that our maner is to account our ſelues to be accuſed in nothing, but there where the Lord hath as it were, by name ſpoken vnto vs, & if the Lord hath written no prophecie ſpeciall to this land, then we thinke nothing concerneth vs. How beit, as *Paul* ſaith, Ro. 2. *That they are not only Iewes, that are Iewes outward, but they alſo which are Iewes inward*, ſo I ſay, that they are not only the children of Iſraell, which came out of the loynes of Iſrael, but who ſo truelie lay hold on the promiſes made vnto Iſrael, are the true children of Iſrael alſo. But not to ſtand long on this point, I ſay, looke as *Moſes* is more inferiour then *Meſſiah*, and as Ieſus is better then *Joſuah*, and the kingdome of heauen better then Canaan, & the blood of Chriſt more precious then the blood of bullocks or of goates; ſo are we better Iſraelites, by faith taking hold on the promiſes made vnto Iſraell, then they that deſcended onlie out of the bodie and loynes of Iſraell. So that if any will lay claime to the promiſes of Iſraell, he muſt acknowledge himſelfe to be the childe of Iſraell: but if any will let goe his hold on this promiſe, he muſt alſo exempt himſelfe from being the childe of Iſraell. He may well be of the line of *Cain*, *Cham*, or *Eſau*, but the other he ſhall not be. And then if we will be the children of Iſrael in their promiſes, we muſt be the children of Iſraell alſo in their accuſations. And ſurely there is good reaſon, why we ſhould ſo be, where as *Iacob* had two names, the one *Iacob*, the other *Iſraell*, we reade very ſeldome in the ſcripture that the Iewes are named by the children of *Iacob*, but called for the moſt part the children of Iſraell. For the name of *Iacob* being giuing him at the time of his natiuitie, and the name of Iſrael being aſſigned him by the Angell for a name of benefite, becauſe he wreſtled with God, the Lord herein inſinuateth, that the children of Iſrael, that is, the children of his benefites, muſt with a ſpeciall care heare his word.

The promiſes or threatninges of Iſraell appertaine to vs.

7 The not obſeruing of the Iudgements of God, maketh vs ſo loth to loue his mercie, and ſo ſlenderly to feare his Iudgements.

8 It

8 It is a naturall thing to reforme our ſelues whileſt Gods Iudgements are vppon vs.

Chap. 41.

Of Ioy and Sorrow.

HE is not farre from ioy, that ſorroweth either for want of good things, or for ſenſe of euill: for the true way to godlie mirth, is to feele godlie ſorrow.

2 When we haue greateſt cauſe of ioy for wel-dooing, then it is a good thing to feare moſt our vnthankfulnes, and our ſelf-loue, and our ſecure vnkindneſſe.

Sorrow. Mirth. Melancholie.

3 Gods children not cheriſhing a continuall ſorrow, haue often an exceſſiue ſorrow.

4 When a man is moſt merrie, he is neareſt danger.

5 We ſhall ſometimes feele by experience, a terrour ſuddainely come vpon vs, when we are alone, or vehemently to ſtrike vs in the night, being ſent of God to humble vs: the Phiſition will ſay it is a Melancholike paſſion, but I ſay it is the power of Gods preſence, preparing vs to prayer, or ſome ſuch like ſeruice of God: which when wee feele, if wee fall downe before the Lorde in prayer, wee may finde an vnſpeakeable ioy following it, but if wee cheriſh it with euill ſurmiſes, it may bring vs to further inconueniences.

6 The way to godlie mirth, is to feele godlie ſorrow.

7 The people murmured at the red Sea, yet the Lord forgaue them, and healed them: againe they murmured at the bitter waters, yet for his promiſe ſake, and the Faith of ſome, hee pardoned that ſinne alſo, and helped them, and brought them to ſweete waters and Palme-trees, fit to campe vnder. Where wee may behold how the Lord tempereth their ſorrow with ioy, for his children ſometimes muſt feele his fauour, and ſometimes feele it not. Hee letteth them ſee his goodneſſe manie waies, and his heauie hand but ſeldome, and therefore wee ought to beare it more willinglie. Againe wee may learne that we are the fitteſt to receiue mercie, when we haue felt his iuſtice: and when we haue found his goodneſſe, we muſt take heede of ſecuritie, for when we are paſt one croſſe, he can prepare another for vs.

χαιρειν, ἀνευ χαρας βιος οὐ βιος.

8 By many meanes come wee to ioy, ſaith *Chryſoſtome*: the wiſe men of Greece wiſhed men to reioyce, and the Poet ſaith, without ioy life is no life. So it may ſeeme ioy is lifes life, and therefore men ſeeke it ſo much. Hee that auoideth not ſomething that is not euill, muſt needes doe much euill: in riding, wee will not ride ſo neare the edge of the ditch as we can, but leaue a good deale betweene, leaſt both our horſe and we fall in. This is our pollicie in riding, I would it were ſo in liuing. It is not chriſtian wiſedome to goe as neare euill as we can, well is mirth euill then? Too much vſe of mirth is naught. Wee muſt not ſtudie for mirth. If it be not a preſent ieſt, it looſeth his grace, Deut. 29. If hee be thirſtie hee will drinke till hee be drunken. Thoſe thinges wee deſire too much, we will keepe too faſt, wee came not (ſaith *Tullie*) into the world to make merrie. One ſaith when yee would be merrie, this you may doe, but make no occupation of it. It is the worſt end of a good wit to inuēt mirth, & yet we ſee dayly, how many think this is their portiō in this life. *Ambroſe* giueth them a fit name, he calleth them *ſuperfluous creatures*, and ſo they be: for the world if they were gone, were well ridde of them. And *Ierom* ſaith, God caſt not man out of paradiſe that he might here build him another, but that with ſweate, &c. our recreation muſt not bee thus, to make it our profeſſion to moue mirth and laughter, a verie Idolatrie, if one may call it ſo. This ioy is but a baſtard kind of ioy. *Hilarie* ſaith, if one laugh when he is going to priſon, euery man wil count him a foole. So if we wil reioyce, let vs reioyce in that that cannot be taken from vs, for when thoſe things periſh we muſt periſh alſo.

To adde drunkennes to thirſt. Verſe 19.

Non nati ſumus ad ludum.

Ridere vt rideas, lætari vt læteris.

9 I finde mention in diuinitie of two kinds of ioy, the one lawfull, the other qualified with

with circumſtances. The firſt, *Chryſoſtome* calleth angelicall ioyes, and *Hilarie* calleth them ioyes of the Palace, or ſuch ioyes as are in the court. Theſe are the beſt, and in theſe wee may bee ſecure, if yee ſeparate not ioye from the glorie of God. There bee foure angelicall ioyes. The firſt is the touchſtone, whether wee reioyce truely or no, Pſalm. 137. *Let my tongue cleaue to the rouſe of my mouth, if I forget, nay, if I preferre not Ieruſalem in my mirth.* Gods glorie flouriſheth moſt, when the Church flouriſheth, and therefore that is the true ioye: but there are ſome that can fatten their hearts, when Ieruſalem lyeth in the duſt. The ſecond ioye is angelicall in deede; ſo our Sauiour Chriſt calleth it, when a ſinner returneth to the Lorde, then the Angels reioyce, and this alſo is a ſafe ioye. When the prodigall Sonne returned, his Father did well to receiue him with ſuch ioye, though his brother did hange the groine at it: and one of the Fathers ſaith, though it was but a homlie ſpeech, that it was the beſt calfe that euer hee killed, the beſt peece of veale that euer hee beſtowed. At this day there is but ſmall turning of ſinners, and ſmall reioycing for it, and I thinke this to bee the cauſe of that pouertie, for that they being come home, none will giue them a ring, a gowne, &c. Luke 15. The third ioye is, Pſalme. 122. *I reioyced when they ſayd, come let vs goe to the houſe of the Lord.* Firſt, to reioyce in the meanes of ſaluation, as in Sermons, in Preachers, and ſuch like; this is angelicall, and *Dauids* ioye: I reioyced when one tolde mee there was a Sermon in the Lordes houſe, and ſayd, come let vs goe. A Father ſayth, thou makeſt haſte to a banquet, but not to the Temple: thy mirth is not good, thy life is not good. Thou canſt watch all night in dicing, but not in meditation. The fourth kinde of ioye, is Prouerbs 22. 25. In the reſt a man may counterfeite a reioycing, but this paſſeth all hypocriſie, which is the ioye of the iuſt, *to doe righteouſneſſe, iudgement and equitie.* Shew thy conſcience all the goodly things in the world, it ſhall not reioyce at them ſo much as at one good worke. This ioye will neuer depart, *their workes follow them,* and ſo ſhall the ioye of them. The Apoſtles went away after their whipping, and reioyced, not onely that they could ſuffer ſcourges, but that they triumphed. What ioye ſo euer wee haue elſe, if wee thinke vpon iudgement, then wee ſay vnto our mirth, *thou art madnes,* Eccleſiaſt. chap. 2. The ſecond kinde of ioyes, *Chryſoſtome* calleth pettie ioyes: *Hilarie* termeth them the ſolace of priſoners, who eate and drinke for a while, but ſhortely the Iudge commeth and condemneth them, and they are executed. This *Salomon* calleth *bitter ſweete ioyes,* Prouerbes 14. 13. This is certaine, euery one will haue the one or the other: if they cannot get *Penelope,* they will bee ſuters to her maidenes: theſe bee ſeeming ioyes, and wee thinke them to bee great, becauſe wee knowe no better. For if wee knewe the ioyes of the righteous, wee would laugh at theſe vaine ioyes. It is noted in *Cain,* after hee had loſt his place in Heauen, hee got him as good a place in earth as hee could. *Iubal* hee found out organes to make his Graundfather merrie. What, is it then vnlawfull? I will tell you what the Fathers ſayde concerning it: *The beleeuer can neuer finde time for laughter. Hilarie* ſaith, that whatſoeuer wee loue in the world, wee take thereby occaſion of laughter in priſon; and this is phrenſie. If theſe men liued nowe, they would bee accounted preciſe fooles, Stoikes, blockes without affections, for theſe bee the opprobrious ſpeeches which the wicked vſe againſt good men: but if any man can reioyce in Pſalmes and ſpirituall ſongs, if hee can finde an hony-combe in the word, and with *Dauid* can daunce before the Lorde; GOD forbid, that I, or any ſhould plaie *Michol* to mocke him. Nay, I will ſay with *Hoſeas,* I would all the Lordes people were as theſe bee: and tooke pleaſure in theſe things, for thus wee ought to bee, and I will ſay with *Paule,* would to GOD you would practiſe theſe things which I teach. But where the Spirite is carnall (as *Bernard* ſaith) where there is a mouldie ſoule, a drie heart, where the Spirite is turned into fleſh, there men loue theſe pettie ioyes, and bitter ſweetes. But yet (not to foſter any mans imperfections) the Church hath children of perfect age, ſhee hath babes, yea, euen ſuch as are in their lumpe like the Beares whelpe, wee cannot come from Beerſheba to Bethel at one ſteppe. Theſe actions in themſelues are not vnlawfull, but trifles are for babes which the Church beareth with,

1 2 3 4

The ſecond kinde of ioyes. *Pettie ioyes.* *Bitter ſweete ioyes.* *Seeming ioyes.* *A mouldie ſoule, and a drie heart.* *Simile.*

vntill God prouide better for vs, not commanded but permitted, as *Paul*, when he was a childe, ſpake as a childe, and we are all in the eſtate of children, 1.King.11. *Salomons* men that went to Ophir, did not onely bring gold and ſiluer, neceſſary for the common wealth, but Parrats and Apes for children.

1. ἀισχρολογία.
2. μωρολογία.
3. εὐτραπελία.
Si pudet audire pudeat dicere.

10 The true rule of mirth is ſet downe Epheſ.5.4. it muſt not be rotten mirth, mirth of concupiſcence, to ſpeak plaine, ſuch as is obſcene and ſcurril mirth, corrupting good manners, concerning which *Bernard* ſaith, if it be a ſhame to heare, let it be a ſhame to ſpeake. Secondly, the mirth muſt not bee εὐτραπελία, pricking mirth, quipping mirth and taunts to pleaſe our auditors with. The third thing is, that it be not without reaſon, vnreaſonable mirth, fether-mirth, when there is no cauſe to be merrie, when a man hath a conceite of himſelfe, to which *Paul* oppoſeth thanke-giuing, that our mirth may be gracious. And thus much for the firſt kinde of corrupt mirth. There is a ſecond kinde, Ierem.15. painted out: *I ſit not in the aſſembly of mockers,* becauſe of the companie which is noted, Hoſ.7. When that Kings would be merrie, they muſt haue an hick ſcorner, and a common ieſter to come among them, this is tauerne mirth, and the fooles cannot elſe be merrie. So then our mirth is euill when we make not choyſe of companie. Thirdly, not vſing of the right time, is vitious here, Iob.21.13. *They ſpend their dayes in wealth, and ſuddenly they goe downe to the graue.* It is that whereupon *Auguſtine* ſaith: I would that men did not onely leeſe their time, I wiſh they might not loote body and ſoule alſo, Exodus 30. *They ſit downe to eate and drinke, and riſe againe to play:* But Eccleſ.3. weeping is firſt, afterward Ioy. Ezek.9. the mourners are marked with the Lords *Tau.* Wee make our ſtudies, labours, and trades, a parentheſis to our play; whereas our play ſhould be a parentheſis to our labours. Laſtly, meaſure and manner muſt bee obſerued, Prouerbs 22.a foole when hee laugheth lifts vp his voyce, but the wiſe man is ſcarſe heard: it is like the fire of thornes, a little fire and much crackling; ſo in a foole much laughter, and little cauſe. We may not, as fooles, tire our ſelues with laughter: ſeeing thou muſt ſtand before the barre in iudgement, how is it that thou canſt ſo laugh? ſaith *Chryſoſtome.* And *Hilarie* ſaith on Pſalme 137. All our ioyes in this life, are as the waters of Babylon. Wee muſt reioyce in trembling, Pſalm 2. If wee haue not this, wee keepe no order in the reſt. Remember to obſerue theſe rules.

1 Tauerne-mirth.
It is his Cataſtrophe.
3 Ducunt in bonis dies ſuos & in puncto temporis ibunt in infernum.
4
Quum debes aſſiſtere iudicio, quomodo ſic rides?

11. In our pleaſure wee are ſpecially to beware, that wee *take no pleaſure in pleaſure.* Men muſt not bee mirth-mongers, that is, men muſt not ſtudie for mirth. And what is the reaſon? Surely becauſe where there is an exceeding and ouermuch deſire of a thing, there is like to bee an exceeding, and ouermuch vſe of the thing, when wee haue it: which is our reaſon againſt ambition and couetouſneſſe, for riches and honour in themſelues being good, by an exceſſiue deſire and vſe of them are made naught. The ende of our mirth muſt not be onely to bring pleaſure, and that pleaſure may bring ioy: for then wee ſhall reioyce to reioyce, and this is idolatrie. For it would bee preiudiciall to our reioycing in God, for whatſoeuer hath an ende aboue this ende, is dangerous. One ſaith very well, if my bodie be but a ſtrainer for meates and drinkes, to runne through: If I ſerue for none other vſe, but to make reporte of the ſweete and ſower taſte of this or that, ſurely my life is not worthie of life. Againe, wee muſt beware in our mirth that we haue not a care to pleaſe our hearts, our hearts being vnſearchable pittes, if they followe naturall things, they growe to be too naturall, and therefore they are ſometimes to be preſſed and impriſoned, vntill they ſmart, leaſt hauing too much libertie, they cauſe euery vaine in body and ſoule to ſmart in the ende.

Take no pleaſure in pleaſure.
How far wee may reioyce.
Note well.

12 Youth eſpecially is to take heede of pleaſure: for though fire be good, yet in flaxe or tinder it is not good: So though pleaſure be good, yet pleaſure in youth is not good. We need not plow for weeds, they wil grow well enough in the fallow. But ſome will take pleaſure in youth eſpecially, and they purpoſe to become good, and to liue grauely hereafter, and to behaue themſelues ſolemnely afterwards. This is to make a couenant with the diuel, as the diuel ſaid to Chriſt: I wil come out, but the time is not come yet; ſo we will leaue pleaſure when the time comes, & in the meane time he keepeth vs in a purpoſe, wherfore there are more in hel then in heauē. Young mē make their ſins of a double die, crimſon ſins, they become

Young age is a dangerous age.

become a diſeaſe of the bones, and cuſtome is turned into a neceſſitie: whereupon diuers ſay, I would faine, but I cannot leaue them, whereof where one doth recouer, fortie rot away. If Sathan can make our youth an vnprofitable age, al the ages after hardely any good to be looked for. For if he once nippe the bloſſome, where is the hope of the Autumne? where may we looke for fruite? Well, if wee will needs vſe pleaſure, wee muſt ſet downe ſome meaſure.

13 The diuels rules neuer haue exceptions, but God his Saints muſt learne reſtraint; we muſt neuer make our hearts the ſtewards of our affections, that our thoughts wander not in them, and leaſt in deſiring thinges too much, we exceede when we haue them. There muſt be the leaſt appetite of theſe outward things, becauſe there is the leaſt vſe of them. If a man cannot want them, he will abuſe them, when he hath them. It is true that *Hierom* ſaith. Their originall or beginning is honeſt, but their growth and greatneſſe is deformed: and that alſo, *Sinne is very reaſonable at the beginning* and very ſhamefaſt. *Thamar* went firſt to play the whore with a vaile before her face, but now with an open face. Firſt honeſt recreation, and then a pleaſure of vanitie; recreation before labour, to play before we ſtudie. We vſe pleaſure, but to no good ende. So *Elies* boyes would haue the fat without any reaſon. *Iudas* could ſee the abſurditie of this: To what end is this ointment ſpent waſtfully? we vſe ſuch things too much or too long, whole dayes from morning vntill night, till we be ſet on fire with them. We come to be too effuſe. *Nabaals* feaſts are like the feaſts of a king, he being but a countrie farmer.

We may vſe pleaſure, but with reſtraint.

Affections.

Verecunda initia ſunt omnis peccati.

14 This is a generall rule, wantonneſſe is the beginning of ſinne: we ſee in *Eſau*, to what great prophaneneſſe his wanton pleaſure in hunting grew: So in the Scriptures there can be found none other beginning of *Salomons* fall but this, that 1. Reg. 5. when hee had ſpent ſeauen yeares in building the houſe of God, he ſpent thirteene yeares after in building an houſe for himſelfe. This was ſcarſe a good propertie to beſtow thirteene yeares on his owne houſe and ſeauen yeares on Gods houſe, and the Apes and Peacockes that he brought into the land, ſet the people in ſuch vanitie, that they vaniſhed away in their wanton thoughts. Idlenes and trifling be the callings of Gentlemen now adayes, as alſo needles expences, 1. Tim. 5.

Wantonneſſe ends in vnckedneſſe.

Chap. 42.

Of Iniuries, offences, and controuerſies.

When an iniurie is offered thee, the Lord doth trie thee, what loue, patience, and meekenes is in thee to bleſſe them that curſe thee, which will follow if thou be the child of God: contrarywiſe if thou requite euill for euill, then doth the Lord ſhew vnto thee the corruption, which thou muſt labour to pull out of thee if thou wilt ouercome.

Iniurie.

2 When we ſee that others ſtand in neede of our helpe, and we are able to helpe, the Lord requireth our obedience.

Helpe.

3 Meditations of Gods promiſes and prouidence, will driue from vs all deſire of reuenge.

Reuenge.

4 We muſt not tarry vntil others reconcile themſelues vnto vs: but as God doth rather oftentimes, by heaping his benefits then powring his plagues vpon vs, ſhew vs our ſinnes; ſo muſt we rather by courteous dealing then ſeuere handling, ſhew others how they haue offended vs.

5 The more *Pharaoh* reſtrained, the more *Moſes* ſtood in the thing that was commandid; contrary vnto thoſe which making a mingle mangle in religiō, yeeld in ſomthings, but we muſt not yeeld a iot of that ẏ Lord requireth, although in worldly matters we ought for peace to ẏeeld one to another. In religion it skilleth not how little the matter ſeeme, for which we do contend. The leaſt thing ẏ God commandeth is great in the ſight of God: and

Offences ſmall ſinnes.

Mat. 5.

Num. 20. Gods children haue been puniſhed for ſmall offences in appearance, as *Moſes* and *Aaron* for grudging were debarred from the land of promiſe. *Ioſiah* was ſlaine becauſe he asked not counſell to goe to warre, which may teach vs to beware of the leaſt offences. It ought not to bee condemned nor counted preciſeneſſe not to giue conſent in the breach of the leaſt thing, though wee may beare them (when they cannot be redreſſed) but not with conſent.

How far controuerſies are permitted in the Church of God.

6 Shall wee bee contentious? I thinke no nature is ſo miſcreant, that it doth delight in contention: if any delight to dwell in *Meſhech*, as *Dauid* calleth it, I would hee had a tabernacle there: if any delight in contention, I wiſh no more harme, then that hee may bee neuer without it. What then, ſhall wee blot out controuerſies? That were to teach the ſpirit of God wiſedome. Could hee not as well haue ſayd, let there bee peace, as let there bee light? Nay God hath ordained there ſhould bee contentions, and not onely permitted them, but ſaith they muſt bee, aud ſuch as bee about the waightieſt matters in truth called hereſies, 1. Cor. 11. Then it is a dream of idle braines, that any good can be receiued without controuerſies, and as the Prophet *Eſaiah* ſaith, without the barking of ſome dog or other. It is not ſo in euill things; they are receiued with ſilence: what then ſhal we play the pots, and aske the potter a reaſon of his doing? Albeit I like not that humour of men, which wil ſearch out the reaſon of God his doings, when they know his flat wil, yet in this wee may, becauſe hee hath ſet it downe. There bee three reaſons, firſt, that thoſe, *That are ſtedfaſt may be approued*, we will haue it in this. As Sathan did to *Iob*, God called him, what ſayeſt thou of my ſeruant *Iob*? Liueth he not vprightlie? No grandmercie, ſaid hee, for hee hath all bleſſings of thee, but take awaie them, and then &c. Secondlie, there are cities to bee gouerned, and to that end wee muſt vſe our talent. *Iohn* reproued the Scribes and Phariſes and came to reproue *Herod*. *Samuel* reproued *Ely*, and came to reproue *Saul*, that might haue ſmitten off his head. Thirdlie, that the Duell may haue the greater ouerthrow, that as God triumphed ouer him in *Iob*, ſo in our conſtancie hee might doe the like. Then controuerſies are neceſſarie. How then is it, that God is called the God of glorie and peace? that Chriſt is called the prince of peace? the goſpell, the goſpell of peace? the miniſters, the miniſters of peace? of glad tydings and vnitie commended ſo generally? Surely it is the fault of our age to deliuer the word by halfes, and ſo I ſaie, that hee, that teacheth peace to bee good ſimplie without exception, teacheth an errour. Therefore peace muſt bee peace in truth, and for this cauſe Chriſt ſaith *I am the way, the life, and truth*, for to haue contention with ſuch as hold not in him, is no breach of peace. Nay the wicked amonge themſelues haue no peace, it is but truce, they haue couenanted with hell for a time, a day, a few yeares, or as the tearme of their life, and then is great and euerlaſting debate, we may ſee it in the firſt agreement among the wicked. The ſerpent diſputed with *Heua*, vntill ſhe had yeelded; then all was quiet vntill the euening, but then came one and brake the truce. Separate peace from truth, and peace is no peace. The reaſon hereof is ſet downe, Pſal. 138. Lord thou haſt magnified thy truth aboue al things, therfore aboue peace. And that I fal not into that error aforeſaid my ſelfe, I will tell you what truth is. We thinke we are at peace, & haue vnitie perfect among vs if we be of the ſame religion, and we agree, that we muſt, and wilbe all Proteſtants: but the fathers haue al diſtinguiſhed truth into three parts. * Firſt, truth of doctrine in religion: Secondly, of life in our conuerſation: Thirdlie, of iuſtice in giuing preferments. Vnleſſe a man hath all theſe, he hath none of them: and if in all theſe bee peace, I will ſeeke and enſue after peace; as ſaith the Pſalmiſt: if any offend in theſe, I will not haue peace with him. We knowe, that *veritas doctrinæ* hath had witneſſes martyrs; ſo haue the other two, though they ſend vs not to heauen in a firie chariot: but an euil name which euery man for their ſtakes muſt prouide to ſuffer: we muſt be in this, as Chriſt, when he kneeled before his father in the garden. If mans ſaluation may be wrought, let this cup paſſe; if not, thy will be done. So if a man ſhould hold vs a cup of the wrath of a multitude, or a mightie man, we muſt ſay if it be poſſible the truth may be defended without this; then let this cup paſſe: but if it cannot be otherwiſe, let me drinke the dregs and all. So that God himſelfe in ſuch caſes is the author of diſſenſion. He will haue diſſenſion, he ſweareth, Eſay. 59. that he is angrie for that none will make diſſenſion

Wherefore Controuerſies and hereſies bee in the church.

1

2

3

Truth and peace goe together.

* *See chap. 71.*

in

in taking part with the truth. God the Father may seeme further off. But euen Christ the Prince of peace himselfe, Mat. 10. saith: *I came not to bring peace, but a sword, that they* which consent in wickednes might sticke no longer together: and Psal. 94. *Dauid* saith, *who will take my part against the wicked?* That was a voice of dissension if euer there were any, euen that which *Tullie* calleth the fanne of dissension. *Augustine* saith, this is nothing, but a question betweene the Consul, and the Tribune, they will agree with the inferiour magistrate against him, that is as farre aboue him, as the Consul is aboue the Tribune. Therefore when there is dissension we must not be dismaide. It is foretold Esay 5.24. Ieremiah is faine to crie, *my Mother hath borne mee a contentious man.* The Israelities said, we shall neuer be quiet, till *Amos* be from among vs. Euen the Diuel himselfe chargeth our Sauiour Christ with it. *Art thou come to torment vs?* And the lesse dismaide shall we be, if as a learned Father saith, first, if we haue prayed against it: secondly, if we haue desired to ioyne peace & truth: thirdly, if we haue felt a mourning, for that there is dissension: fourthly, if we be ready to yeeld a reason of that we do: fiftly, and will for quietnes sake confesse a fault, where there is none. They haue one great argument, that it breedeth no offence so to contend. This troubled many in the primitiue Church leauing many good things vndone, which otherwise they would haue done, till at the last they concluded in a Councel, which hath been held of all fathers, schoolemen, and Diuines hitherto, and I pray God it may be so of vs. *It is better that an offence arise, then that truth be forsaken,* and thus much of controuersies.

Flabellum.

Sedition.

In dissension what we must obserue.
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4 5

Vtilius scandalum nascitur quam veritas deleritur.

7 Many now adayes in giuing voices, haue a pretie wise policie, because it is so euill a thing, I will giue no voice at all, hold you content, such be ἀδιάφοροι, *neutrales*, neuterpassiues, indifferent men, that will doe neither good nor euill. These are odious vnto the Lord, Zephani, 1.12. If there be any man, that saith, I wil neither do good nor bad, or hath set downe that rule with himselfe, I wil, saith the Lord, seeke him out with a lanterne to a strange iudgment. They will say as it is Psal. 12. Our tongues and lungs are oure owne, and therefore we may speake, as we list, and when we list. By this they shew, that they haue neither Logike nor Diuinitie. The holy Ghost saith, thou shalt not giue thy voice. If the precept be affirmatiue, it bindeth *semper* not *ad semper*; but if it be negatiue, it bindeth both *semper* and *ad semper*. The like precept is, thou shalt be no vsurer: well, I will not lend at all, but thou must lend, and yet not lend to vsurie. Thou shalt not take the name of the Lord thy God in vaine. Wel, I wil not sweare at al; yea thou must sweare by his name, and yet not take it in vaine. Thou shalt not beare false witnes: well, I will beare no witnes at all; yea thou shalt be a witnes, but yet not a false witnes. So I will not giue my voice at all; yes, thou shalt, and yet not to a Rabbi, or a multitude. The reason hereof is, because we were borne to beare witnes to the truth. Therefore was I borne, saith Christ. Whereupon *Augustine* saith, this belongeth to all christians: *Fulgentius* a good and holy Father saith, when truth is indangered, both he which denieth it, and he which holdeth his peace doe betray the truth. Well, it is said, thou shalt not answere, and therefore we hold it not needefull to giue our witnes to the truth, except we be asked and intreated? But is it not often said in the Euangelists, Then Iesus answered and said, when no man spake vnto him? Hereupon one said, truth demaunded it in his conscience. As God is said in *Esay* to heare vs, before we call vnto him; so will he haue vs answere him, before he speake to vs. Psal. 5. *Dauid* tarrieth not to defend the innocent, till he be intreated; taketh no reward to doe right, being ready without desiring. As we haue two kindes of sinnes, sinnes of omission and commission, and Psal. 128. if they put but their hand to wickednes, touch it with one finger, and not put too their shoulders; so it is not onely vnlawfull not to doe good, but also not to worke together in good. And as the man that lusteth after a woman, committeth adulterie, but she is cleere: so those that giue not witnes to the truth, though it preuaile, haue to themselues ouerthrowen the truth; and those, that haue giuen witnes to it, though the truth fall, to them it standeth. But that is flat without all exception: *He that is not with me is against me.* Yet some haue answered this place vnto me in priuate conference with that other place, *He that is not against me, is with me.* So then, if ye giue a voice, and not against the truth, ye are with it. Marke, of whom Christ speaketh, of one that was no disciple, that had not giuen his name to Christ, of him Christ saith: If he be not against vs, he is with vs. As if one be of another land, if

Of giuing voyces in ciuill or ecclesiasticall assemblies.

he be not againſt the prince, he is with him; but if he be a ſubiect, if he be not with the prince, he is againſt him, and ſhall ſuſtaine the puniſhment of a rebell.

Who they be that peruert, and what it is to peruert others.

8 If we would know, what it is to peruert, we ſhall ſee it in *Auguſtine de vera religione* cap. 34. to put out of order, as it were ſhuffling the cards to place a deuce with a king, to bring in that, which ſhould be kept out. Now what is order? that the worſt be ſubiect to the better. Then thoſe are peruerſe, which place the worſt aboue the beſt, which place them in great callinges, which are vnworthie to be among the baſe people. To them it is ſayd, ceaſe to doe peruerſly. None peruerts another, but firſt he peruerts himſelfe; and thoſe that peruert themſelues, peruert their rules or their endes: their rules, as to prefer mans lawes before Gods lawes; their ends, as preferring temporall things, as this eaſe, this gaine, before eternall: now and then at their leaſure thinking of the chiefe end of all, but preferring the other. Euen as the crab going backward himſelfe, perſwadeth all other fiſhes they ſwim wrong: ſo theſe being peruerſe themſelues begin then to ſhuffle the cardes, then they will haue men be of their minds, or they wil turne iuſtice into wormwood, that it ſhall be as bitter as wormwood to the good man to doe iuſtice: for my part I would *Achab* troubled *Iſrael* no more, though *Eliah* beare the blame.

9 He ſayd that when he conſidered how *Noah*, *Moſes* and others fell in their latter dayes, and how the moſt excellent haue fallen; he moſt earneſtly prayed that the Lord would take him out of the world, before that his life ſhould bring any offence to the Church of God.

10 *Iacob* and *Eſau* cannot agree in one wombe, *Sarah* and *Agar* cannot agree in one houſe, *Iſaac* and *Iſhmael* muſt not dwell together: there is no agreement betweene the children of God and the children of *Belial*.

Anger.

11 *Moſes* was angrie, and is commended for it, ſo that euery anger is not condemnanable, but to be angrie without a cauſe and without meaſure. Some men will be angrie for their owne cauſe, and very hot; but in Gods cauſe they will not be angrie at all: this is a fleſhly anger: but when men ſinne either to the diſhonour of God, or their owne deſtruction, then to be angrie, is a good anger, if the ſaluation of our brother doth moue vs thereto, not our owne iniuries. for we can beare with patience, iniuries ſo farre as priuately it concerneth vs, but when it toucheth Gods glorie, we cannot but be angrie. Some are angrie for euery thing, and in light matters, and yet not in waightie matters; then let thoſe men take heede, for theſe are very faultie. But if we be like the Lord, not marking what is done amiſſe, nor being angrie continually, that we had rather be loued then feared, and according as the matter is, ſo is our anger; then is it good: otherwiſe it is not to bee allowed; for as the Lord doth vſe more meanes to cauſe vs to loue him then to feare him; ſo ought wee to doe, and to bee more carefull with loue to winne, then with anger to compell. The Lord is ſlow to wrath: and anger reſteth in the boſome of fooles, whereas a wiſe man will repreſſe anger. Then let our anger bee according to the fault, a light fault, a light anger, of ſmall continuance, but wee muſt beleeue the Lorde to bee greatly grieued with great ſinnes. In Gods cauſe ſome men are moued, when themſelues are alſo touched; but if themſelues bee not touched, they can bee quiet: but when their brother is hurt, though GOD bee diſhonoured, they care not. If wee ſee our ſelues moued but then, when our ſelues are touched, let vs ſuſpect the want of faith, of loue, and zeale of Gods glorie, and thinke wee ſtand too much to our owne praiſe: but if wee cannot bee content when the things doe not touch vs, but euen the glorie of GOD doth moue vs to anger, then is it good, and of God. Though ſome bee our verie friendes, yet we can bee moſt angrie with them when they fauour vs; and when they diſpleaſe vs, wee can remember the olde loue, and ſo ſtill mingle anger with loue: and if I can bee angrie with whom ſoeuer I ſee the ſame ſinne in, then is it alſo of GOD, and to bee allowed: and indeede true Chriſtian anger will ſooner bee to his friend, then to his enemie. Againe, when wee can firſt beginne with our ſinnes, and bee more angrie for them then for others (for no man can euer bee angrie for other mens ſinnes, which cannot bee angrie for their owne) and this is that which Chriſt ſaith. Caſt the beame out of your owne eyes, &c. But

What iniuries are to be borne.

To win with loue.

when

when our anger firſt beginneth with our ſelues, and that there is no ſinne which we would willingly reſt or fauour our ſelues in, then if we be angrie with others for the ſame ſinnes, this is of God; if we caſt the firſt ſtone at our ſelues, and if the ſinne be in vs, we ſtriue againſt it; if it be not, we feare it may be, and therefore ſtudie to preuent it. Againe, when our anger doth let vs from doing any duties to them which we are angrie with; then is anger to be miſliked: but when we are readie to ſhewe all duties to them, as to pray for them, and all other duties of loue, then let vs haue here a teſtimonie of good anger: but if it make vs to haue a troubled minde, though it be for a good cauſe, it is to be ſuſpected; for the workes of Gods ſpirite in vs, doe not hinder one another, but rather doe further; and if we were colde before, and yet now ſhall be quickened to prayer and other good exerciſes, this if wee finde, it is a note of good anger. Againe, our anger for the breach of Gods commaundement, is ioyned with a compaſſion ouer them which haue thus offended, becauſe of the wrath of God which hangeth ouer them; thus was Chriſt angrie and ſorie, Mark.chap.3.and alſo when he wept ouer Ieruſalem, and *Paul*, 2.Corinth.chap.12.verſ.21. ſaith he ſhould be humbled when he commeth with a rodde to them, and therefore hee deſcribeth fleſhly anger, that they were puffed vp, 1.Corinth.chap.5.Rom.chap.15. Wee ſhould ſupport the weake, and be ſo grieued, as though we had done that they haue done. When we ſee the ſinnes of others, we muſt be ſo grieued, as if we had done them our ſelues: Chriſtianitie hath griefe, fleſh hath ioy in the ſight of the ſins and infirmities of other men.

12 Worldlings being poore, looke onely to the iniurie of men; and being ſicke, looke onely to the meanes; and in whatſoeuer trouble they are, they are like the dogge that looketh to the ſtone, and not to him that throweth it, becauſe they know not that the Lord is the healer, but thinke it is by fortune, and not Gods prouidence; and therefore they looke not to God, nor their ſinne at all, or els looke only to the angrie countenance of God, and ſo come to miſerable endes. Therefore it is a bleſſing of God to ſee, that for his ſinnes a man hath any trouble. The contrary commeth to paſſe by the ignorance of Gods prouidence, which muſt by faith be beleeued, as the creation is, and therefore a man may ſee, and yet beleeue not Gods prouidence; for God hath time, and all things that in time come to paſſe, be in his hands, Eccl.3. So both muſt neceſſarily be beleeued, for they are both the firſt article, and one without the other cannot be beleeued. Then let vs beleeue that he is our healer, and therefore when we are ſtricken, let vs looke if we haue walked well in our calling, then is it for our trial, and in the ende we ſhall haue euerlaſting ioy: but if we want a good conſcience, then let vs know it to be for our ſinne; therefore looke to the law, where we ſhall ſee, though not the particular ſinne, yet one of theſe which God hath ordayned to keepe vs from ſinne, as we ſhall ſee it is either for that we haue not heard the word, nor prayed, nor been thankefull, or not receiued the Sacraments, or els done theſe for faſhion and not in trueth, and theſe are ſuch ſinnes as the Lorde will puniſh: as *Paul* ſaith, 1.Corinth.11. Though there were many other ſinnes, yet if they had vſed theſe aright, they ſhould either not haue fallen into theſe ſins, or els he would haue giuen them repentance, whereby they ſhould haue preuented his iudgements.

Worldlings know not the God of prouidence.
Simile.

Chap. 43.

Of iudgement and folly, and of iudging, reprouing, and praiſing.

Iudgement.

THe diuell when he cannot at the firſt corrupt affection, he will beginne to corrupt indgement, and then affection.

2 We may be conuinced in iudgement, and yet not haue our mindes changed and renued, for that commeth onely when our affections are reformed into the due obedience of that which we haue in true vnderſtanding.

3 When we deferre to haue that in affection, which we haue in iudgement, it is the iuſt iudgement of God, to depriue vs of that which we had in iudgement.

Iudging.

4 We may not iudge of any thing by any one action, neither may we iudge ſuddenly,

but tarrie Gods appointed time, for he will manifeſt all things in their appointed time.

5 We muſt beg of God the ſpirit of wiſedome to diſcerne the dealings of men: for the wicked do often the ſame things and in the ſame maner that Gods children do, but yet not with like affection: we muſt take heed therefore, that wee condemne not the good, nor iuſtifie the wicked.

Learne wiſely to conſider of Gods works.

6 We be blind in iudging of Gods workes, and hence it commeth to paſſe, that wee run headlong to deſtruction, in ſeeking thoſe things that ſeeme to be good vnto vs. This ought to moue vs to pray vnto God, that he would inlighten our minds, and reforme our iudgements, that we may wiſely conſider of his workes.

7 A man may haue a good wit, and yet be ſubiect to the ſecret curſe of God.

8 A good wit not ſanctified, is a fitte pray for the Diuell.

Of folly diuers kinds.
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2
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9 There are diuers kindes of follie. *Salomon* ſaith, A wiſe man is not a ſtranger in the congregation of the Lord: ſo then this is fooliſhneſſe, not to come to the congregation of Gods people. In *Paules* time it was ſaid, be not fooliſh but redeeme the time: this then is alſo follie to looſe time. In the time of *Moſes* and *Iethro*, to giue authoritie and titles in the higheſt degrees to them that deſerued them not, by *Iethroes* iudgement was follie, and we doe in theſe times the very ſame. Well, all theſe are fooles which can do vs no harme, thoſe that are aliue are no fooles, ſo long as they can doe hurt. And ſuch as helpe vs to preferment, we call them wiſe whatſoeuer we thinke of them: there are two kinds of fooles, one a ſot for ignorance, or a craſed foole, as he that hath a diſeaſe onely. There is another foole, and he hath the carkaſe of follie, and he may well be called the child of follie: This is ſtinking follie, and brutiſh follie. *Chryſoſtome* ſaith, Better to be found a beaſt then to become like a beaſt; for the firſt is of nature, the laſt is of ſinne. If it be fooliſhneſſe to be ignorant of that wee ſhould doe, what great follie is it to know what we ſhould doe, and doe it not? And who would thinke ſuch folly could fall into any man, that hee ſhould know it to bee follie, and confeſſe it, and yet doe it?

Præſtat naſci iumentum, quàm comparari iumento.

10 There is a ſect in our age, which ſay euery one is a ſinner, and ſo will neuer be reproued of any ſinne: they ſay, euery one hath enough to looke to one: ſo was *John* counted a foole, an auſtere foole; and Chriſt a popular foole: for indeed, becauſe they meant to follow neither of them, they counted them both fooles. Chriſt compareth them to froward children, Luke 7. and wee may compare them to foule gameſters, if I be not deceiued, who, when they haue loſt all, and haue the laſt caſt in their hande, and ſee that it is naught alſo, riſe vp in a chafe, and fling downe all, and ſay, that there hath been foule play played, when the fault is onely in themſelues. So theſe, when they are reprehended, ſay, all is naught, and bring others into the compaſſe of their owne follie. Therefore as they preached againſt Iuſticiaries afore time, that all were ſinners, none that did good; ſo now we muſt preach againſt Libertines, that all are not vnrighteous: the holy Ghoſt in all times hath called ſome by theſe termes, righteous, wiſe, holy, though not before the iudgement ſeat of God, yet in walking in their calling, in doing right, and labouring to obſerue the worde. All is vanitie, for that *all* they vſe ſometimes, the Preacher ſaide ſo, but hee neuer ſaid, all is vanitie of vanities. There is a difference betweene a ſinne, that *Eſay* compareth to a coard, and that to a cartrope; betweene *Ezechias* his boyle, and *Lazarus* his botch; betwixt *Pauls* pricke in the fleſh, and him that was wounded in the way betweene Ieruſalem and Iericho: one of theſe may heale another: a mote may pull out a beame, though a beame may not pull out a mote, els there ſhould be no ſinne reproued.

Iudging and reproouing.

Againſt Libertines.

We are too cenſorious in the ſmall faults of others, and too remiſſe in our owne.

11 Wee can eaſily ſay, their fooliſhneſſe, their ſinne, their vnthankefulneſſe. This is the fitteſt Pronoune that we can vſe: we haue many notable things in our ſelues, which we count follie in other men; as in *Iudah*, hath *Thamar* played the whore, burne her; but when he ſaw the ſcaffold, the caſe was altered. There is difference betweene burne her, and I am to be blamed; ſinners are to be blamed. This is that we learned in Philoſophie, we can ſee *intellectu directo* thoſe things which are in others, but we cannot ſee *intellectu reflexo* and vnderſtand our ſelues: for our owne faults we had need of an Eunuch to looke out.

12 Wee may be bold with thoſe that are dead: ſo ſaid *Lucian*; Anger and Enuie had killed all wiſe men, for in anger and enuie wee will accompt none wiſe: fauour and

flatterie

flatterie had killed all fooles; for wee will for thoſe two affections accompt all wiſe. So when *Pilate* liued he was counted wiſe, but now hee is dead, *Pilate* was a foole. So of *Demas* and *Sobna*. This is the triumph of wiſedome aboue follie; that as wiſedome is iuſtified of her children; ſo fooliſhneſſe is condemned of her children. They condemne the ſame things that they do. *Herod* ſo long as he liued, was accounted wiſe, and was a King, and *Iohn Baptiſt* a foole; but now both be dead, *Herod* is a foole, and ſo confeſſeth of himſelfe, and *Iohn Baptiſt* is a Saint. So was *Diuus Claudius Nero* whileſt hee liued wiſe, and *Paul* a foole; but now he is *Nero* the tyrant, and *Paul* holy S. *Paul*. The reaſon of this is, for that we are ledde by preſent things. So long as we liue together with them, feare and hope are ſtopples for our mouthes, ſo that no man can heare, what he is indeed being preſent, till he bee dead and gone from among vs. They that follow ſhall pronounce the trueth of vs. Chriſt ſaith, *Reioyce when men ſpeake euill of you, for ſo did your fathers of the Prophets.*

and flatterie when it praiſeth, muſt be had in iealouſie.

13 Gutturall praiſes muſt not bee giuen to God. It is an eaſie thing to affoord a good thing a good worde, to crie *Euge macte virtute*. The Prophet ſaith, the wicked are onely mouthed men, they ſprinkle it with a little court-holy-water: It is a pretie ſhip, but they will not goe in it: they crie, Lorde, Lorde, but yet they doe nothing. When the women cryed out to Chriſt, *Bleſſed are the pappes that gaue thee ſucke, No no, ſaith he, Bleſſed are they that heare theſe words and doe them.* Let the worke ſpeake and commend it ſelfe, not he that when he heareth a good thing, ſtraight breaketh out into glorious praiſes, his affection is ſo hotte: but he that is ſo ſtricken with it, that he is paſt praiſing; ſo muſing of it, that the ſente of it appeareth in his life long after. They count *Paul* a wiſe man, but behind the doore they laugh as *Sarai* did. *Socrates. Praiſe me that I may ſee it*: for our praiſe is, to giue a teſtimonie that we like it, but that is the beſt teſtimonie, if we follow it; for if thou didſt thinke it to be true wiſedome, thou wouldeſt follow it.

The beſt kind of praiſe is not in word but indeed to commend.

Lauda vt videam.

Chap. 44.

Of knowledge and ignorance, and how to ſeeke God, and of Sathans ſophiſtrie, &c.

KNowledge and other gifts of God not ſanctified keepe vs from the ſight of ſinne, and perſwade vs that they will excuſe vs from wrath to come, vntill our ſinnes be pulled out by the eares.

2 Knowledge muſt goe before obedience, obedience muſt follow after knowledge with all cheerefulnes.

3 The Egyptians by all Gods wonders might haue knowne him, but they conſidered not his works, ſo they refuſed knowledge; therefore the Lord by a great deſtruction would make them feele that hee was God indeed: which may teach vs to get knowledge, while the meanes are offered, for if we will not know him while he ſheweth himſelfe fauourable, we ſhall certainely know him to our owne fearefull condemnation.

4 All our diſobedience commeth of this, that we know not the Lord. And whereſoeuer the word of the Lord is, hee will moue thoſe that be his to beleeue, though he hide the ſame things from the wiſe of the world.

5 There is none almoſt but at one time or other do ſeek God; though the common ſort, at the laſt caſt in extreame danger, when health and friends faile them, go to him. But *Malachie* ſaith, God is a King, and will haue his ſeniorities: and in this order of ſeeking many good men are deceiued, for ſo they deale not falſly, they thinke they may ſcratch worldly riches, but the Lord will not haue vs take the ſiluer of worldly things, before gold of godlineſſe; neyther muſt the ſeruant firſt waite ſome houres on himſelfe, and then on his maſter, but contrarily; becauſe as there is a ſeeking, ſo in ſeeking there is an order: And this is Gods prerogatiue to be ſought firſt, Matth. 23. hee is a foole which thinks the gold of the temple, that is riches, better then the piety in the temple, which ſanctifieth riches. *Salomons* chaire muſt be our direction. *Abraham* ſought obedience before his owne countrie; *Ioſeph* and

How we ought to ſeeke God, and how many ſeeke him peruerſly.

and *Moſes* ſought God rather then *Pharaoh*: but wee ſeeke prepoſterouſly, giuing youth to pleaſure, old age to God, we make our eldeſt children Lawyers, the ſecond or yongeſt Diuines: whereas our fathers made the firſt borne to ſerue in the Prieſthood. In our contracts we firſt ſeeke wealth, and then religion; a curſed match: well, while we thus ſeeke God wee ſhall neuer finde him. Wherefore let vs ſeeke God in his word, and that not in a peece of the word, but in all the word: not making conſcience of ſome ſinne, and yet retaining other ſinne, God will not be diuided, not quartered in qualities, becauſe he is indiuiſible in ſubſtance. Many vſe a reſtrained obedience, and the world hath euer a placard for ſome ſinne. Such a one was he that would haue a diſpenſation for kneeling in the houſe of *Rimmon* with his maſter. *Ananias* would keepe ſome part to himſelfe, God wil be ſought totally in reſpect of his word, as alſo hee requireth an vniuerſalitie in ſeeking of himſelfe. We muſt not ſeeke God and the world together, we muſt not haue two ſtrings to our bow: hauing one eye on the word and another on the world. Wee muſt not thinke if we haue God it is well; if we haue him not, it is no great harme, purpoſing a pietie to our ſelues, ſo long as wee bee in the Church, and promiſing to our ſelues immunitie beeing out of the Church.

1.Sam.19.18. *Schooles.* 6 *Samuel* the firſt builder (we reade) of Colledges: calleth his Colledge *Naioth*, that is, euen beautie it ſelfe, where muſt be no deformitie, for a ſmall ſpot in beautie is a great blemiſh. Againe, Colledges are as Epitomes of the Common-wealth, as *Athens* was of Greece: and what a thing were it in an Epitome to finde ſuperfluitie. Vniuerſities are the eyes of the Common-wealth, and a mote in the eye is a great trouble. Briefly, Vniuerſities be the Lebanon of the Lorde, from whence timber muſt bee fetched to build the temple. They be the Conduits, to deriue water into the whole Land. They be the rockes or bayes, where ſalt is prepared to ſeaſon. They be the poliſhed Saphires to garniſh the houſe of the Lord.

The Diuels ſophiſtrie diſioyneth things conioyned by the Lord. 7 It is a parte of the diuels ſophiſtrie, as in good thinges to ſeuer the meanes from the ende; ſo in euill things to ſeparate the ende from the meanes. *Dauid* ioyneth both together, Pſal.119. *I am thine, O Lord ſaue me.* The Diuell perſwadeth vs, God will ſaue vs, but makes vs neuer looke to that, I am thine. In euill he beareth vs in hand, wee may vſe the meanes, and neuer come to the ende, and ſo clips off halfe: as when he can ſuffer this, Eccleſ.11.9. *Reioyce O young man*, he would leaue out this, *But thou ſhalt come to iudgement.* But theſe God hath ioyned together, and neither the ſubtiltie of youth, nor any wit of man, nor all the diuels in hell can ſeparate them, the pleaſures of the fleſh, and the iudgements of God: as to our firſt parents, *Eat, yee ſhall not die*: to whom ſome *Salomon* might haue ſaide, if it ſeeme pleaſant to you, eate it, but death ſhall come. So in theſe two that *Ezechiel* hath ioyned: the eaſe of the Paſtour, and the blood required at his handes; he might haue ſaid, Goe to, build you tabernacles, where you may take moſt profite, and giue eare to wealth: yet God ſhall bring you to iudgement. God with an adamant chaine hath knit the pleaſures of this world with iudgement, he that hath one muſt haue both.

Pleaſures.

The wiſedome of God is apparent in all the word, and yet in ſome place more then in another. διάφορα. 8 There are many places moſt effectuall, and worthier meditation, then others in the Scripture, wherein *ſpiritus multum ſpirauit*, for I thinke that the ſpirite not onely bloweth where it liſteth, but alſo when, and in what meaſure he liſteth. As in ſome places, namely Pſal.45. and 49.13. the Lord calleth as it were a congregation of all ſorts and conditions, ſignifying ſome great point of wiſedome, that he requireth ſo great a Theatre. The ancient expoſitours ſay this wiſedome is, where this word *Selah* is found. For whether it ſignifie, as the ſeuentie Interpreters ſay, a great pauſe, that the verſe going before may be meditated on; or a repetition, as *Rabbi Abraham* ſaith, that that verſe for it excellencie ſhould be twice ſung, or both, as *Tremelius*; it muſt needes ſignifie great wiſedome and matter in the verſe.

It is a fooliſh choiſe to chuſe earthly things before and rather then heauenly things, 9 Theſe dayes ſhall not continue alwayes, but there ſhall come a day wherein the conſcience ſhall be diſmayed, a day of death, wherein we will not care for riches, beautie, learning, praiſe or eſtimation. And yet there be ſome that care not for this: which loue, as *Tully* ſaith of *Verres*, ſiluer better then heauen, they thinke it a greater matter to liue in a beggerly eſtate, then to looſe their ſoules. But this is follie, proued by two reaſons. Firſt,

thus

thus do the beasts: *Balaams* wisedome, and his Asses wisedome is all one. For the Asse which hath but a soule of one life, & when he dyeth, his soule vanisheth into the aire, if he haue a good pasture, and then get a Lyons skin to make the beasts of the field afraid of him, and can kicke one with his heeles, and make him lie before him, this is a beasts honour: but the honour of a man is greater, which hath two liues, to whom this life ought only to be for the suretie of the soule; and rather a way to another life, then a life it selfe. This hath been answered by the fathers; I will deale so with the world, that I may remember God, but a learned father saith, Thou must put in *first and more*, or els leaue out, I will remember God. Deceiue not thy selfe, thou giuest all to the world: God will not onely be serued, but in his order. *Malachie* calleth him a great King, and therefore he looketh for the first seruice. and *Daniel* calleth him the Ancient of daies, a great Senior, and therefore he will be serued before his Iuniors, Luc. 17. The seruant that had laboured all day, is not bidden first to eat and drinke, but to serue his master, and then to take his repast. Contrary is our practise, as in marriage, we looke for beautie and riches first, and then after our religion comes in for a corollarie, we will not be much against it. *Ionathan* must carrie *Saules* armour, and *Mephibosheth* must looke to the Arke. We make choise before God: we bestow our first yeeres on our selues, and then the rest wee bestow on God. Those are vaine men which will first seeke the adiectiues, *& cætera*, then the kingdome of God. *Augustine* saith: If thou wilt needes, thou mayst seeke, but thou shalt neuer finde. I haue heard and knowne amongst vs those, that would make accounts first to be wel prouided for, and then they would serue God in their callings, who hauing gotten three hundred or foure hundreth by the yeere, then haue been further off the they were before. The second reason is, if any man be so foolish, he shall yet be more foolish, he preferreth the shadow of these transitorie things before the eternal things: they shal loose both the shadow and the thing it selfe, as *Aesops* dog did. *Augustine* saith, they shall haue an end, either their owne: that is, they shall leaue thee, as *Iobs* goodes did him: or thine, thou shalt leaue them, as the Glutton in the Gospell: but that which is worst, when they shall haue left thee, yet the sinne whereby thou gottest them, shall remaine with thee. Genes. chap. 4. Sinne sleepeth at the doore, it is quiet all thy life long, but when wee goe out of the doore of this life, it shall compasse about our heeles and our hands, and we shall neuer be rid of it.

and to make God the last and least part in our desires.

Cælatum argentum.

Prius & plus.

Couetousnesse in the Ministerie.

Riches haue two endes.
1. *Either to leaue thee,*
2. *or thou shalt leaue them.*

10 Knowledge of the word is as necessary an arte for Christians, as the arte of husbandrie is necessarie for husbandmen. Men can say, they can learne nothing of the Preachers but to loue God aboue all, and our neighbours as our selues: and as for this lesson, they say they are not now to goe to schoole. But this is as much as if one should say, Husbandrie is an easie thing, and there is nothing to bee learned there but to sowe, plough and reape, and yet to set his hand to any of these without knowledge of the trade, hee is altogether foolish. Well then, as in this, so in all other artes we will confesse that wee cannot come to the practise of particulars without knowledge of the principles: and yet come to the great arte of knowledge, which is the maine profession of all, and needeth most teachers and best schollers; and wee thinke wee can learne that with sitting still and taking of our ease. But there is a knowledge of the worlde, and they that come to bee our schoolemasters to that, they shall be had in high estimation, Howsoeuer wee account of knowledge, the Prophet saith, that vnder Christ our knowledge excelleth the knowledge of the Priestes; and in *Paules* time, the women were so full of vnderstanding, that the Apostle was faine to take order that they should not speake in their open assemblies, where they would needes bee speaking. The holy Ghost, Colos. chap. 3. would not haue the worde of God to dwell in vs beggerly, thinnelie or strangely, but plentifully: and surely without this knowledge wee knowe nothing to doe as wee should doe it. And for this cause in the former age, though the diuell could bee content men should bee as mercifull, and as true dealers, as they would; because they were guiltie of Ignorance, and wanted knowledge to direct them herein: yet now because knowledge is come, hee cares not howe vnmercifull and deceitfull men become, nay now hee takes away mercie, and trueth, and knowledge, and all. The reason is, because wee make no more precious account

Obiection of the multitude against knowledge answered.

Howsoeuer our fathers were mercifull, iust &c. yet they were guiltie of ignorance, and the people of our time contrarily want mercie & iustice.

count of knowledge : wee can bee content to ſitte at home by the fire, rather then to come abroad to heare; or if the diuell giue vs leaue, and wee get ſo much maſterie of the diuell, that wee come to the ſermon, yet ſleepe ouertakes vs, and we are as good as abſent; or elſe if wee bee waking, wee goe away before it be done; or if wee tarrie, as ſoone as wee bee gone wee commit all to forgetfulneſſe. And ſo if with want of knowledge wee be mercifull and true dealers, it is but after our owne braine, and becauſe the Lorde hath not planted, the Lorde will roote it out. The ende of all is, if men will not growe in the knowledge of God his will, they ſhall neuer come to the knowledge of God, that is, they ſhall not know God his mercie, God his trueth, glory and bleſſedneſſe, neyther will hee euer knowe vs. For as without the knowledge of Gods will, there is not, nor ſhall bee any knowledge of God, ſo if wee know not God, God will neuer know vs.

11 When we ſhall be ioyned to God the Father, the Sonne, and the holy Ghoſt, then ſhall we know, as we are knowne, then ſhall all teares bee wiped from our eyes, then ſhall our infirmities be taken from vs, then ſhal we dwell with the Angels, and with all the hoſts of heauen in moſt happie bleſſedneſſe it ſelfe. Wee ſee now by this chaine, not forged by our owne braine, but framed out of Gods worde, that hee is indeed bleſſed whom God chooſeth, whom Chriſt redeemeth, whom the Spirit reneweth, whom faith ſtayeth, whom the worde, Prayer, Sacramentes and Diſcipline builde vp in the Lorde, in whom faith breedeth peace, peace ſinceritie, ſinceritie loue, loue a feare of diſpleaſing, and a care of pleaſing God, in whom this care ſtriueth to a mortification in pouertie of minde, this pouertie comming from a mourning heart, poſſeſſed in a meeke ſpirite, and aſpiring to true righteouſneſſe, all theſe things beeing ioyned with that ſanctification, which lamenteth the ſinnes of others, and relieueth the wants of others, knowing to vſe proſperitie and aduerſitie as pledges of Gods fauour : and vndoubtedly looking for the kingdome of heauen in the life to come. If any of theſe linkes bee miſſing, the chaine is broken, if any of theſe members bee wanting, the bodie of bleſſedneſſe is lame and diſmembred.

Chap. 45.

Of Miracles, and how God worketh without and meanes, and how we ought to attend on the meanes.

1. King. 13. 5. 6. His hand was dried vp, and reſtored to him againe.

THe Miracles that were wrought in the Church, were partly in mercie, and partly in iudgement, as in turning *Ieroboams* hand into leproſie, and into cleane fleſh againe: but the miracles againſt Ægypt were onely in iudgement.

Signes which draw men from the true God and his word. 2. Theſſ. 2. 10. 11.

2 Signes are giuen to confirme vs in the worde, and are not more excellent then it; if then they draw vs from the worde, wee muſt holde them accurſed as well as the falſe Prophet, Deut. 12. That which *Paul* ſpeaketh of tongues, 1. Corinth. chap. 14. is true of all miracles, which are ſignes to beleeuers, which may teach vs not to deſire them: for if wee beleeue not *Moſes* and the Prophets, neyther would wee beleeue if miracles were brought from heauen. So is it in the Sacramentes, which are ordained to nouriſh that faith which is ingendred in vs by the worde, and therefore muſt not bee ſeparated from the worde, nor eſteemed aboue the worde. For wee ſhall then profite truely by Baptiſme, when wee, in and by the worde, ſhall beleeue the waſhing

waſhing away of ſinne, and get power to mortifie ſinne daylie within vs: and then ſhall wee profite by the Lordes Supper, when wee beleeue all the promiſes of our Redemption, wrought by Ieſus Chriſt, and ſhall bee vnited into his bodie daylie more and more by the word.

3 *Pharaoh* did aske a ſigne, not for any purpoſe to yeelde thereunto, but if they could not doe any, hee might haue the greater aduauntage againſt *Moſes* and the people. So the Scribes and Phariſees aske of Chriſt, to whom hee anſwered the adulterous generation ſeeketh a ſigne: So many in theſe dayes aske proofe of many things in religion, not that they minde to yeelde thereto, but if they cannot haue ſuch proofe as will ſtoppe their mouthes, they may more quietlie continue in their error. Wee muſt learne to leaue this kinde of queſtioning, which is ſeldome graunted for good, and let vs ſo frame our requeſts, as that they may be reuerent, and we may haue a deſire to reſt in that which is graunted.

4 A wonder may moue vs for a time, but commonly, they laſt with moſt, but for nine dayes: and we ſhall neuer gather any fruite thereby, except it doth prepare vs to profite more effectuallie by the worde.

5 Some thinke that the miraculous Manna was not ſo ſtraunge, becauſe it is to be found in theſe dayes in other countries. I anſwer not, of that colour, nor of that propertie: Therefore this was a miracle, as may appeare by theſe reaſons following. Firſt, becauſe it was neuer ſeene before, and then came at Gods commaundement. Secondly, becauſe neither rayne nor fayre weather did let it, Thirdly, becauſe as ſoone as they came to the borders of the promiſed Land it ceaſed. Fourthly becauſe if it were kept till the mourning it ſtanke, but on the Sabboth daye it continued ſweete, albeit gathered the daye before. Againe, when it was reſerued in the Arke, it putrified not. Fiftly, becauſe it followed the Iſraelites, whither ſoeuer they went. Sixtly, becauſe it fell in ſuch abundance, as that it ſuſtained ſo great a multitude. *Manna miraculous.*

6 At what time the Lorde firſt ſent Manna, the children of Iſraell being rauiſhed with the loue of it, called it *Manna*, that is meate prepared of the Lord: and herein they acknowledged the goodneſſe of the Lord. This Manna is firſt commended for the colour, it was white as the precious ſtone called *Bdellium*. Secondly, for the taſte, taſting like freſh oyle, Numb. 11.7. Thirdly, for that it was Angels foode or meate prepared by Angels, Pſalm. 98. And yet for all this, when the people had been accuſtomed to it, they lothed it, and ſet light by it, wherefore their ſinne was the greater. The reaſon of it may bee this: this Manna was giuen them, not onely to bee foode for their bodies, but alſo to bee a token vnto them, that ſeeing the Lord fedde them from heauen, they were not to ſettle themſelues on the earth, but to looke for their inheritance in Heauen. So many therefore as did reſt in the bodily foode, not reſpecting the thing ſpirituallie ſignified by it, they were ſoone wearie of it. So is it alſo with vs, for albeit all the bleſſings of God bee very deare vnto vs, and of a great price at the firſt receuing of them, yet when they are common, the beſt bleſſings are lightly regarded. If it be ſo in earthly things, which are agreeable to our nature, how much more will it be in ſpirituall things, which are ſo contrarie to our nature. And hereby the great corruption of mans heart is diſcouered, which will not bee moued but with noueltie. As for example, the ſunne if it were but ſeldome ſeen, how glorious a creature would it be accounted, but becauſe we haue the dayly vſe of it, therefore verie few regard it. Nay the word of God which is his arme to drawe vs to ſaluation, when it hath been a little while among vs, it is a thing ſmally eſteemed; whereas contrarywiſe in thoſe places, where it is newly recouered, they flocke together farre and neare, and will make it their talke and ſonges, and whole delights. The like reaſon is of the ſcraments, and other bleſſings of God, which while men do vſe of faſhion and cuſtome, or elſe doe reſt in the outward thing, not looking into them, nor beholding the ſpirituall grace offered by them, it cannot bee but that they muſt needes fall into a ſuperſtitious abuſe of them, or elſe deſpiſe and loath them. *Manna.*

7 Our Sauiour Chriſt giueth two notable titles and commendations to the exerciſes of

the Church, Matthew chapter 7. verſe 6. he calleth them *holie, and precious.* Firſt for holines, wee knowe there is no ſound holineſſe, but in the Lorde, or of the Lorde, and therefore it was ſayde *holynes to the Lorde*; it was the inſcription of *Aarons* miter. And it is ſaide in the Goſpell, that *none is good but God*, that is, none is eſſentially good but God: the word, the Angels and ſo forth, are holy, but in reſpect rather of ſome thing receiued then of their owne nature; and ſo the worde is holy after a double manner, either for that it commeth from God, who is perfitly holy, and it is of the nature of him; or elſe for that by it wee receiue holines and are made holy. For the firſt it is ſure, that the law-giuer doth alwaies impart to the lawe ſomthing of his owne nature, and therefore among the heathen, looke what kinde of men ſet downe the lawes, the lawe had a ſmacke of their diſpoſition. *Solon* a very moderate man, his lawes were very moderate, and taſted much that way, *Drago* his lawes were ſeuere like to himſelfe, and therefore they were ſayde to bee written with bloud: So are the Lord his ordinances, they comming from the holieſt of all, carie from him in them a ſenſible reliſh of holineſſe, and are vnited to the nature of God. And as the lawe commeth from one holy, and ſo teacheth holy things, likewiſe commeth holineſſe into our hearts by applying them thereunto, our hearts of themſelues not being holy; and ſo the lawe hauing a qualitie of God himſelfe, it hath it not for it ſelfe alone, but for vs. In this reſpect as the lawe is liuely, ſo it is a quickning lawe making aliue; as the word is wiſe, ſo it maketh wiſe; as it is holie, ſo it is a ſanctifiyng lawe making vs wiſe. For precioufneſſe the Scriptures ſticke not and ceaſe not to ſet a price of the word, as Pſalme 19. and 119. *Dauid* compares it to ſpoiles, a thing full of precious things, wherein are things of great price. And yet for that in ſpoiles are things, of all value, ſome more ſome leſſe precious, after hee compares it to golde, then to fined golde, afterward to much fined golde, yea to thouſands of golde and ſiluer: and not contenting himſelfe he ioyneth to golde, precious ſtones; and leaſt yet hee might ſay too little, he compares it to all manner of riches. The reaſon hereof is this, that for as much as the ſoule of a man eüen of him that periſheth, is precious, and the ſoule of euery good man more precious; then the ſoule of the holyeſt, Chriſt Ieſus is moſt precious. Now for as much as the Goſpell hath it foundation in opening of the ſigne of the blood of Chriſt: therefore the Goſpell in a ſingular degree of excellencie muſt needes be moſt precious.

Meanes to keepe vs from ſinne.

7 When ſome penitent ſinners are executed for theft, wee ſee they are more grieued for whoredome, then for theft, becauſe it brought them to theſte, but moſt of all they ſorrowe for neglect of the word, which hath made them moſt looſe in all their life. Seeing then this is warrnted by the experience of our times, let vs take heede wee neglect it not, but ſee the want and neglect of theſe meanes to be the cauſe of other ſinnes; but if wee will not doe this, the Lorde will puniſh ſinne by ſinne, which is moſt fearefull: for this is the only meanes to keepe vs from ſinne, to heare the word, pray, giue thankes, heare admonitions, receiue the ſacraments, with reuerence and in truth. As theſe meanes doe keepe vs from ſinnes, ſo do they recouer vs from them when wee are fallen thereinto, as when great trouble is vpon vs, pouerty, diſquietnes: and againſt theſe the word of God doth giue a remedie, teaching vs, that as it came by Gods prouidence, ſo he muſt take it away, contrary to the familie of loue who denying the prouidence of God attribute it to outward cauſes. Example of a man which ſaying his ſicknes came by Gods viſitation, they replyed, did ye not take cold? he aunſwered, that is but a meanes to ſerue his prouidence, ſo the familie left him. For we take cold often, and yet are not ſicke, becauſe the Lorde hath all things in his hand, to diſpoſe at his preaſure, and then ſhall we reſt in this, when wee are certainly perſwaded of this doctrine. Pſalme 32. The Prophet ſaith, that before he acknowledged his ſinne, moyſture was turned into drought, but when hee confeſſed, his puniſhment was taken away; ſo *Iob*, 33. when men will not profite by his worde, then the Lorde will ſeale this former doctrine by a correction, which if wee profite not by, it will lie ſo long on a man, that his bones ſhall ſticke out: being in this caſe, if the Lorde reueale him this,

he

he shall bee restored to his former state. It is plaine, that the cause of these corrections is the neglect of the instruction of God in his word, which if wee would throughlie giue ouer our selues vnto, wee might bee sure that no presumptuous sinne should preuaile against vs. But if wee esteeme not the worde of God, or receiue it so as that wee profite not by it, then let vs not maruaile though the Lorde doe visite vs, and that in great mercy to, if we can bee brought so highly to esteeme of the word and of prayer, as of nothing more.

Chap. 46.

Of Magistracie or Gouernment.

After that *Iethro*, Exod. 18. 21. had tolde *Moses* a better course in the gouerment of the people, hee describeth what manner of men they should bee: and to the properties which are there set downe there may bee added three in the first of Deut. vers. 13. First then Magistrates must bee wise: that is, skilfull in all those causes which shall come before them, otherwise, if they be not men of knowledge, they be not fit for that place. Yea though they be well minded, and willing to do good; yet if they haue not the knowledge of those things which they must deale in, it is not sufficient. For as in handi-crafts a good man is not straightway a good artificer: so, and much more is it in this waighty calling. *Confer* Exo 18 21. *with* Deut. 1.13.

1 *Magistrates must be men of wisdome.*

2 Secondly, it is required that they be endued with prudence or experience, for *Sapientia* and *Prudentia* do thus differ: that the former is the generall comprehension or knowledge of things: the latter is the experience of that knowledge in particular actions. Experience in other things doth shew how necessarie this propertie is. For wee see in Physicke and other artes, many by much reading to haue obtained singular knowledge; so that they thinke with themselues they could doe great matters, yet when they come to haue the vse of their knowledge in some particular matters, they are often times behind hand, and their knowledge for want of experience doth soone faile them: the reason hereof is this, by reading they get the knowledge of generall rules, which when they are applyed to particular cases are altered by circumstances, and many exceptions may bee made against them. So that in all artes and sciences this is generally holden, that so much is thorowly and soundly knowne, as is knowne by experience. It is necessary therefore that a Magistrate bee not onely a man of knowledge, but also that hee be well experienced in the matters that be incident to his calling. *How wisdome and prouidence differ.*

2 *Magistrates must be prudent men.*

3 The third propertie necessarie for a Magistrate is, that he be of a good heart and courage. For although hee bee able for his knowledge and experience to deale in anie matter, yet if hee haue not a couragious heart, to goe about them, the others will little profite him. And if wee consider with whome hee shall deale, and in what matters, how hee is subiect to the rebukes of those that are aboue him, to the hatred of his inferiours, and to the euill speeches of all, then wee shall easily see how needfull it is for him to haue courage, that hee may proceede in his calling, and with nothing bee discouraged.

3 *The Magistrate must be a man of a good heart and courage.*

4 It is fourthly required, that they bee such as feare the Lord. By this feare of God they shall both examine their courage whether it be good, and also they shall moderate and rule it by the same feare. For as courage when it once passeth the bounds of knowledge and experience, doth oftentimes proue to be but a heady rash boldnesse; so likewise if it bee not seasoned with the feare of God, it doth often ende in oppression. This feare of GOD with whome soeuer it preuayleth, dooth cause them to abstaine

4 *The Magistrate must be a man fearing God.*

from doing of wrong to anie, as *Ioseph* reasoneth with his brethren; I feare God, therefore I will not doe you wrong: as contrariwise, wheresoeuer it is not truelie planted, no sinne so great, nor no wickednesse so grieuous which men for their pleasure sake will not easilie be brought to commit: as *Abraham* Genesis 20. answereth *Abimelech*. Therefore must Magistrates euermore set the feare of God before their face, as *Iob* in the one and thirtie Chapter doth witnesse that he himselfe did, that thereby they may both make a conscience in doing iustice, and also be kept from wrong.

5. *The Magistrate must bee one that louts to deale truelie and to walke vprightlie.*

5 Fiftlie, it is needfull that they be true dealing men: this true dealing hath first respect to the Magistrates themselues, that whatsoeuer they speake, they be carefull to doe, and what they promise, they be carefull to perfourme, and that they euermore speake as they thinke. This simple and vpright dealing doth purchase credit vnto any, much more vnto a Magistrate. Secondlie, it hath respect to the case that they haue to deale in, that they take paines to search out the truth therof, and giue righteous iudgement as the case requireth. For as the Lord iudgeth according to right, so ought they also, seeing they are his Ministers. Therefore they must not further the euill cause of a good man, though otherwise hee be good; neyther must they hinder the good cause of any man, though otherwise hee be euill: they ought not to be careless of a straunger, because hee is a stranger, neyther must they goe busilie about the euill cause of their friend or neighbour, because hee is theyr neighbour or their friend. To conclude, they must neyther behold the person of the rich nor of the poore to peruert iudgment for their cause, but giue true iudgment without respect of person.

The magistrate may not respect persons.

6. *The magistrate must hate filthy gaine. The difference betweene oppression and extortion. Giftes*

6 Sixtlie, they must be haters of filthie gaine. Couetousnesse is the mother of oppression and extortion, which doe differ in this, that oppression hath the colour of right and law, and extortion is when man getteth by hooke or by crooke, and careth not how, so hee may haue it: but these two are not onelie here forbidden, but euen the loue of riches and rewardes, which are of such nature, that they will blinde the eyes of the prudent, and stoppe the eares of the righteous. Yet is it not altogether vnlawfull to giue giftes and rewardes, for *Salomon* saith, that a gift in the bosome pacifieth much strife, and if it be wiselie bestowed, it prospereth whithersoeuer it turneth: againe *Mordecay* and *Hesters* Feast is mentioned with this commendation, that they sent giftes euerie man to his neighbour: but when they are giuen with corrupted purposes, or receiued to peruert right, then are they of all men to be abhorred, but speciallie of magistrates.

7. *The magistrate must bee a man well knowne, & well reported of.*

7 The seauenth and last propertie of a good Magistrate is that hee bee well knowne to all men: and this hath respect to all those that went be before; he must be knowne then to bee endued with wisedome and experience, to be of a valiant and couragious heart, to haue the feare of God before his eyes, to be vpright in his dealing, and a hater of filthie gaine. So *Paule* would haue the Ministers to haue a good report euen of those that are without. And surelie it is great reason that they should be well knowne, or else they shall hardlie haue anie credit with vs. For the weakenesse and corruption of our nature is such, that when hee who is not well knowne vnto vs shall speake as sound a truth, and deliuer it peraduenture more plainely; yet doth not his word beare so much credit with vs as another whome wee know, and haue some experience of. For our natures doe for the most part suspect straungers, and wee are loath to commit our selues and our matters to them wee know not. Wherefore to the end that Magistrates may beare credit among vs, it is verie meete that they should be well knowne and their gifts also.

Vse of the former doctrine.

8 This doctrine must teach vs first to consider what calling the Lorde hath in mercie placed vs in, and whether wee haue giftes answerable to our callinges, that wee may thereby bee brought to praie vnto the Lorde that hee would giue vs that which wee haue not, and increase that which wee haue, and euermore supplie that which is wanting. Secondlie, it serueth to teach vs to giue due houour to those in whome wee see the true properties of Magistrates to be, and to acknowledge their lawfull calling. Thirdlie, that in all our elections wee make choise of such Magistrates as are indued with these properties. Fourthlie, that wee may praye that such Magistrates may bee profitable where they are, and that the Lorde would giue them to such places as haue them not. And last of all,

that

that the Lord in mercie would vouchſafe to giue theſe properties to all Magiſtrates, which now are ſet ouer his people, and to furniſh them plenteouſly therewith. 5

9 When the Lord gaue the Iſraelites water in Rephidim, hee named the place after their ſinne Moſſa, and not after the miracle that hee wrought, that they might both ſee his mercie, and bee alſo put in minde of their ſinne. And this ought Magiſtrates to doe in puniſhing ſinne. The Lord had often before forgiuen them, and now when they had ſinned moſt grieuouſly hee puniſhed them, ſo as they might ſtill perceiue his mercie. So ought the Magiſtrate to rebuke the people for their ſinne, and let them knowe it, yet ſo as they mingle mercie and loue with iuſtice. And this ought to bee alſo in the diſcipline of the Church, all meanes muſt bee vſed, and all kindneſſe ſhewed, ſo that the fault be reprooued, before we come to the laſt meanes of excommunication. *The Magiſtrate muſt temper loue, mercie, and iuſtice together.* *Diſcipline.*

10 As euerie one is higher in degree, ſo ought hee to ſhewe a greater meaſure of faith.

11 *Ioſeph* ſaith, God made him a father vnto *Pharaoh*, that is, a Ruler: for ſo it is after expounded, and ruler of all his land. So *Eliakim* the Ruler of the people is called a Father, becauſe he ſhould not haue ſuch a care for himſelfe, as *Shobna* had, who neglected the people, and hewed out ſepulchers for himſelfe, but ſhould ſpecially ſeeke for the glorie of God, and the ſafetie of the people: and ſo did *Ioſeph* winne the hearts of the Ægyptians by his curteous dealing: hee went not about to prouide any thing for his children after him. By this wee are taught what manner of men our Magiſtrates ſhould be: for if they haue a ſpeciall loue to their countrie, ſelfe-loue will be decreaſed: but if they bee giuen to heape vp for themſelues and their poſteritie, the loue of their countrie will be quickly ſhaken off. And this is to moue vs to pray for our Magiſtrates, and alſo in our ſelues to be profitable to others ſo much as in vs lyeth: for we are not borne (as the very Heathen confeſſe) to our ſelues, but for the benefit of others alſo. The want therefore of the feeling of this, may ſerue vs for a triall of our religion and godlines. *The Magiſtrate is ſpecially to care for Gods glorie, and the ſafetie of Gods people.* Pſalm. 16. 3.

12 The Lord often doth vs much good when wee ſee it not, hee giueth vs manie benefites and bleſſings by his Miniſters and Magiſtrates which wee perceiue not: yet this is a puniſhment when wee cannot ſee the meanes whereby the Lord doth vs good: and therefore wee muſt take heede to this, for when the caſe is thus, it is dangerous.

13 This is to be noted generally in Chriſtianitie: it is a ſmall matter to receiue religion, when plentie of all things doe come with it. And ſo in particular callings wee ſee: who would not be a Magiſtrate or Miniſter, ſo long as he may be in credit, and haue all obedience yeelded to him without trouble? But if contempt come with affliction, how few be there that will ſtand and abide in their callings, to giue God the glorie in looking for that iſſue which he thinketh good? Who would not be a married man, if all his life might be as the mariage day? but when a man is married, hee muſt prouide for his wife and children, yet with heede that he doe nothing with an euill conſcience for them. Againe, for that a man muſt forbeare the manifolde infirmities of his wife, and ouercome them with wiſedome: how few are there that will continue in mariage, giuing God the glorie? So is it in the Magiſtracie and Miniſterie. *Contempt of Magiſtrates.*

14 Exod. chap. 16. 27. 28. it is written, that there went out ſome of the people to gather Manna, but found none: whereupon it is ſaid that the Lord reproued *Moſes* in theſe words: *The Lord ſaid to Moſes, How long refuſe ye to keepe my commandements? Moſes* had not prophaned this Sabboth, but the people, and not all but ſome: yet the Lord rebuketh *Moſes*, becauſe this people were committed to his charge. Thus wee ſee what waighty accounts the Lorde will require at their hands, who haue the ouerſight of others, they muſt giue an account for them. Againe, inferiours muſt bee often admoniſhed, not to deſpiſe the gouernment and inſtructions of ſuch as the Lorde hath ſet ouer them, but willingly receiue them, and carefully followe them. If any be ſo careleſſe, that hee reſpecteth not his owne health and welfare, yet let this moue him to *Note.* „ „ „ *The ſins of the people imputed to the Magiſtrates and Miniſters.*

some further consideration of his doings, that by his negligence he puts other in danger, and is hurtfull to those that are set ouer him. This the Apostle *Paul* also willeth the Corinthians wisely to consider, 2.Cor.12.21.

Chap. 47.

Of Matrimonie, and of the duties which belong to that state.

GReat daungers followe them which ioyne in affinity with sinners, as we see in *Iehoshaphat* for ioyniug himselfe with *Achabs* house. 2. Chron. chapt. 17.

Affections agreeing in good things.

2 It is an holy token of an holy vnitie betweene man and wife, and that they bee married in the Spirit and not in the flesh, when their affections agree in good things.

Choyce in marriage.

3 *Iethro* in marrying his daughter to *Moses* had no respect to worldly preferments, which he saw *Moses* wanted, but onely to the rare vertues which he saw in him: This ought we to obserue in these times, first to make such a choice for our daughter of such a one as may be a speciall guide and helper for her to the kingdome of heauen, and then to take other thinges if they come, but not to seeke them: God blessed this act of *Iethro*, for hee had the worthiest man then liuing. And *Moses* had a great blessing to haue such a wife, as was brought vp in labour, that so shee might the better suffer with him in aduersity, and prouide for her selfe in state of necessity. This respect men ought to haue in marriage, least taking such as haue been brought vp delicately they shall not be able to beare the crosse when it commeth.

1.Pet.3.9.7. How farre the husband is to honour his wife. 2.Sam.6. Iob.2.

4 It is most like, by the word of *Zipporah*, Exodus 4. 26. *Thou art indeede a bloudy husband vnto mee:* that *Moses* to please his wife did omit the sacrament of circumcision. This may teach vs that as we are to honour our wiues, albeit the weaker vessels because they be heires of the same grace with vs, and must keep loue and peace in outward things: so we at no hand in matters of religion must yeelde vnto them, least we honour them more then God, and so we shall cause a punishment to fall vppon them and our selues. It was the cause of many troubles in *Iaacobs* family, to loue *Rachel* more then *Lea*. But *Dauid* and *Iob* did wisely in withstanding their wiues when they sought to withdraw their mindes from performing duty vnto God.

God giues the blessing of holy marriage to make men more seruiceable vnto him.

5 When the Lord makes any one man more excellent then another for giftes outward or inward, hee trieth him whether hee will seeke Gods glory, and the profit of his brethren: which fruites if they insue not, then thus doth the Lord let him see, that this is his corruption which hee must labour against. For example: doth the Lord giue thee wife, ritches, or any such benefites? he doth it to make thee more fit to serue him. So then hath the Lord giuen thee a wife? Looke to her, as the Lord hath committed his owne creature to thee, so thou be fit to be a guide vnto her, going before her in all honesty and godlinesse. Againe, hee doth trie thee whether thou wilt rest in her loue, and whether thou wilt vse her company soberly, not effeminately: he trieth thee whether thou wilt be couetous to care for earthly things in her behalfe: By these and the like fruits, the Lord doth shew thee the corruption which thou must labour against.

6 The Lord gaue *Adam* a wife to trie him withall, and if he had not yeelded too much vnto her in the time of temptation, no doubt he might haue bene a great helpe that she might haue been recouered, and neither of them both haue so fallen. For had not he yeelded vnto her he might haue continued still in his innocency. Thus then the Lord tried *Adam*, whether he would continue in his obedience or no; likewise doth the Lord at all times trie men in marriage whether they will continue in his obedience, and labour to winne their wiues also to the faith of Christ. So in like manner the Lorde tries the

wiues

wiues whether they will be in all things ſubiect to their husbands, as *Sarah*. For what gifts ſoeuer a woman hath, yet not being ſubiect to her husband, they are nothing. For euen in mans innocencie ſhe was ſubiect, and after the fall it was laid on her as a puniſhment: ſo that if ſhe be not obedient ſhe cannot be ſaued. Yea the Lord other whiles alſo trieth whether ſhe by her ſobrietie and wiſedome will as it were breake the crookednesſe of her husband: for ſo the Apoſtle teacheth, that the wiues muſt adorne the hidden man of the heart, that their husbands (albeit then not conuerted to the faith) might be wonne by the honeſt conuerſation of their wiues: how much more then ought thoſe wiues who haue Chriſtians to their husbands, by their meanes bring them forward what they may, in the profeſſion of true godlineſſe? But if they be diſobedient, and will requite euill with euill, or with worſe, they doe what in them lyeth, to ouerthrow the faith of their husbands. And thus the Lord trieth wiues alſo, whether they will continue in his obedience. Againe, he trieth them whether they will reſt in the loue of their husbands onely, and be contented therewith, yea when they ſee their husbands hearts turned from them: for if they will but only loue when they are beloued, they declare that they onely loue themſelues and not their husbands: for they ought thus to conſider, the Lord hath turned my husbands heart from me, becauſe I yeelded not to him that dutie which I ought, therefore I will not hold on to doe ſo ſtill, but now I will rather loue him more, to ſee if the Lord will by theſe meanes turne his heart againe.

The ſubiection of the wife to the husband how God requireth it.

1. Pet. 3. 1. 2. 3.

The loue of the wife to the husband.

7 When *Zipporah* became troubleſome to *Moſes* in his calling, hee left her with his father for a time: ſo ſhe depriued her ſelfe, by her diſobedience, of his comfortable preſence. This ought to teach wiues euer to helpe, and not to hinder their husbands in the Lords affaires. And like as that holy man of God receiued his wife againe at his returne, notwithſtanding all her former faults; ſo muſt all the ſonnes of God, if there be any ſeparation for a time and for iuſt cauſes, receiue, and entertaine, and retaine their wiues againe.

Wiues muſt helpe their husbands in Gods affaires.

1. Cor. 7. 3. 4. 5.

8 Husbands muſt haue a fatherly care, as principally of the ſaluation of his wife, ſo alſo of her good health and welfare in this life: and to this end giue her all the good inſtruction and direction that he can. This leſſon may well be giuen to all: *Be moſt moderate in thoſe things which thine appetite liketh beſt, and check thy too much greedineſſe of an earthly thing:* and thou ſhalt finde this to be good phiſicke for the bodie, and a holeſome preſeruatiue for the ſoule.

A good leſſon for all.

9 A certaine yong man hauing without conſent of friends made a contract, he would not marrie them, vntill before honeſt witneſſes they had faithfully conditioned that in time of mariage they would confeſſe their fault againſt the glorie of God, their ſuperiours, and the whole Church, which ſhould be done at that time that the father is wont to giue the virgin in mariage.

Conſent of parents.

10 A young man hauing ouerſlipped in loue, and intended to marrie without conſent of gouernours, he did not contract him, but admoniſhed him: and at the day of mariage he vſed to the parties to be married this diſcipline: Firſt, as they had priuately confeſſed their faults to their gouernours eſpecially offended, and craued pardon; ſo he cauſed them to confeſſe their fault to the Church, and to aske forgiuenes, deſiring all to beware of the like offence, and requeſting their prayers for them, that this ſinne may ſo humble them, that they may more warily walke without offence the reſidue of their life.

Chap. 48.

Of the Miniſterie.

Not to tie God to one meane for the breeding and increaſe of faith.

Although the Lord hath promiſed a ſpeciall bleſſing to the publike miniſterie of his word, yet we muſt not tie his wiſedome to one ordinarie meane, either of beginning or increaſing our faith: but if any at any time ſhall haue more effectuall feelings by priuate conference, let him not contemne nor neglect the publike miniſterie, but with all holie and humble thankfulnes yeeld this ſoueraigntie to the Lord, that hee is to diſpoſe his gifts, when, to whom, and where it pleaſeth him.

2 They that teach not themſelues, are vnfit to teach others: and the cauſe why men profit not in the word is, becauſe they pray not to haue their hearts ſtriken therewith.

What to breake in our miniſterie.

3 In all eſſentiall poynts of the Miniſterie, we muſt in no caſe follow man: but in accidentall circumſtances Chriſtian loue ſuffereth many things, ſo that on the one ſide we tolerate not too much, and on the other ſide ſuffer too little.

Simile.

4 Like as if we moderately ſtreine a womans breaſt, there will iſſue pure and holeſome milke, and by violent wringing of it, wee prouoke blood alſo, and vnholeſome matter to come forth: euen ſo in our modeſt and naturall applying of the word wee yeeld the holeſome and pure milke of Gods word, but in our immoderate wreſting of it wee ſtreine out our owne corruptions, and deliuer vnpure doctrine.

To pray for the Miniſterie.

5 When neither Miniſters rebuke ſinne, nor Magiſtrates puniſh it, there it crieth to heauen that God might puniſh it. Woe then be to them who thinke themſelues at good quiet, when their ſinnes crie out for vengeance in heauen, albeit they liue in great peace on earth.

6 It is a fearefull thing to loſe the companie of the godly. And though the world think they are at good quiet, yet when *Noah* and *Lot* that rebuked their ſinnes are departed, then are men moſt fit for Gods iudgements to fall vpon them.

7 Where a people hartily deſire by prayer the miniſterie of Gods word, the Lord will ſend them faithfull ones, and will multiplie his graces in them: but becauſe people are ſo full of carnall ſecuritie, the Lord ſends them ſuch as either for abilitie cannot, or for affection will not deliuer the word of God vnto them.

8 The Miniſters of God are more diſcouraged by the diſobedience of their owne people, than by the maliciouſneſſe of their enemies, be they neuer ſo mightie. But let Gods miniſters know, that they muſt euer haue ſome to refuſe them: but let euery child of God take heed, that he offend not his godly Miniſter: and if he hath offended, let him with ſubmiſſion ſeeke to pleaſe him: for as *Paul* ſaith, *If I be ſorie who can make me glad, but thoſe by whom I haue been made ſorie?* And let the Miniſter of the Lord remember, that the fruits of his labours amongſt the people, be as it were the life and crowne of his miniſterie: ſo *Paul* teacheth alſo in his owne example: *I doe liue, if Chriſt doe liue in you.*

Not to offend a godly Miniſter.

9 The Iſraelites murmured againſt the Lord, though they ſeemed to repine but againſt *Moſes* & *Aaron*. Chriſt ſaith, *He that heareth you, heareth me, &c.* So long as the Miniſters of God truſt not in themſelues, nor doe any thing of themſelues, but that whereunto they are called and ordained: if they be reſiſted, the Lord in them is reſiſted; and if we refuſe ſuch, wee refuſe the Lord, 2. Sam. 12. But when they be not ordained of God, nor bring not the word of God with them, then the curſe cauſeleſſe ſhall not fall. But if we be aſſured of their calling, or perſwaded of their doctrine: or if doubting and ſearching by the Scriptures we finde it true, then if we obey not, the Lord is highly diſhonoured.

10 It is neceſſarie that the Miniſter of God, doe very ſharply rebuke the people for their ſinnes, and that he lay before them Gods grieuous iudgements againſt ſinners: for ſo the Apoſtle commaundeth: *Rebuke them ſharply, that they may be ſound in the faith.* And againe, it is needfull for the people that they haue their conſciences touched, and their harts made knowne vnto them, that ſo they may come out of their ſinnes, and preuent the heauie iudgement of God.

Tit. 1. 11. 12. 13 Ioh. 16. The Miniſter muſt reprooue ſinnes ſharply.

11 The Iſraelites were ſometimes at their wits end, and therefore could not pray: ſo that they had a ſingular bleſſing to haue *Moſes* to pray for thē. So had *Lot* whē *Abraham* praied for him: So had the Iſraelites when *Samuel*, *Phineas*, and *Elias* were ready to pray for them. This muſt teach vs to ſet much by Gods ſeruāts among vs, which pray for vs, & not to haue thē in ſmall account. Eccl. ſaith, *The godly in proſperity is not regarded, but in aduerſity they are ſought vnto.* And indeed they are our chiefeſt helpe, as is ſaid of *Elias*, that he was *the chariot and horſes of Iſrael:* & this is not only profitable for whole countries, but for euery particular man, ỹ when he cannot pray, but hath (as it were) his heart & tongue faſt locked vp, yet then Gods ſeruants do pray for thē, that after they may pray themſelues. Wherefore let vs euer be ready to pray for others, though they be wicked, and haue done no dutie to vs, yet it is Gods grace that we ſtand, that we might reach a hand to them; and though they haue reiected

reiected vs, and deale euill with vs, yet let vs doe our dutie vnto them, as *Moſes* did for this people, though they were readie to ſtone him; and ſo did *Samuel* pray for the people which had reiected him; ſo that nothing muſt cauſe vs to leaue our duties to them, but euer labour to haue our hearts vpright with God: whereof this is a good note, if we can pray for others though they haue wronged vs. And that we may doe this, wee muſt ſet the glorie of God before our eyes, which will teach vs not onely to loue and doe good vnto them which loue vs (for ſo doe the harlots) but euen to helpe them that hate vs. Therefore when the Lord will haue a puniſhment brought vpon vs, then will he take the godly from vs, as he tooke *Lot* from Sodom. And therefore in ſuch caſes we haue to feare dangers.

12 With what prouiſion the mightie of the world build their caſtles, and with what conſultations the Kings of the Nations proclaime wars; with the ſame prouiſion, and with the ſame conſultation, and with no leſſe, ſhould we take the calling of the Miniſterie vpon vs, which is a maſonrie, & a warfare both at one time, as maſter *Beza* well noteth, Eph. 2. 6. cõtinually like the builders vnder *Nehemiah*, holding the trowel in one hand, & the ſword in the other: The groundwork hereof fleſh and blood hath taught vs, and ſet it downe for a corner ſtone in all ſerious conſultations, that whatſoeuer is, muſt be ſet downe once for all, euen for all the life long, neuer to be called backe againe. That ſame had neede be well breathed vpon and be long in ſetting downe. And this is not onely heathen wiſedome, but *Salomons* wiſedome, a man filled with vnderſtanding, euen one of his Aphoriſmes, Pro. 25. *Prepare thy worke without, and make readie all things in the field, &c.* But behold a greater than *Salomon*, Luk. 14. before whom all heathens wiſedome, al mans wiſedome is fooliſhnes, yea brutiſhnes, euen Chriſt Ieſus the onely wiſe God, who not in generalitie, but in this particular caſe of the Miniſterie ſtreightly chargeth and commandeth vs that not the beſt of vs all be ſo hardie, as to lift vp an axe, or to ſtretch a line ouer his building before we haue bin at Ephrata, and in the woods, to ſee that our prouiſion be great enough, before wee haue ſet downe, and as it were kept ſtreight audit with our ſelues, and caſt all our reckonings ouer and ouer againe, and be ſure we haue ſufficient to lay the laſt ſtone, as we lay the firſt. If we doe not thus, charges will ariſe more than we thinke, and we ſhall not be able to hold out to the end. And if wee be not, why then all that behold vs, all the world, all the Angels in heauen, Chriſt himſelfe ſhall laugh vs to ſcorne. Chriſt himſelfe ſhall haue vs in deriſion, this fellow would needes be building, &c. Oh it goeth ſore when Chriſt, whoſe face was wrinckled with weeping, and the ſhadow of death was on his eyes for our ſinnes: when that Chriſt who in the daies of his fleſh offered ſupplications with ſtrong crying & teares, Heb. 5. when that Chriſt, who in the bitterneſſe of his ſoule lifted vp his voyce ouer Ieruſalem, and cried: *Oh if thou hadſt but knowne at the leaſt in this day, what belonged vnto thy peace:* and ſo was faine to lift vp the reſt of the ſentence with teares, as it was, and as not being able to ſpeak on for weeping, the teares comming downe ſo faſt, that they interrupted his ſpeeches and made them vnperfit: When thou Chriſt ſhalt laugh at our periſhing, and take delight at our deſtruction. Yet this will he doe and more alſo, if we ſhall be cold or careleſſe in this buſineſſe. And therefore ſift your ſelues narrowly ye that purpoſe this worke, gage the bottome of your thoughts, and be ſure that it is the ſhepheards voice that calleth you in, be ſure that your gifts are anſwerable. For he that bringeth to this building, either vntempered morter, or vnskilfull hands, building he ſhall build, and a tower he ſhal build; but not Sion, but like the tower of Shilo, Luk. 8. to fall down vpon him, and to cruſh him to peeces and all to fitters. This may finde vs matter to thinke of, when wee are alone, and may ſtrike vs into cogitations, knowing, that our nature is blinde, and beleeueth eaſily her owne fancie, and thinketh her ſelfe called, when ſhe is not, leaſt happily wee ſhould not be carefull or fearefull enough, and ſo become guiltie of contempt of this great commandement, which is the higheſt treaſon againſt the eternall God, and a matter of moſt fearfull condemnation. Our Sauiour Chriſt in his ſermons and ſpeeches, beſides his ſharp exordiums, claſpeth vp many things with his *Selah*, and with his vehement epiphonema, which he vſeth neuer to ſet to (marke it when ye will) but in matters of great charge, and in ſuch ſayings of his, as hee would haue pearce, and diuide betwene the ioynts and the marrow: *He that hath eares to heare, let him heare.* In effect it is thus much, he that planted the

The waightie calling of the Miniſterie requireth a wary entring into ſo high a dignity.

Ad vtrunque parati.

Semel conſtituendum, diu deliberandum.

A good admonition to ſuch as purpoſe to enter the great calling of the Miniſterie.

Attendite vobis.

In matters of great wiſedome Chriſt vſeth both grauitie and wiſedome to make vs

more diligent in hearing, which alſo teacheth vs the right kind of hearing.

the eare for himſelfe, hee planted it for himſelfe, and for his owne ſayings planted he it, hee it is that ſpeaketh, ſhall not he haue audience? Euen the Lord it is that ſpeaketh, ſhall hee ſpeake to the winde? God forbid. Our eares are not ours, none of our members are ours, his they are, euen Chriſts, he hath bought them at an high price, and from him wee haue them, and wee haue them for none other end, nor by no other condition, but that wee ſhould heare, when and what hee would haue vs to heare. And let him be *anathema*, that ſuffereth any of his ſayings to fall to the ground. Put *anathema maranatha* to him and his eares, that ſhall not regarde his ſaying. This ſealed ſaying and two edged exhortation, which Luk. 14. he vſeth to touch the foundation of the Miniſterie, which is the foundation of the Church of God, which is the foundation of the whole world. And thoſe marke well, if there be any among you that hath eares, and is willing to imploy them well, here hee may doe it. This is a faithfull ſaying, and of all moſt worthie to be remembred: and therefore he that hath eares to heare any thing, let him heare this. And he that heareth it not, or heareth it with no regard, the daies ſhall come when his eares ſhall make his heart ake, and when for not hearing this he ſhall heare another ſentence, a glowming fearefull ſentence, ſuch a one as who ſo heareth it, both his eares ſhall tingle, Zachar. 7. *Becauſe I cried and you would not heare, you ſhall crie another while, and I will not heare your for euer.* And therefore hearken vnto me, that God may hearken vnto you, Iud. 9. *He that hath eares to heare, let him heare.* When ſuch freſh and well fenced exhortations come, wee muſt make this vſe of them, that the holy Ghoſt is not wont to make a beame of a mote, hee talketh of mint and annis, as of mint and annis, he vſeth not ſo much as a figure, but where the matter deſerueth tenne. And therefore when the holy Ghoſt falleth to amplifie, wee are to thinke there is ſome great matter no doubt, and there is more in it than we take: and if no ſpeech of his be idle or emptie, wee are ſurely to thinke, that his epiphonemes leaſt of all are ſo, and that they eſpecially are Yea and Amen. And therefore, ſeeing ſuch a thing is no exoteticall matter, but an acromaticall poynt of doctrine of the holy Ghoſt, ſeeing he altereth his vſuall kinde of ſpeaking, we can doe no leſſe, than alter our vſuall manner of hearing, and prepare both eares and hearts, and all the powers of the minde to entertaine it.

Acroaſis.

How dull man is in hearing the word of God.

Beſides, when our Sauiour Chriſt waketh vs with this watch-word, it muſt teach vs, that wee are wonderous dull of hearing, elſe why ſhould Chriſt call on thee to heare, which came forth to no other end but to heare him? or why ſhould God in another place bid *Eſay* lift vp his voyce like a trumpet? Would not a ſofter ſound ſerue? But as I ſayd, wee are dull and that ſo dull, that when the Prophet crieth to the altar, 1. King. 5. Oh altar, altar, heare the word of the Lord, the altar heard and cleaueth in ſunder: but when hee cried to *Ieroboam* he heard not. The very ſtone heard, that had no eares to heare, and one that had eares heard not. Thirdly, this vſe wee muſt make of it, that this hearing muſt goe further than the eare, and that we muſt not heare the word, as wee doe a matter of courſe, or talke of a ſtrange countrie without any affection or longing to it, it muſt goe further than they can. For well I wote, that you can heare me, and I doubt not, but that they then heard him, and *Ieroboam* heard the Prophet, but as *Iob* ſaith, with the hearing of the crie. But it is not that hearing, which is better than the fat of rammes, it is not that hearing that the Lord taketh pleaſure in. Elſe how cõmeth that ſtrange phraſe, Ezech. 3. *Let him that heareth heare?*

The hearing of the heart.

But as there is a ſpeaking to the heart, ſo there muſt be a hearing of the heart alſo, and then we heare with our heart, when we fetch vp our heart to our eares, and our ſound pearceth then both: then wee heare with the heart, when wee heare not onely with theſe hollow griſtles, but we heare with the ſpirit, and wee heare with the vnderſtanding alſo: and then wee heare with the heart (ſaith *Auguſtine*) when it is with vs and with the word, as it is with the fiſh and the baite, *if ſhe take, ſhe is taken.* So if wee take the word, wee ſhall be taken, and if it bee taken of vs, it taketh vs. God his word, when it is taken, taketh againe, and if wee feele not our ſelues taken by it, let vs not dreame to our ſelues, wee haue not it, wee haue not heard it, as wee ſhould doe. And take this for a ſigne after the ſermon ended, wee that are preſent, ſhall returne to our buſineſſe and chambers, know it aſſuredly, and thinke of it alone, when you are by your ſelues, that the word ſpoken now hath entred into you, if it ſo hath wrought in you, & ſo make you to

42. Hom. in Iohannem. Capit & capitur. Sermones dei ſi capiuntur capiunt.

bethinke

bethinke your ſelues, that ye make as it were a new ſermon to your ſelues, when yee be alone, the Lord hath bleſſed you, and you haue done well. If it hath done you no good, and it hath been heard without feeling, as though you cared not greatly for it, it hath detected your corruption, and accuſeth your owne conſciences, your hearing is turned into ſinne, and this ſhall ſerue to fill vp your enditement, and to make your condemnation more iuſt againſt the day of the Lord. For let no man euer thinke, but that euery time he heareth the word, it worketh in him either to better or worſe, there is no qualifying of it, there is no altering of it. Enter it will, be thine eares neuer ſo vncircumciſed, it will ſurely enter, and one way it will be effectuall, and thou ſhalt depart from it either a more reuerend eſteemer, or a more deſperate condemner than thou cameſt. For this word ſhall neuer goe forth in vaine, but the worke, that is appoynted for it to doe, it will aſſuredly bring to paſſe. Seeing that we haue ſuch dull eares, let vs pray heartily that it may pleaſe the Lord, to ſay eppathah to our eares, and hearts, that the word may haue eaſie paſſage into them. And this graue admonition, I truſt will moue vs, if wee haue not ſet a double locke to our eares, and quenched the grace of God alreadie in vs.

How we are to deale with allegories.

14 The dealing with an allegorie as it is ridiculous if it be too farre purſued, as many doe, who, when they haue gotten an allegorie by the end, ring it ſo deepe, that oftentimes they turne the clapper: ſo it is dangerous, if it be not warily handled, inſomuch that euen the Fathers themſelues, as hee that readeth them, ſhall marke, by preſſing them too hard, doe oft times giue blood in ſtead of milke.

Chap. 49.

Of the Miniſterie.

Of the high dignitie of the Miniſterie, & of the great indignitie which ſome put vpon it.

IT is to be feared, that the price of the Miniſterie will daily decay and fall leſſe and leſſe: well, how baſe ſoeuer it ſeemeth in the eyes of men, how low ſoeuer the world account it, when it is at the loweſt, it is good, and I proteſt good enough for any, and too good for ſome. But it is dangerous withall (which commeth oft to paſſe, too oft if it pleaſed God) if it chance (I ſay) to be tainted any way, if his preaching be flaſh, and haue no more taſte in it than the white of an egge, for lacke of learning, or if it be not throughly powdered with ſalt, that it may giue grace to the hearers, and make their ſoules thirſt after the waters of life, for lacke of zeale, or if his life haue no ſalt of the couenant, and no part of him be ſauourie, his caſe is very dangerous: he is ſubiect to the curſe, his miniſterie is denied a bleſſing.

Preachers muſt be prepared for trouble.

2 The Miniſter of the Goſpell muſt not prophecie peace to himſelfe, nor of a fruitfull vine on the walles of his houſe, nor of oliue branches round about his table, nor of wife and children, hee muſt not dreame, that hee is carried on Eagles wings, and that all the ſheaues in the ſhocke ſhall fall downe at his ſheafe, he muſt not imagine of drinking wine in carued bowles, of keeping a great houſe, hee muſt not thinke hee ſhall goe to his graue like a ricke of corne, hee muſt dreame of euill fauoured kine, of troubleſome friends, of hard times, of the willow trees by the waters of Babell, of exile, of darke priſon, which needeth no interpretation, that his ſheaues are threſhed with an yron flaile, and that her graue is made him in a woodſtocke: to be ſhort, his minde muſt not runne of getting and keeping, but of forſaking and forgoing, if perſecution come, wee muſt trudge.

If we will profeſſe Chriſt, we muſt beare the croſſe of Chriſt, though it be an heauie yoke to fleſh & blood.

3 If Chriſt and his Goſpell ſhould goe from vs, wee muſt follow him, wee muſt goe ſing the Lords ſong in a ſtrange land: and this is not all. Thoſe that loue thee beſt, whoſe ſoules are knit to thy ſoule, thou muſt forſake. O my father *Abraham*, and O my ſon *Iſaac* muſt part, thou muſt forſake thy father which begat thee, & bring his gray head with

with ſorrow to the graue, thou muſt forſake the wombe that bare thee, and the teates that gaue thee ſucke, let the mother lacke the ſtaffe of her age, the children of thy loynes muſt thou leaue fatherleſſe, and the wife of thy boſome a widow to the wide world. Yet this is not all: thou muſt ſtretch out thy hands, and let another man gird thee, and carrie thee whither thou wouldeſt not. And yet there lackes one thing: Sathans great motiue, skinne for skinne, that for which a man will giue all that hee hath to redeeme his life. All theſe things will I giue thee, ſaith the Diuell: all theſe things will I take from thee, ſaith Chriſt, we muſt be readie to leaue them all, or elſe we are not for him.

4 By this time all is almoſt marred. But fleſh loueth eaſe, and it grieueth her that God and Mammon are no better friends, and we could be content euery one of vs to be *Dines* whileſt we be aliue, ſo we might be *Lazarus* when we be dead: wee could willingly goe to heauen, but it would be in a conuenient broade way then, but in ſuch a way, where wee might driue a ſumter horſe before vs. This is a diſeaſe wherewith we are all tainted, as that wilie Serpent knoweth right well, and ſuch thoughts as theſe doth he make ofte ariſe in our hearts: Seeing other eſtates liue the daies of heauen, glut themſelues in the pleaſures of this world, and that the world ſets them in her lap and makes them her cockneies, ſeeing they waxe wealthie and fat, ſo that as *Iob* ſaith, they haue collops in their flanke, ſeeing them cloathed in ſoft raiment, flaunt it out, and ſeeing them carrie the creſt aloft, and to haue a great range, and not ſuch ſtreightneſſe required of them; and ſeeing them neuer to drinke of the waters of troubles: we ſtraightway thinke, it is no better than madnes to abridge our ſelues of all theſe delights, and to become a pillar of ſalt. As for this eſtate, ſay men, it is but a dead melancholike calling, but a dumpiſh kinde of life, no ioy of heart, wee muſt liue in it like petie Angels, as if we dropped out of the clowdes, or elſe we ſhall be offenſiue. But eſpecially this temptation may come vnto a Miniſter: for often wee ſee when all is done, great learned *Auguſtine* ſhall get but little *Hippo*: but if it be ſo you come to get Carthage, to be a prieſt of the higheſt chaire, ſit you neuer ſo well, ye ſit not faſt: and ſee the girts be ſure, that hold you in your ſaddle. For if the Sunne goe downe, and it be a darke night, that all the beaſts of the field creepe forth, whereas other callings may make a little elbow roome for policie, and reſerue themſelues to an indifferent interim, and it will be well taken, yet theſe men, theſe muſt be killed all the day, and bee counted as ſheepe to appoynted to be ſlaine. The diuell will hold the ſpunge of vineger and gall too at their noſes, the fleſh is queaſie-ſtomacked, and cannot away with theſe powdered meates, ſhe muſt haue it freſh.

What thoughts Sathan doth ſuggeſt into men to diſlike their callings.

5 It is our fault too much to commend euery trifle, our tongues are our owne, we call euill good, if one be not an open offender, ſo that hee draw not his ſinne after him with cart-ropes, though wee ſee neither zeale nor feare of God in all his waies, wee tremble not to call him a good man. In our flattering lips wee ſpeake nothing but ſuperlatiues, and thinke otherwiſe we commend not a thing to any purpoſe. But in the dialect of the holie Ghoſt, it is not ſo, he is no giuer of titles, and yet this much of his mouth is more than ſeuen ſwelling hyperboles from a vaine man. This word (good) is his emphaſis, and in this word he expreſſeth matters of moſt high commendation. If we ſhould take vpon vs to ſpeake of the workmanſhip of the Lord, in the creation of heauen and earth, and the hoſtes of them both, would we not vſe the ſtatelieſt words in all our ſtore? nay could we finde any words ſtately enough to expreſſe them? I tell you nay, but they are able to ſwallow vp our vnderſtanding, and to make our tongues cleaue to the roufe of our mouth. And yet the holie Ghoſt reporting the creation of them all; as of light, which is (ſaith *Iob*) the Lords roſe of eſtate; of darkneſſe, which is the ſwadling bonds of the day, the outgoing of the euening and morning, and declaring how he powred out the heauen like molten glaſſe, and ſet vp the firmamẽt as a water ouer vs, how he laid the beames of his chamber in the waters, how he railed in the proud ſeas with barres and doores, and planted plaines in the midſt of it, how he lighted thoſe euerlaſting creſſets, the Sunne and the Moone, and gaue charge to the ſtarres not to faile in their watch; telling how he created the clowdes to be the bottles of heauen, and diuided ſpoutes in them for the raine; how he laid vp his treaſures of ſnow and of haile, and prepared the forge for his lightnings and thunder, deſcribing the creation.

Outreaching and raging commendations muſt learne modeſtie and meaſure of the holy Ghoſt.

A deſcription of God his worke. Light. Darkneſſe.

tion of plantes from the Cedar of Libanus to the hyſop that groweth by the wall; of birds, from the Oſtrich to the flie: of beaſts, from Nehemoth and Leuiathan, to the little Emet: And laſt of all, Man the Countie Palatine of the whole worlde, and of the paſſing wiſedome in his reynes: theſe workes bee highly to bee commended, if any thing bee to bee highly commended; to be magnified, if any thing be to be magnified: in all theſe the holy Ghoſt neither riſeth nor falleth, but this worde ſerueth him throughout, *and God ſaw it was good*: and why not excellent good, but that we might know this word is mightie in the ſimplicitie thereof, and that, what hee calleth good, is excellent good. Yea heauen and earth may be glad of it, ſeeing the worde of God, whereof one iote is of more price then they both: that the worde, Heb. 6. *is called the good word of God*, and to ſtoppe the mouthes of them, that will teach the holy Ghoſt Rhetoricke, Chriſt himſelfe, Iohn 10. entituleth himſelfe no otherwiſe but *the good Shepheard*. And good was thought good enough for him, and do we yet require a more ſtately commendation?

A pithie praiſe of the calling of the Miniſterie.

6 The Calling of the Miniſterie is an alluring Calling, and, as I may ſay, a Calling that calleth men vnto it, a louely Calling, ſuch a Calling, as the beames of it are able to rauiſh an eie: yet ſome being to marrie this Virgin, thinke her but hard fauored, and therefore beforehand will be ſure of a good portion with her, or els they will none of her: but ſhe is full of grace euen downe to the feet, in their eies that loue her, and full of Maieſtie and terrour euen to the duſt of her feete, vnto all them that deſpiſe her, which more reſpect the reward then the worke: but this I confeſſe withall, that our eyes are ſo dazeled with the golden ſtone, and the horſleaches daughter, *Giue, Giue*, cries ſo in our eares, and euer ſince *Adam* did eate the apple, all the mouthes of his poſteritie are ſo out of taſte, that we can neither heare, nor ſee, nor taſte any thing that good is. True it is, that if wee looke vpon this calling with an eie of fleſh, it lookes euen like Chriſt for all the worlde, Eſa. chap. 53. *like a withered branch, and like a roote in the drie ground, and there is neyther beautie nor fauour in it, that we ſhould deſire it*. I am ſure the eie of a carnall man can ſee no good in it, vnleſſe it be, *good to cleaue vnto the Lord*: or it is *good for me that I haue been afflicted*: and ſuch like, which are like pilles, and will not (to die for it) downe with a carnall man. Well, Chriſt ſaith this Calling is good. We ſee, what is thought in heauen of this Calling. Howſoeuer it be ſhut vp in contempt of the men of this generation, that though they ſay not, it is not good, yet by ſhrinking from it, they proclayme ſo, louder then a trumpet, that they thinke it is not good. Let them laugh, wee knowe, that euen an Aſſe, if ſhe could laugh, would laugh at any, whoſoeuer hee were, that eateth not thiſtles. Let them iudge, when mans iudgement is done, wee ſhal receyue the fruite of a better Fountaine. Let them ſpoyle Churchliuings, and deuoure the Lordes portion, let them ſwell with diſdaine, and burſt with contempt againſt vs, a bleſſed contempt it is, that faſhioneth theſe dayes of my vanitie into the ſimilitude of the age of Chriſt. Chriſt doth not onely ſay this Calling is good, but hee hath magnified this Calling in his owne Perſon. Hee himſelfe ſaith *Paul* Roman. chapter 15. verſe 8. was a Miniſter of the Circumciſion with vs. The Princes themſelues haue no greater honour, then to ouerſee the Church. The beſt day that euer *Dauid* liued, was when in a linnen Ephod, hee daunced before the Arke, and that was the day that hee weepeth and panteth to remember, Pſalme 42. *Salomon* the wiſeſt, richeſt, mightieſt, and moſt glorious among the ſonnes of men, Eccleſiaſtes or Preacher was the crowne and beautie of his honour, and aboue all titles of kingdomes, and countries, this was moſt honourable, *Salomon the Preacher*. But what are men, or what are Kinges or Princes in reſpect of Angels? Yet euen theſe glorious Spirites, the whole hoſte of Angels, whether they be Dominions, Principalities or Powers, the higheſt Honours they haue, the proudeſt Title they boaſt of, is to be *Miniſtring Spirits*. If hee be an Angell, hee hath no greater glorie. And who art thou? and what is thy fathers houſe, that canſt farme vnto thy ſelfe greater Honour then to ſerue the Lord in this buſineſſe? Theſe arguments might moue vs, but aboue all arguments take this: The Sonne of God, before whom euen the very Cherubins couer their faces, ſpent his life in this Calling, and ſhall a peece of clay, a man, a ſtinking worme, ſo far exalt himſelfe in his birth, in his riches, in his wiſdō, perſonage or blood, that he ſhal thinke it a diſgrace to conſecrate al his life to the miniſtery of the Goſpel? Can

Labra lactucas.

„ *The ſacri-*
„ *ledge of our*
„ *time in*
„ *Church-rob-*
„ *beries, ob*
„ *that the learned would*
„ *more preach*
„ *it, and write*
„ *againſt it.*

Pſalm. 42.

Eccleſiaſtes.

Heb. 1. ver. laſt.

fleſh

fleſh puffe vp it ſelfe ſo farre aboue the Saints, aboue the Angels, aboue the Lord himſelfe, or if he doe, ſhall he not be rewarded? Yes ſurely, for if the Lord would keepe ſilence, the very creatures themſelues would be reuenged of him.

Diuers kinds of good.

7 Wee muſt deſire that which is truely good, for there are many kindes of good: There is *Iſachars* good, Geneſ. chap. 49. *Iſachar* an Aſſe of great bones couching downe betweene two burthens, *ſawe that which was good*, and was content to beare. Howſoeuer many big-boned Aſſes lay them downe betweene a paire of burthens for eaſe, haſtning, onely to auoyde the burthen and the heate of the day. There is *Demetrius* his good, the ſiluerſmith: Sirs, ye know that by this craft *wee haue our goods*. For wee know, that the labour is nothing ſo great now, as it hath beene, and that in theſe dayes, a cluſter of the common or ciuill lawe is worth an whole vintage of diuinitie. There is *Balaackes* good, Numb. chap. 22. I purpoſe to doe thee good, to promote thee. There is *Peters* good: Bee *good to your ſelfe*. For we know, if he dare ſay to the King, thou art impious, hee may carrie *Iohn Baptiſts* reward for his labour, and ſend his head for a ſecond courſe. And yet there is a better good. For wee muſt not, ſaith *Sirucid*, *Aske of a woman, touching whom ſhee is iealous, nor of an ambitious man touching thankefulneſſe, nor of an hireling for the finiſhing of a worke, nor of the men of the worlde touching the things pertaining to God*: for the world is a great fauourer of the hereſie of the Libertines, and if wee fall to counſell with fleſh and blood, wee may doe to the booke of God, as *Ieconiah* did to the Prophecie of *Ieremiah*, cutte it in peeces with a pen-knife, and caſt it into the fire, for the wiſedome of this world is foolhardineſſe with God, 1. Cor. 1.

* *Speake pleaſing things and ſerue the time.*

A modeſt preoccupation in ſpeaking of the Miniſterie.

8 Whatſoeuer is written, for vs it is written, and if it be written for vs, and for our ſakes, Let mee heare (ſaith *Dauid*) what the Lorde will ſay concerning me, and ſo wee muſt attend to heare the Lorde, what hee will ſay concerning vs. As for mee, although I doe but ſitte and mende my nettes, and haue no part nor fellowſhip in this buſineſſe, beeing vnworthie to bee matriculated into the high calling of the Miniſterie, yet feeling my ſoule hath choſen the tabernacle of the Lorde, for his portion, and ſeeing the day may come, that I may keepe a doore in the ſame, as the Lord liueth, before whom I ſpeake, hee knoweth that in his feare I ſpeake to this ende, that by mine owne mouth I may be ſtirred vp to prepare my ſelfe to this calling: and that all you as *Auguſtine* ſaid in his caſe (when it was as mine is now) hearing what my deſire and purpoſe is, may pray to God for me, that I may haue power and ſtrength giuen me to performe it.

What care to be had in admitting any to the calling of the Miniſtery.

9 In prouiding for the Miniſterie, good men would be preferred. God can doe much they ſay, he may make them able. It is like *Saunders* argument: God is omnipotent: *Ergo* there is tranſubſtantiation. Nay hee hath enabled diuers well. In the wildernеſſe, when meate could not be gotten, he rained quailes, but in Canaan, when they were in caſe to prouide for themſelues, that prouiſion ceaſed. Many ſimple men at the firſt comming of the Goſpell, were ſtirred vp, when the Vniuerſities were the greateſt enemies of his trueth, but now when he hath reſtored to vs the plentie of Canaan, we muſt know, that the date of that extraordinarie calling in our dayes is expired. * *Yet he may doe well.* True, he that caſteth blindfold may hit the marke: but yet no wiſe man will lay any wager on his head. If I might ſee a fiery tongue ſit on his head, I would ſay ſomewhat. After his receiuing vp into glory, when he aſcended vp on high, then he gaue gifts vnto men, ſuch gifts as on their Coronation dayes Kings are wont in great aboundance to ſcatter among the people. The Conduits ranne with wine, and all the cocks with roſe water, and his *Miſſilia* new coyne of gold and ſiluer by handfuls were throwne amongſt them. Such were the gifts of tongues, prophecying, healing, all knowledge, and other graces. Now although hee giue vs all things liberally, yet he continued not his largeſſe daily, as at his inauguration. We muſt not looke alwaies to haue the like MAN for gathering it vp, but returne to our occupations: and let vs remember the Lords ſteward muſt be fraught with all ſtore, new and olde, fitte to entertaine the ſonne and daughter of the great King of heauen. Prophecying the ſigne of learned men. Numb. 11. 25. Euen poore *Bezaliel* and *Aholiab* before they could make curtaines, and worke in blew ſilke, yet for ſo much as it belonged to the Lords tabernacle, they were filled with the Spirite of God in theſe mechanical handi-workes. Eſay. 6. 7. his mouth

* *Obiection.* Onus eſt vel ipſis Angelis formidandum. Bernard.

Raræ & eximiæ virtutis negotium eſt, & humana facultate ſuperius. I. Calu.

How reſpect muſt be had of gifts in calling to the Miniſterie.

Etiam in ipſo Chriſto prius ſpiritus quam legatio, oleum quam arena.

mouth was touched with the hotte cole, and then ſent, verſ. 8. Ierem. 1. 9. his mouth is touched with the Lords hande, and he was bidden goe and crie. chap. 2. 1. of Chriſt this queſtion was asked, Iohn. 7. 15. *How knoweth this man the Scriptures?* their teſtimonie is of him, Ioh. 7. 46. Matth. 7. 28. he ſpeakes with power, and what his excellencie is, may appeare by his diſputation with good ſchollers, as it was likely, Luke chap. 2. verſ. 46. by his Hebrew Ephathah, whereas their vulgar ſpeech was Syrian, by his perfect and often quoting of the Scriptures, and the Thalmud in diſcourſe of the traditions of Corban, and the other of the gold of the temple, &c. by *Herods* great expectation, and queſtioning with him of many things, Luke chap. 23. verſ. 9. by Sadduces and Scribes, putting forth hard queſtions, as of the woman hauing ſeuen husbandes, of paying tribute, and his ſtopping their mouthes, and by teaching by Parables, which was the learning moſt accounted of in thoſe times, and as yet amongeſt the Iewes beſt thought of: by the deſire that the Greekes had to ſee him, which came vp to the feaſt, Iohn chap. 12. verſe 21. by the counſell of his brethren, that hee ſhould get him abroade, and ſhewe himſelfe to the worlde, thought to bee famous. By his owne teſtimonie, Beholde a wiſer then *Salomon* is here: by *Nicodemus*, Iohn chap. 3. verſ. 2. which confeſſeth him to bee a Teacher ſent from God. Matth. chap. 13. verſ. 51. The Apoſtles daily taught by Chriſt the beſt Schoolemaſter for three whole yeeres together, and yet more, were commaunded to tarrie and waite for the promiſe of the Father, the Comforter to bee ſent. *Apollos* through his learning, a great helpe to the Apoſtles, Act. chap. 18. verſ. 24. and 28. *Paul* was brought vp at the feete of *Gamaliel*, a perfect Phariſie, Act. chap. 21. verſ. 3. an expounder of the lawe, though rude in ſpeech, yet not in knowledge, 2. Corinth. chap. 11. verſ. 6. in conuerting *Paulus Sergius* a learned man, *Dionyſius Areopagita* a great Philoſopher: diſputing with the whole troupe of the Stoicks and Epicures at Athens, read in *Aratus*, *Epimenides*, *Menander*, made *Felix* to tremble with the force of his eloquence, was thought *Mercurie* for his eloquence at Lycaonia, by the notable courſe and vaine of all his epiſtles, not inferiour to the writings of any of the heathen. *Feſtus* thought him to be madde with much learning, Act. chap. 26. verſ. 24. he willed *Timothie* to bring his bookes and parchments from *Troas*, 2. Timoth. chap. 4. verſ. 13. by *Peters* teſtimonie, 2. Pet. chap. 3. verſ. 16. according to the wiſedome giuen vnto him. *Timothie* was perfectly taught in the Scriptures from a childe, 2. Timoth. chap. 3. verſe 13. inſomuch as he had prophecyings going before of him, 1. Timoth. chap. 1. verſ. 18. nouriſhed vp in the word of faith and good doctrine, 1. Timoth. chap. 4. verſ. 6. charged to giue attendance to reading and learning, and to continue therein, 1. Timothie Chapter 4. verſ. 16.

Many argumentes of Chriſts excellencie in all knowledge and learning.

Ioh. 7. 1. Mark. 3. 21.

Pauls learning and knowledge in humanitie.

Nugæ in ore ſacerdotis quaſi blaſphemiæ ſunt: fœde mouetur ad riſum, fœdius mouet. Bern.

Futurus Paſtor Eccleſiæ talis eligatur, cuius comparatione cæteri merito grex dicantur. Hier. ad Ocean.

10 Euerie thing in the Sanctuarie was double to that which was common, as the Shekle, the Cubit: ſo ought it to be with the Miniſter. Trifles in the Miniſters mouth are blaſphemies: laughter in him is vnſeemely, and to moue laughter is more vnſeemely. All will crie and ſay to them in their infirmities, Art thou become weake alſo as wee? Art thou become weake like to vs? Eſa. chap. 14. verſ. 16. * Thy voyce truely is *Iaacobs*, ſweete and ſoft, but thy hand is the paw of *Eſau*, rough and hairie. Let ſuch a one bee called Paſtor of the Church, as in compariſon of him, the reſt may be called a flocke. *Hieron. ad Ocean.* And it is the Canon which the very Papiſtes vſe in electing of Miniſters, Diſtinct. 25. Whoſoeuer of *Aarons* ſeede had any blemiſh in him, ſhould not preaſe to offer before God, neither to come neere the vayle, neither to ſtand by the Altar, Leuit. 21. 17. Vneſſe he will depart from iniquitie, let him not once name Chriſt his name: his motes will be beames. *Iohn Baptiſt* is too ſtreight, Chriſt is too looſe, and his diſciples waſh not their hands before meat. *Eliſha* hath a bald pate, and one thing or other ſtands yet in the way: *he delights not, or he edifies not.* Doth Gods Miniſter rebuke ſharpely, then is he too ſowre; if hee admoniſh mildely, then is hee too colde. A Biſhop (ſaith *Hierome*) muſt be of ſuch knowledge and holineſſe, that both his geſture and motion, habite and attire, muſt (as it were) ſpeake of his grauitie, his words and actions muſt be inſtructions to his people. And *Hierome* ſaith, what ſhall the multitude commend in thee, if they finde their owne deformities in thee? If they finde nothing which is not in themſelues? If they finde that in thee (whom they thinke to reuerence) which being found in themſelues would make them blush?

Vehementer increpat audit tetricus, ſin minus vehementer audit frigidus.

* Gen. 27. 22.

Chryſoſt. in Act. 2.

Hier. ad Greg. lib. Epiſt. 9.

Quid in te miratur multitudo, ſi ſua in te recognoſcat, ſi nihil in te reſpiciat, quod vltra ſe inueniat, ſi quæ in ſe erubeſcat, in te, quem reuerendum arbitratur offendat?

bluſh? Miniſters are the Lords meſſengers, and they muſt not carrie with them (as did *Vrias*) a letter for the knowledge of ſuch things as ſerue and tend to their deſtruction. *Damnant ſeipſos ſua voce qui ſui ſimiles in inferno damnant*, with their owne words do they condemne themſelues, which do condemne ſuch as be like themſelues in the hels. If I aske a man of the right way, and he ſhal point at one way, and himſelfe wil go another way, I wil not regard his words, but follow his ſteps. Wel, as he is an adulterer, that with a deſiring eie looketh on the beautie of his neighbours wife, albeit that woman ſtill remaine chaſt; ſo are they murtherers in doing, as much as in them lieth, to kil by their lewd example, the ſoules of their brethren, although the Lord by his mercie preſerue them from contagion. An euil miniſter is the diuels hauke, he is the diuels beſt factour. *Surely Sermons confuted by an euill life, are like to milke turned in the ſeething.* By preaching they hew timber out of the thicke trees, by euil life againe, they breake downe the carued worke, as with axes and hammers, Pſal. 74. But whereunto ſhall I compare them? They be like to ſpittle-men, perfit in the wayes they neuer went, directing others, lying ſtill themſelues. They be like Heraulds at Armes ſetting their armies together by the eares, they themſelues neuer ſtrike one ſtroke, like to marks in the high waies, which rotte away themſelues whiles they ſtand inſtructing others in the way, or to bels calling other to the places where they neuer come, to blacke ſope making white, and remaining black; to blunt whetſtones, which ſharpen other things but they continue dull; to rough ragged files, ſmoothing al other things, themſelues remaining rough and not changed; to *Noahs* ſhip-wrights, which make the Arke, but themſelues were not ſaued in it.

Cyprian. in epiſt. ad Hæret. Conſulenti de via, ſi aliam indicauerit, alia ipſe iuerit, non indicantem ſequaris ſed euntem.

Malus Miniſter Nilus diaboli.

1. Cor. 9. 19.

The euill life of Miniſters how dangerous.

Simile.

11 When a certaine man had put Maſter *Foxe* in minde of one, on whom being afflicted in mind God bleſſed his miniſterie, and asked him if he were yet in his remembrance, yes, ſaid he, I forget lord and lady, but I remember ſuch.

12 A certaine man ſaid that in our age many Miniſters were like to ſeruants who had long liued vnder a good Maſter, ſo as they had gotten ſome competent ſtocke, vpon the increaſe whereof they did ſo much attend, that they neglected and forgat their ancient care for their maſter.

Simile.

13 He obſerued that ſome ſpeaking againſt eloquence, did ſauour much of an humane ſpirit in their Preaching, which is as euil or worſe. For eloquence is not ſimply forbidden, but when it waiteth on carnall wiſdom, for otherwiſe ioyned with the power of the word, and demonſtration or euidence of the ſpirit, it is effectuall: but humane wiſedome, very barren and deſtitute of eloquence is euill.

Eloquence in preaching.

14 It were neceſſary in the Church of God, as *Ioſuah* miniſtred to *Moſes*, *Eliſha to Eliah*, *Samuel* to *Elie*, *Gehezi* to *Eliſha*, *Baruch* to *Ieremiah*, the Diſciples to Chriſt, *Timothie* to *Paul*, that likewiſe euery learned godly Paſtor ſhould traine vp ſome young ſcholler, to commend him the better, and to enable him the more to the Church.

15 The climing Canons of the Pope were the cauſe of this mingling of Ciuill lawes with Diuinitie. Firſt, *Odia reſtringere. Fauores ampliare*: that is, you muſt reſtraine euery commandement of God, for they call thoſe *Odia*. As, *Feede my ſheepe*, we muſt diſtinguiſh of that, by that old diſtinction: either by my ſelfe or by another, and ſometimes by my ſelf: theſe are the promiſes of God, which they make ſo large, that they maruell, how one that is conuerſant in the Scriptures can bee but a wicked man. But *Dauid* ſath the contrary Pſal. 119. Lord thy commandements are ſo broad that I am aſtonied at them: and the promiſes are ſet forth with ſo many conditions that they ſhal find them very narrow. *Cephalus* as I read, who was an Atheiſt, when he was yong, comming to be old, ſaid, what if there be an hell, what if there be a puniſhment? So when we haue made vs a commandement to our ſelues, out of that *Paſce*, feede, then at length we ſhall come to ſay, what if Chriſt his meaning was not ſometimes, and by another? Then they would giue that they got, and a thouſand times as much more, if they had it, to bee ridde of that, if peraduenture. In a doubtfull precept, note that which is leſſe. *Auſtin* hath this rule: This ſenſe is good and godly, and ſo is that, holde both, for feare of a *quid ſi*, what if I tooke the wrong ſenſe? In a matter of controuerſie, remember both wayes. Who would not bee their ſchollers, who may bee ſo indifferent? but it is not ſo. There is a rule out of *Seneca*: I doe

Againſt ſuch as are negligent in the Miniſterie, who by diſtinctions allow their ſin, but we muſt do that which is without all controuerſie, not intermingling it with baſtard diſtinctions.

Precepts large and promiſes narrow.

Interdum & per alium. Si fortè.

the

the rather alleage him, becauſe the fathers tooke many thinges out of him, and I ſuppoſe there was in him ſomething aboue nature. One wrote vnto him to knowe, how hee might know riches were not the chiefe felicitie, and that vertue was. Hee ſent him worde, that whether vertue were or no, it was neuer doubted but whether riches were, it hath been a controuerſie, chuſe that which neuer came into controuerſie: So whether to do our duties diligently, be good or no, it was neuer doubted, but whether by another, or ſometimes our ſelues, it was doubted of in the moſt ignorant times. But this ſubtle diſputing, as *Paul* calleth it, will proue fooliſh, and this ſhifting of things by diſtinction, vnles they be grounded on the word of God. *Auſten* held it wiſdom to acknowledge a fault where was none: the wiſe man ſaith, *I was afraid being ſure of the trueth*, I dread all my doings: this is the reaſon of the regenerate man.

Senecas commendation.

That Miniſters muſt not be abſent from the flocke, and performe duties by ſubſtitutes.

Chap. 50.

Of Gods promiſes, excellencie and trueth of Gods word, and how the wicked abuſe Scriptures.

The promiſe of God ought to ſpurre to obedience.

IT is a thing worthie the ſtanding on, to conſider how the Apoſtles out of God his promiſe, deduce arguments of obedience, as among many, 2. Cor. 7. whē the Lord hauing promiſed, that whether we abide in our houſes, hee will dwell with vs, or whether we will goe abroad, he will walke with vs, or if wee be afflicted, hee will receiue vs: out of this promiſe the Apoſtle bringeth in a concluſion, that wee ſhould therefore cleanſe our ſelues. This would ſeeme a ſtrange conſequence, that ſeeing we are cleanſed, wee ſhould cleanſe our ſelues, for ſome haue made a cleane contrary concluſion, ſaying, wee are cleanſed, let vs defile our ſelues, ſeeing grace doth abound, let vs ſinne. 1. Corin. 7. The Apoſtle in the perſon of the godly, reaſons thus: the time is ſhort, let vs therefore vſe this worlde, as though we vſed it not. The ſame Apoſtle out of the ſame premiſſes, in the perſon of the licentious liuer, frameth a cleane contrary concluſion: as 1. Corinth. chap. 15. To morrow we ſhall die, therefore let vs eate and drinke, let vs vſe the worlde, becauſe we haue it, let vs ſtuffe our ſelues with pleaſure, becauſe our time is not long. So runnes the tenour of their concluſions. Becauſe God hath mercie enough in ſtore, and Chriſt his blood cleanſeth vs from our ſinnes, therefore ſayth the carnall Goſpeller, leaſt the blood of Chriſt ſhould want matter and mettall to worke vpon, let vs wallow in ſinne, for Chriſt hath blood enough to cleanſe vs. Well the Apoſtle, I ſay, reaſons in a contrary manner, Chriſt hath waſhed vs, let vs not therefore defile our ſelues againe, and that which is more ſtrange, he deduceth feare out of the promiſe. Wherefore for our vſe we muſt learne, whether in reading and hearing the promiſes of God, the ſame minde be in vs, which was in *Paul*, when hee ſaid, and ſaid truely, that he had the Spirite of God in him, and hee that dreames out this concluſion of the promiſe of God, We are rayſed, therefore we will raiſe our ſelues, let that man knowe hee is not of the ſame ſpirite, that the Apoſtle was. But hee that concludes on the other manner: We haue promiſes, let all goe where it will, that man muſt ſuſpect his eſtate, hee makes not a good concluſion. And as that, ſo this is true, the nature of God his promiſes, is not to be a plackard to ſinne, but a perſwaſion, a motiue, an inducement to holineſſe of life, and to the feare of God. So that they that vſe the promiſes, as they doe, ſaying God is mercifull, Chriſt died for vs, The Lorde will forgiue vs, and ſo ſtuffe themſelues with promiſes till they haue made them a pillow for ſinne, they abuſe themſelues. True it is, that the ſweet Pſalmiſt ſaith, Pſal. 131. Mercie is with God. What? Not to make bold with ſin, but to feare him. Such ſophiſters then ſhew by their reaſon, of what ſpirit they are, and to whom they belong, that is, to the diuell. For ſeeing it is of the mercie of God, he is become a great preacher and publiſher of God his promiſes, and yee ſhall not haue a promiſe, but he will alleage it, he is a great enemie againſt *Moſes*, and againſt thoſe that vrge the law, calling them *Moſes* his Miniſters, and Doctors of Deſpaire, and all to this end, to ſow promiſes vnto vs, that we might take no thought, but ſtill make

this concluſion, Chriſt hath dyed, be bold to ſinne. It is good therefore for a man to watch himſelfe, whether in hearing the promiſes of God he hath a colde feare comming on him for his vnworthineſſe, which if he haue, that man may hope well of himſelfe. For the nature of a promiſe from God, excludes ſecuritie, and therefore it muſt ende in feare.

The promiſes of God are not of any deſert, but free.

2 We pronounce that the nature of a promiſe excludeth deſerts, deſerts I ſay, not debt (for ſo wee ſhould heare of it ſo often as mention is made of paying, rewarding, and rendering.) Againſt the Papiſts wee ſay therefore there are two debtes, the one of deſert, as hire is due to a labourer, for he hath deſerued it: the other, a debt of promiſe, which is as well to be rendered, as a debt of deſert. For example, becauſe I would make it plaine, when the daughter of *Herodias* daunced before *Herod*, hee in the vanitie of his braine made a promiſe of giuing her any thing ſhe would aske, euen to the one halfe of his kingdome: and after for the rendering of the promiſe, hee made a conſcience of his oath. Now no man I ſuppoſe, that is of any valour, thinkes, that this vaine exerciſe deſerued halfe a kingdome, in his valuation (for it deſerued rather another thing farre worſe) but the debt that is due is not of deſert, but of promiſe. She could not come and ſay, giue me, becauſe I haue deſerued, but giue me, becauſe thou haſt promiſed. No more can we ſay vnto God, we haue done this, pay vs, but thou haſt promiſed to vs, therefore graunt vs what thou haſt promiſed, though not to vs immediatly, yet to Chriſt by deſert, and to vs for Chriſt his ſake by promiſe, thou haſt made it a debt: and to goe yet more narrowly to the nature of a promiſe, it is rather paid to the promiſer, then to him to whō it is promiſed, as one of the fathers ſaith, God paieth his promiſe to himſelf, & the accompliſhment of it moſt reſpects himſelfe.

Two kinds of debts.

Note.

Againſt merit of works.

3 The nature of a promiſe is not preſently to yeelde the thing promiſed (for if we had that, wee haue not a promiſe of a thing to bee perfourmed, but a perfourmance of a thing, that hath beene promiſed) wee ſtande in faith, and receyue in hope, and whatſoeuer wee are, wee are but on hope, which is our tenant, and takes vp our poſſeſſion of thinges to come for our behoofe. Our life ſaith *Paul* is hidde with Chriſt. And it appeares not, ſaith *Iohn*, *What wee ſhall bee.* But the beſt that may be made of the wicked, is here to be ſeene to the vttermoſt. And ſeeing our life is in Chriſt, all that are on the ſtage of the worlde, it is knowne, who they be, namely the wicked, but whatſoeuer is the price of the godly, it is yet hidde in Chriſt, wee haue nothing, but the hope of it. Nowe leaſt ſome ſhould ſay, if we haue nothing but in hope, it were better to haue ſomething certayne. To them I ſay, wee doe not ſpeake of a promiſe from a man. The Apoſtle ſaith, the Lorde is faithfull. If the life of a Chriſtian be compared to a warfare, then hope is our helmet, Epheſ. chap. 6. If it be compared to a ſea-faring, then our hope is as an anchour, which wee muſt caſt into the ſea with them, Act. chap. 28. to ſtoppe our ſhippe in dangers, vntill the day appeare. Laſtly this is our ſtay, God is faithfull, hee hath promiſed, therefore he will ſurely performe it. Firſt he ſpeaketh the worde, then he promiſeth, that is, ſaith it doubly: *In bleſſing thee, I will bleſſe.* Then he addeth an oath: *As I liue, ſaith the Lord, I will viſit thee:* and yet more, he hath left vs pledges, further to aſſure vs of the trueth of his word: if neither his word, his promiſe nor his oath wil ſerue vs, we haue nothing but promiſes: for concerning riches, glory, countrey, and ſuch like, God his children often want them. Come to God his grace, and to peace of conſcience, which one would think they ſhould haue, they often haue them not: but faith they haue, the promiſe they haue, euery thing elſe they haue not: ſtill they haue the promiſes, them they haue: Our faith takes holde on our ſinnes pardoned, on the aſſurance of the life to come: theſe we haue without peraduenture, we haue the other things but by peraduenture. The beſt things we haue we poſſeſſe and haue them by hope, and they that haue outward things, are beholden highly to God, but they be not his beſt bleſſings.

Hope.

Gods children want often peace of conſcience.

The promiſes of God are a great treaſure, and muſt make vs thankefull.

4 Howſoeuer ſome thinke but meanely of God his promiſe, yet nothing is more worthie our conſideration and thankefulneſſe. That that is, 2. Sam. 18. 18. in the ſpeech of *Dauid*, when one tolde him, that *Saul* was diſpoſed to giue him one of his daughters in marriage, may here be noted, *for what*, ſaith hee, *ſeemeth it ſmall to you to be a Kings ſonne:* what am I? or what is my life? or the family of my father in Iſrael, that I ſhould be the ſonne in law vnto a King? So may wee ſay, what are wee? or what is our life, or the familie of our father, that the Lorde ſhould vouchſafe to make ſuch promiſes vnto vs? *Dauid* made

made not light account of this promiſe. To ſet *Dauid* in our caſe, and *Saul* in the Lords, *Dauids* caſe was far better then ours. For by reaſon of his victories he had deſerued well of the countrie, and therefore worthie to be conſidered of *Saul:* againe, though he ſhould haue had *Michol* to wife, he was not for this to be heyre of the crowne, and yet he ſaith *ſeemeth it to you a ſmall thing?* Then I ſay, if we could come to make the compariſon betweene *Saul* and God, who is the *Saul* of *Saules*, and prince of Princes, in whoſe reſpect all the Princes of the world are but waſh-pots, and *Cyrus* is nothing to him, he vnto whom the Angels are ſubiects and ſeruants, and to whom heauen and earth ſtoope downe, what analogie would there be betwixt him and *Saul?* On the other ſide, that we may ſtand in ſteed of *Dauid*, if the Spirit of God would ſhew vs our vnworthineſſe in a thing far aboue the promiſe of *Dauid*, we would ſay, or we ſhould ſay, what are we? what is our fathers houſe? that the Lord ſhould haue reſpect to vs? were not our fathers Amorites, drowned in ſuperſtitious idolatrie, carried away with the loue of the world, ſolde vnto ſinne, and men full of ignorance? what was in our fathers houſe? for our ſelues what are we? haue we not been deriders of the word of God, or hearers of the Lord ſpeake to vs, with far leſſe reuerence then we heare a mortall man? what is there in vs? I thinke not of the worſt, but he that can beſt expreſſe his mind and meaning, cannot expreſſe our vnworthineſſe. My ſtammering ſpeech cannot vtter it, we muſt conceiue more of it, and know that there is nothing in vs, or in our fathers houſe, that the Lord ſhould vouchſafe vs ſuch mercy. It muſt not ſeeme little, that we haue the word, & are compaſſed about with ſo many promiſes, we muſt reade them with humilitie, and then no doubt we ſhal reade them with thankfulnes. The Apoſtle ſaith, When the Angels looke at ŷ myſterie of our redemption, they are wonderfully aſtoniſhed, they can neuer looke enough to ſee ŷ vnſpeakeable highnes of the Lord, and the great gulfe of our vnworthines; to behold ŷ ods betweene his greatnes and our vilenes. It needeth their conceauing, which if we could alſo do, it would ſwallow vs vp to ſee ŷ Lord beſtow his promiſes on ſuch vnworthy wretches. When the Lord ſhal not only make promiſes in general, but in particular, not only reall but perſonal, not only conditional, but free, not only tẽporal, but eternal, who can go through them al? But ſetting aſide theſe great promiſes and benefites of his word, of his Spirit, he hath promiſed ŷ euen our very corrections * ſhall do vs good. Setting theſe apart with al ŷ care of his Angels, and miniſtery of al creatures, he ſaith, he will ſo narrowly looke to vs, and take charge of vs that he wil looke to the haires of our head, nay, Leuit. 26. he will looke to our kneading troughes, and which more is, Pſal. 41. he will turne our beds, couches, in the time of ſickneſſe. A ſtrange thing, that the Lord ſhould thus do with vs. In the heathen hiſtories we reade, that becauſe a certaine Captain came to waſh his ſouldiers wounds, they could not praiſe him enough. Then if God the Captaine of his whole Church, the God of glorie, ſhal ſo narrowly looke to vs, as to number our haires, to take care for our kneading troughes, to turne our beds, to ſwaddle our wounds, theſe are able to amaze vs, and to ſet vs in a wonderfull taking to ſee ſo great kindneſſe.

Simile.

* *Bleſſed is the man whom God chaſteneth and teacheth him in his law.* Pſal. 94. 12.

Simile.

5 God will be with vs whereſoeuer we dwell: he will goe with vs whereſoeuer we goe. He doth not rule vs, as *Pharaoh* did the Iſraelites, to ſet vs to make bricke, and to fetch the ſtraw our ſelues: but looke what he biddeth vs to doe, he giueth vs ſtrength and ſubſtance to doe. And for this worke when we haue done it, which is very homely, this wiſedome paſſeth our conceiuing. Behold what promiſe was made of halfe a kingdome for ſo vile a ſeruice of *Herod:* ſo for a broken ſeruice he makes vs a promiſe of heauen and earth, not as they be now (which if it were ſo, it were too good for the beſt) no, he will breake vp theſe frames, not to deſtroy all, but to renew all for the comforts of men. So great is his mercy, that as a Father ſaith, that God his children hauing taſted of this in the life to come, do as it were mourne, and are grieued with themſelues, that their repentance was no greater, and their thankfulnes no more, whiles they were on earth, and he that hath done beſt, as *Abraham*, *Dauid*, or *Paul*, they repent they haue done no more good.

6 The promiſes of God are free in themſelues, in reſpect of the part going before. Firſt, there is nothing at all in vs to moue the Lord to promiſe any good to vs. That we may looke on that firſt and great promiſe made to *Adam:* when the Lord after his fall had charged him with his ſinne, he doth not confeſſe his ſin, which the vileſt malefactours often

Gods promiſes free.

doe, but he chargeth the Lord againe, that he was the cauſe of it, and makes his liberalitie the patron of his iniquitie, and ſo verie miſerably ſets it ouer to the Lord. Euen at this time and immediately vpon ſuch behauiour the Lord makes his promiſe to him, that the *ſeede of the woman ſhall bruſe the ſerpents head.* Here is no cauſe of a promiſe in *Adam*, here is no condition goes before. It is true alſo, that God made choice for his mercie of the vileſt people of the earth. Take but the Hiſtoriographers, and thoſe that write of the Iewes, and ſetting aſide all inward gifts of minde whatſoeuer, and come to their gifts of the body, their outward ſhape and lineaments, and for the very maſſe of their nature, of all people they were moſt vnſeemely and ilfauoured, they were a pernicious and monſtrous people, and as far from all gifts euen of nature, either of iudgement or wiſedome, as was vnder the Sun: nay it were too homely to giue them the name, whereby ſome haue ſet them out. Of theſe people the Lord makes choice, and makes the firſt promiſe to them. So that this is alſo a free promiſe, nothing comes to it to moue the Lord to make it. And yet to theſe people the Lord promiſeth, Leuit. chap. 26. 12. *I will walke among you, I will be your God, and ye ſhall be my people.* Againe, in the reigne of *Zedekiah*, when the meaſure of their ſinne was come to the brim, when they were in the eſtate of the Perezites, Hiuites and Iebuſites, the Lord makes another promiſe with the ſame people, greater then the former, Ierem. 31. 1. ſaying: *He will be their father, and they ſhall be his ſonnes and daughters.* So that God his promiſes are free in reſpect of the matter antecedent, but in reſpect of that which followeth, they were made with a condition, and that is, that we be holy. But for the moſt part men herein deceiue themſelues, for as they heare, that it is a free promiſe, ſo they make it a free promiſe after. There is no inducement indeede, before he makes the promiſe, but afterwards he bindes it with a condition. For it ſtandes in the promiſes of God, as in his threatenings. In his threatenings there is no condition going before, they are abſolutely pronounced, as that Ionah. 3. 4. *Yet fortie dayes and Niniuie ſhall be ouerthrowne.* And that to Ezekiah, Eſa. 38. *Put thine houſe in an order, for thou ſhalt die, and not liue.* Yet there is ſomewhat followeth after, as *Vnleſſe ye repent*, which ſometime is expreſſed, but if not expreſſed, is alwayes to be vnderſtoode. For neuer any threatening ſo ſtrongly pronounced was from the Lord, but this, *Vntill ye repent*, if it were done, would breake the force of it, and turne it backe againe, as the Niniuites repented, and the Lord turned away his fierce wrath. *Ezekiah* wept, and the Lord gaue him length of dayes. So how flatly and freely ſoeuer the promiſe is made to vs, yet this condition followeth, *We muſt be holy.* Thus we ſee how Gods promiſes in reſpect of themſelues, before they be made, are ſure; yet not as the wicked imagine that there is no limitation.

The Iewes or Hebrues deſcribed and how God found them.

Ierem. 31. 1.

Conditions annexed to promiſes, either vnderſtood or expreſſed.

The Bible is Gods libra-rie; argu-ments to com-mend the ex-cellency of it.

7 That the Bible is the Librarie of the holy Ghoſt, it may appeare firſt, for that it ſetteth downe the infirmities of men, without all flatterie, as well as it commendeth them for their vertues, Geneſ. 49. Numb. 12. Secondly, the matter of it is altogether heauenly, and nothing, nor part thereof ſauoureth earthly: it yeeldeth to no one affection or other, but oppoſeth it ſelfe to all. Thirdly, the forme, the dignitie of the ſtile, and maieſtie of the ſentences in it is ſuch, as it cannot be fully and wholy conceiued and vttered of any man, and it is alwayes more powreful in the matter then in words. The Apocrypha going about to expreſſe the excellencie of it in Greeke, is a very cold and barbarous thing. Fourthly, of all things it moueth affection in the readers, and pierceth into the ſecrets of the hearts, which you ſhall neuer finde but for ſome little time, and ſtraight vaniſhing away, in other writings of the profoundeſt Philoſophers that euer were. Fifthly, of all it is moſt ancient: and many good things in Philoſophers and poets are fetcht from this. Sixtly, all the prophecies ſet downe by diuers writers with one conſent are accompliſhed, ſo are none of the diuels oracles. Reade that of *Iacob*, Geneſ. 49. that of *Moſes*, Deut. 32. of *Ethan*, Pſal. 89. Eſa. 45. Seuenthly, the wonderfull preſeruing of this booke from time to time, 2. King. 22. ſo that it hath not periſhed, whereas many other bookes of great price and eſtimation are vtterly loſt. Eightly, that there hath been ſuch a continuall and vniuerſall conſent of this booke from time to time: and becauſe all the heretikes and labours of them that would withſtand and confute this, ſtill are foyled and brought to naught. Laſtly, the conſtant death of wiſe, ſober and meeke Martyrs, who euer in their deaths for this, hath had a plaine

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diſtinction

diſtinction from the deaths of other franticke and witleſſe perſons.

Many places of Scripture, ſaith the Apoſtle, 2.Pet.3. are peruerted of the vngodly, and you ſhall ſee the wickedeſt man talking moſt, and making much of one kinde of Scripture. Among Heretikes, *Arius* of this, [a] My father is greater then I. *Manichæus* of this, [b] He was founde in the forme of a ſeruant. *Montanus* of this, [c] I will ſend you another comforter. Papiſts of this, [d] Thou art *Peter*. *Vbiquitarii* of this, In whom the Godhead dwelt corporally. *Familiſts* of this, [e] The kingdome of God is within you. And euill men the Epicures abuſe this place, That which goeth into the belly defileth not the man, &c. The carnall profeſſors this: If he hath predeſtinated vs, he will alſo call vs. Thoſe that vnder the name of peace, deſire to couer euill practiſes, alleadge this, [f] Follow peace with all men. And that which is abuſed not of one ſect or companie, but of all, is this, hypocrite, firſt pull out the beame out of thine owne eye, *Auguſtine de moribus Manich.* reprooving their looſe liues, they alleadge this, *Hypocrita prius, &c.* So daily if we deale with motes, with motes I meane in the eyes (for with motes in the ſunne any man may deale) then this is vſed as a necke-verſe. *Hypocrita prius, &c.* which when we haue ſaid, we thinke we are preſently quit, and to haue entred another action of hypocriſie, and reuenged them home vpon any reprehenſion: I ſay, we flie to this as a ſanctuarie, we vſe it as a ſpell to charme the reprehender, that he cannot ſpeake one word more. But this is not Chriſt his meaning, his being in the fleſh was not to maintaine ſinne, he came not to make men eſcape the gentle puniſhment of admonition: he came to cancel the hand-writing that was againſt vs, not to make a new hand-writing, but as it is ſaid in the Pſalme, wickednes hath a wide mouth, and *Dauid* maketh it a maruaile, to ſee the mouth of wickednes ſtopped, for rather thē it wil ſay nothing, it will ſpeake againſt it ſelfe, 1.Cor.7. *Paul* reaſoneth the time is ſhort, therefore we muſt vſe the world as though we vſed it not. 1,Cor.15.32. The wicked ſay, *To morrow we ſhall die*, therfore let vs eate & drinke. They gather a contrarie concluſion out of the ſame promiſes 2.Cor.7. *Paul* reaſons, Seeing we haue ſuch promiſes, let vs cleanſe our ſelues: the wicked ſay Rom.6. Let vs ſinne, that grace may abound. We may reaſon thus rightly out of the former words of Chriſt. He diſallowed diſorderly caſting out, *Ergo* he alloweth orderly caſting out: he commandeth the beame to be caſt out firſt, *Ergo* the mote alſo. We reaſon on the contrarie: No promiſcuall caſting out, *Ergo* no caſting out: his owne firſt, *Ergo* not ours at all. Their concluſion is this, if they durſt ſay ſo much: *Præcipe quid faciam, ora vt faciam, ſed ne omnino corripito, quicquid facio.* I loue not to heare of my faults, meddle not with mine eyes. So it is true which is in Pro.26. A parable in a fooles mouth is as a thorne, &c. He thruſteth the blunt end forward, and by abuſing of places they gore themſelues.

How impious men abuſe ſcripture to their owne perdition.

[a] Pater meus maior me.
[b] Repertus eſt in forma ſerui.
[c] Alium paracletum mittam vobis.
[d] Tues Petrus.
[e] Regnum Dei eſt intra vos.
[f] Sectamini pacem cum omnibus.

Chap. 51.

Of Murmuring.

IT is a common thing with men to grudge and murmur againſt Gods true ſeruants, and therefore Miniſters and Magiſtrates and ſuch like, muſt learne with patience to beare it, and to prepare themſelues for it. For if the Iſraelites murmured againſt *Moſes*, being ſo rare a man, how much more will men now grudge againſt ſuch as haue not obtained the like meaſure of graces? This is a ſore temptation, and *Moſes* himſelfe did once offend, becauſe of the murmuring of the people: yet was he ſaid to be the meekeſt man vpon the earth. But elſe alwayes *Moſes* ouercomes euill with good: for he was ſo acquainted with that people, that he had (as it were) heardned his heart againſt them.

Magiſtrates.

Numb.12.1.2.

2 This is the nature of murmuring, it will cauſe a man to be no man at all, which we may ſee in the Iſraelites, who wiſhed to be in Egypt, whereas yet they knew that for their ſinnes, the Lord carried them thither, and as it were in iuſtice cut them off for ſinne: ſo it is as much as if they had ſaid; would the Lord had cut vs off, rather then left vs in this caſe:

caſe: for they were contented to die if they might not haue their bellies full.

Remedies againg murmuring.
1
2
3

3 To be aſſured of Gods prouidence, and that we may not be ouercome of murmuring in worldly things, we are to looke to the benefite of Chriſt in the forgiuenes of our ſinnes, the ſanctification of Gods ſpirit, and the hope of euerlaſting life: for if we be aſſured of theſe, we ſhall be likewiſe aſſured, that the Lord will not ſuffer vs to periſh in this world. And if wee doubt of earthly things, wee doe doubt of theſe ſpirituall graces much more, and the want of the perſwaſion of the one, doth bring the other. For if the Iſraelites had been perſwaded, that the Lord had deliuered them, and would bring them into the land of promiſe, they would not haue doubted that he would preſerue them in the wildernes: which we may ſee in the example of *Abraham*, Geneſes chapt. 24. who becauſe the Lord had promiſed him a ſeede, ſent forth his ſeruant to get a wife for his ſonne: for hee knew that the Lord who had made the promiſe, would prouide the meanes alſo to bring it to paſſe: ſo if we be perſwaded that our ſinnes are forgiuen vs, we ſhall not doubt, that any other thing ſhall hurt vs; for ſeeing ſinne the cauſe of all miſeries is taken from vs, we may be ſure that no miſerie ſhall hurt vs; and if the Lord hath giuen vs his ſonne, he will giue all things with him, and the loue wherewith he loueth vs in his ſonne will not ſuffer vs to want the things that are for our good: for if a father will prouide for his ſonne, the Lord will prouide for vs, who is a heauenly father, and cannot bee chaunged though earthly fathers be.

Confer all this chapter with his Sermon of murmuring in the firſt part, for there is but little added here which is not there: and yet I would not omit this.

4 To this faith, in the free forgiueneſſe of our ſinnes and the imputation of the righteouſneſſe of Chriſt, we muſt ad the faith in the ſanctification of the ſpirit: for if we beleeue that the Lord hath made vs of ſinfull men, iuſt men; of varlets, veſſels of righteouſnes, and temples of his ſpirit: if he can make the Leoparde and the Kid to lie together, Iſai. 11. if he can make the couetous perſon liberall, and the whoremonger a chaſte perſon: if we beleeue that the Lord will and is able to chaunge vs from any ſinne be it neuer ſo great, and ſtrong by nature, or by euill cuſtome: we may then be ſure that the Lord in this life will not ſuffer vs to faile in any thing needfull for vs, neither are we to doubt thereof, ſeeme it neuer ſo vnpoſſible: for it is a greater worke to chaunge a ſinner, then to worke wonders in nature.

5 Fourthly, if we beleeue that the Lord will prepare a kingdome for vs in the heauens, we cannot but beleeue that in this life he will preſerue vs. For if we beleeue, that our bodies ſhall be turned vnto duſt, and yet raiſed vp againe, we ſhall be ſure, he will not but prouide for vs in this world: for it is a greater thing to raiſe vp the body from death, and out of the duſt, then to preſerue it being aliue. And to this faith of our redemption, we muſt beleeue in the prouidence of God, firſt, in creation, ſo that if we beleeue that the Lord made all things of nothing; we ſhall beleeue that he will giue vs ſufficient: for we ſee that the light was before the ſunne, moone, and ſtars, and the graſſe before the raine and dew, that we ſhould not put too much truſt in them, and to teach vs, that without theſe meanes we may haue theſe bleſſings: for the Lord hath prouided theſe meanes, not for his weaknes, but for ours. Doe we beleeue that God made all men, and ſhall we feare men? therefore we beleeue not theſe things, or elſe we would not ſo much feare the want of earthly things: for if a ſparrow fal not on the ground without his prouidence, ſhall we thinke he will not prouide for vs? we muſt then beleeue the particular prouidence of God in the gouernment of al things, which will be an helpe to keepe vs from diſtruſt and murmuring: doe we beleeue that the Lord made vs? then ſhall we not thinke that he will preſerue vs? for it is more wonderfull. Pſal. 1. and 139. Eccleſ. 11.

6 We are therefore to beleeue the prouidence of God, firſt generally ouer all creatures, then particularly ouer euery one of them: yea euen ouer the ſparrowes. Againe, if the Lord hath care of beaſtes (as indeede he hath) becauſe they were made for man, he will much more haue care of man, for whom they were made. He hath a care for the wicked to do them good; for he filleth their bellies with his hidden treaſure, then will he much more reioyce ouer the godly to doe them good, if he loued vs when we were his enemies, wil he not prouide for vs being reconciled to him by the death of his owne and onely ſonne? if he did vs good when we ſought him not, will he not much more when we doe ſeeke him in praying

vnto

vnto him, as he hath commaunded, if he haue done vs good when for our ſinnes he might haue puniſhed vs, will he not when with his ſpirit he hath ſanctified vs? Oh then let vs not be vnfaithfull, and ſo become murmurers againſt the Lord: but ſet vs be faithfull, and ſo looke vnto the Lord to doe vnto vs according to our faith.

7 Furthermore, this prouidence of God muſt be confirmed by the example of Gods children in all ages, as in the time of the fathers before the floud, who did eate nothing but hearbes; yet ſome of them liued nine hundred yeares, to teach vs that men liue not by theſe meanes: if by theſe meanes he nouriſhed them, he will by greater, as by fleſh and fiſh, nouriſh vs. The Iſraelites were fed with Man (which was neuer ſeene before nor ſince) for the ſpace of fortie yeares. If they gathered any more thereof then the Lord commaunded, it ſtanke: yet being kept before the Arke 400. yeares it did not ſo, and when they came to the promiſed land it ceaſed: whereby we may learne, that it is not the meanes, but the bleſſing of God vpon the meanes that giueth nouriſhment. Did not *Moſes* and *Elias* liue fortie dayes without meate, and the children of Iſrael goe fortie yeares in the ſame garments not waxing old? and otherſome hauing meate in aboundance been hungerſtarued? and ſhall it not teach vs that theſe meanes are ordained for our weakenes, and that the Lord without theſe meanes can nouriſh vs? If *Dauid* proued by experience, that he neuer ſaw a righteous man, of righteous parentes, begging his bread, if we be now righteous, as they were then, the Lord will prouide for vs now as well as he did then for them, and we ſhall haue the like experience.

8 To this prouidence we muſt come with a patient minde to let the Lord giue what he wil, and therefore we muſt haue contented mindes, and know that godlines is great riches, and *not to looke for great matters*, Ier. 45. as it was ſaid to *Baruch*, and therefore are we taught to pray for daylie bread: ſo that we may haue the ſame minde that was in our Father *Iacob*, Gen. 28. who was content with meate and cloath, which generally is commaunded to all, 1. Tim. 6. if the Lord giue more then this, take it as an ouerplus. A patient minde preſcribeth not to God, the meanes nor the time, nor indenteth with God, but is content with the grace of God in forgiuenes of ſinne, and the ſanctification of the ſpirit, though it want other things: our Sauiour Chriſt teacheth vs, not too deſirouſly to ſeeke after earthly things, but rather after the kingdome of God: and we ought to receiue the loue of God with all contentment, though it come alone, and for outward things to enioy them, or not to haue them as it pleaſeth him: for the children of God doe for outward things poſſeſſe their ſoules in patience, and commit the reſt vnto the Lord, not binding his fauour vnto them.

Contentation.

Patience.

9 The cauſe of all rebellion and murmuring is, that we know not the great power of the Lord, or elſe we at that time doe forget it: when by faith we ſhould make to our ſelues moſt comfortable vſe of it, as wee may ſee in the Iſraelites, who had beheld the great power of God with his goodneſſe towards them, but not in faith, and therefore when the tentation was ſore vpon them they cleane forgat it. The Lord therefore being zealous of his own glorie, ſheweth himſelfe to be moſt louing and beneficiall towards vs, which ought to leade vs to acknowledge his great goodneſſe, but if we do not, then his iuſtice will ſurely teach vs.

10 The Lord oftentimes withholdeth or taketh away that thing, the hauing whereof might be hurtfull vnto vs: which if we could rightly conſider of, it would be an eſpeciall helpe againſt murmuring in the want of Gods bleſſings. For if we would conſider this, that the Lord doth therefore keepe it from vs, becauſe he ſeeth it would be hurtfull for vs, and that when we ſhall be fit for it, he will then giue it vnto vs, we ſhould better be contented with that we haue, and more patiently beare the want of that we would haue: as for example, if a man wanting health, riches, eſtimation, and ſuch like, and be grieued for it, ſo that he is almoſt ready to murmur for the want of them: if he then can conſider that the Lord knoweth they be not good for him, but if he had them they would turne to his hurt: this would bring maruellous great quietnes to his heart, and would ſtop his murmuring nature, and would rather ſtir him vp to acknowledge the goodnes of God towards him.

Wherefore we want many things which we deſire.

11 When

How vve flie from God in trouble.

11 When the Lord proueth his people, he thereby laboureth to bring them to prayer: yet on the contrary, they flie from him, and murmur against him: the reason is, for that they thinke it a small comfort to pray vnto him in their trouble, but rather thinke it very harshe to acknowledge their sinnes, and so to obtaine the forgiuenes of them, which being obtained, nothing can be more comfortable: they must haue that they want, or els nothing will please them. As the Israelites did murmur against the Lord when they wanted water, nothing else would please them: so is it with many when they cannot obtaine some corporall or external blessing, which they do much long for. But who art thou oh thou vile man, that thus dealest with the Lord, and neuer hast had thy heart washed by the blood of Iesus Christ? for if thou haddest, thou wouldest neuer murmur so much for wanting that thou wouldest haue, but rather make him at all times thy chiefest comfort, and in all thy necessities, patiently and meekely call vpon him in feruent and faithfull prayer.

Nothing can please vs when vve haue not our desires.

12 Men doe not onely faile in prayer vnto the Lord: but also they murmur many times against such as he hath set ouer them to be their guides: for the latter sinne ariseth of the former. The Israelites quarrelled with *Moses*: yet what had *Moses* done against them? they thought no doubt that he of malice, and contrary to the will of the Lord, had brought them into the wildernes, for they thought God had a nearer way and a better to bring them into the promised land: and because they could not consider the worke of the Lord, therefore they must needes quarrell against some body, and wreake their griefe vpon him, laying the fault vpon *Moses*. Thus did *Rahell*, whom when the Lord punished, for that she was proud (because her husband loued her best) and made her barren, when he gaue children to *Leah*, she not considering that the Lord punished her pride with barrennes, began to quarrell with her husband; asking him why hee gaue no children to her? To whom he answered: *Am I in stead of God vnto thee, to giue thee children?* And this is the manner of the people in all ages, that when they cannot see the Lord punishing them for their sinnes, they straightway lay the fault vpon some or other, by whom they thinke it commeth. As now if the Lord doe send tumultes and stormes into the common wealth, so that the people be brought to some trouble; doe we not straightwayes lay the fault vpon the Magistrates, and say, is not this the doing of the Magistrates? They consider not that the Lord doth by this meanes punish them for their sinne: for it is certaine that the Lord loueth a multitude better then one or few, and therefore he will not punish a whole realme or nation, if the sinnes of a multitude did not prouoke him thereunto. But it oftentimes commeth to passe, that for the sinnes of the people, he doth harden the heartes of the Magistrates, that they cannot loue their subiects so well, nor that they can be so profitable, and doe them so much good, as otherwise they might, as is reported by *Iehoshaphat*, 2. Chron. 20. This if the people could or would consider, they would not be so ready to lay the faultes on their Magistrates, when trouble or triall commeth vpon them: in like case doe they also deale with their Ministers. If trouble come, doe they not straightwayes say, see what our preachers haue done? and is not this the fruit of their preaching? so they will alwayes haue one or other to lay the faulte vpon. But what was *Moses* comforte in this case, and that which stayed him from murmuring against them? Euen that (no doubte) which other of Gods Ministers haue had in the like cases. *Ieremiah* in the seauenteenth chapter against the raging of the people made this his sure defence that hee had not thrust in himselfe into that office to be their pastor, but the Lord appointed and called him thereunto. Secondly, that of affection he had spoken nothing but onely that which the Lord commaunded; did he declare vnto them; and from hence may all the true Ministers of God haue comfort: for if the Lord send them, he will no doubt defend them, so long as they doe his message faithfully, and therefore the people must take heede how they either receiue or reiect any that speake to them in the name of the Lord. For as they may not receiue any that bringeth not the word of truth, nor be feared by them; for asmuch as the causeles curse shall passe without hurt: so likewise, and as surely shall the word of God spoken truely by his Minister certainely haue his effect, and shall not returne in vaine: And this is common to all kinds of calling, that men may bee confirmed therein. Contrariwise, when we being in affliction can pray vnto the Lord for his helpe

Magistrates.

and

and acknowledge his prouidence in that which is vpon vs, it manifesteth our faith, it preserueth vs from murmuring, and keepeth vs from quarrelling with men: for if we consider that it is the Lords worke, we shall neuer set our selues against him for it: but if wee passe ouer his prouidence, then shall wee auenge our selues vpon men. But many men will be content to iudge and condemne this sin in the Israelites, and neuer looke into themselues to see the same: but this sinne is as rife now as euer it was, and this no doubt is a cause why many cannot profit by the examples of the old Testament, because they imagine grossely of the sinnes of that people, and thinke that there is no such grosse sinnes now, whereas indeede if the case were duly considered, the same sinne is groser now than it was then: for as much as the mercies of God are more plentifully vpon vs, and with greater continuance than vpon them. *The sinnes of this age greater than of elder ages.*

13 The children of Israel did so much as in them lay to prouoke *Moses* diuers times to murmur against the Lord: yet wee may reade how he yeelded not, neither was at any time ouercome except once, Numb. 20. Psal. 106. for which the Lord said, hee should not enter into the land of promise, and *Moses* found the truth thereof: for when he much desired the same, the Lord would not be entreated, but he must dye in the mount: where all men must learne that they praise not the children of God too much, though they be strong and haue receiued great gifts: for by *Moses* example they may here see that by such violence of temptation they may fall. And againe, all Gods children must take heede that they yeeld not to temptations, when they are offered: for though the occasion be of another, yet the cause is in our selues, and we shall be chastised for the same if we doe yeeld. And againe, we must take heed that we doe giue no occasion to the Magistrate, or the Minister to murmur, least the Lord puhishing them, wee also be depriued of the benefit which wee should receiue by them. *The strongest may fall.*

Chap. 52.

Of Patience vnder the Crosse.

THere is a difference betweene Gods children and others: for Gods children haue the patience that others doe want, though not at the first, yet in continuance, though with some infirmitie: first, because they are perswaded of forgiuenes of sinnes: and secondly, are sure of their vocation by good works, which are the fruits of sanctification: thirdly, the knowledge of Gods prouidence, which disposeth al things for our good: fourthly, because they looke for another life, and when they faile of any of these, then they begin to quaile: and the wicked, because they vtterly want these, therefore they are altogether confounded. *Patience.*

2 Patience is not so much in the outward stilnes of the bodie and shew in the face, as in the inward quietnes of the hart, and meeknes of the spirit. Therefore *Dauid*, Psal. 4. biddeth vs *examine our selues vpon our beds and be still*: and Esai. 30. the Lord saith, *your helpe shall be in silence and in peace*: and therefore *Dauid* and *Iob* being in trouble, said they would lay *their hands on their mouthes*: for when a man doth thus possesse his soule in patience, he is most fit for the mercies of God, and then shall he receiue the greatest profit by them. For as in bodily diseases to be quiet, is a great ease and helpe: so is it in other troubles whatsoeuer, and therefore must we especially labour for it. Psal 62. 1. 3. *My soule keepeth silence vnto God.* *Simile.*

3 Many will say, that God is mightie, but they beleeue it not, as appeareth in that they are ouer fearefull, when they be in danger: whereas *Gods children haue some present feeling thereof, and afterward are more strengthened.* So that if we cannot trust in God in the want of all helps, we doe not beleeue this power, if we depend not on him, pray not vnto him, striue not to obey him, we beleeue not this. For this cause did the holy men write of the power of God, which they haue felt, that after they may be strengthened: and so must wee consider of Gods power, that wee in patience may looke for helpe from God in trouble, and in

proſperitie, ſee his hand that bleſſeth the ſame vnto vs, and ſo vſe the ſame vnto his glorie, and giue him all the praiſe.

4 To a good action, it is requiſite that our intent be according to the word, that then our action being good wee vſe right meanes: if our meanes be good, then muſt wee haue faith: if we haue faith, then muſt wee haue ſound hearts: if our hearts be ſound, wee muſt deuoure through peace all hindrance: and waiting for the good time of the Lord, we muſt poſſeſſe our ſoules in patience.

5 There are diuers plaine Iſraelites that will ſuffer a vaile to be put before their faces, and they will vſe them as the Phariſees did *Iohn Baptiſt*, to obiect him againſt Chriſt; *Iohn* and his Diſciples faſt: and why doe others ſo but to haue a cloake for their wickedneſſe? Theſe are abuſed for want of wiſedome, and would miſlike their practiſes in their heart, if they could ſound the depth of them: *Præſtat eſſe caudam Leonis, quàm caput vulpis: Better to be the taile of a Lion, than the head of a Fox.* Wel, it is good to be iuſt and wiſe, but yet not for our ſelues: but yet ſuch as will not keepe their wiſedome to themſelues, but tell it out, or write it, come to wrack. Becauſe he will not follow the counſell of *Amazias, See not*, he hath the reward of the Prophets, and al the Prophets except foure periſhed. The cauſe was, they were more wiſe than was for the Princes aduantage. In reſpect euen of God his permiſſion, it is iuſt that the iuſt ſhould periſh: we may ſay, is this his reward? but we muſt know that when for corruption of time, God his children cannot liue without hazard of their hazard, he taketh them away: neither in ſo doing doth he breake his promiſe, that giues them for a long life, eternall life; for a bagge of ſiluer, a bagge of gold: for in ſo doing he promiſeth the leſſe, and performeth the more. We would indeede be the Lords ſeruants, if we ſaw his ſeruice would alwaies preuaile; but becauſe ſometime wee ſee their ſeates without honour that ſerue God, we will be none of his ſeruants, or wee learne by reaſon to iudge no action by the perſon: yet we ſay, if he preuailed not, he tooke no good courſe, or if we cannot but ſay, he is wiſe, we ſay he is too wiſe. The Prophet (Prou. 30.) ſaith, he will write his viſion to *Ithiel*, and if *Vcal* be with him, to him too, or elſe not: the meaning is, *Ithiel* is God with vs: he would write it to pleaſe God: *Vcal* is to preuaile: if that be with the other, he will haue both, elſe keepe to the other, and let *Vcal* alone. When a man goeth to the market *cum obolo*, if he like letteſſe, he may take them, and giue his *obolum*, if he like his halfepeny better, he may keepe it; but one would haue both *obolum* and *lactucas*: ſo if we haue vpright dealing, and will eſteeme the fauour of men in authoritie better, wee may change it for that: but if we eſteeme our vpright dealing better, let vs keepe it, we muſt not require them both. Example in Chriſt, he was croſt in all his doings: hee went with a full minde to conuert his countrimen, and they would haue throwne him downe an hill: he would haue preached to the Gargazites, and they prayed him to depart: he ſpake greatly to diſcredit the Phariſees, and they preuailed with the people againſt him: hee bent all his preaching againſt Traditions, but in the Apoſtles times they increaſed tenne for one, they preferred *Barrabas* before him, and to fill vp the meaſure, the iuſt man periſheth in his righteouſnes: but what reaſon is there of this? that it may appeare Gods ſeruants are no mercenaries, they be not godly with ſuch and ſuch conditions, they ſay not, let iuſtice rather be loſt, than I dye as the heathen. A ſecond reaſon is in reſpect of the thing it ſelfe. *Auguſtine* marueileth why they call not life a diſeaſe: for men ſpeaking of a diſeaſe will ſay, he is in an Apoplexe, ſurely he will dye of it, when indeed he may eſcape: but of life we may ſurely ſay, hee hath the ſicknes of life, therefore he ſhall dye, we die of the corruption of humours, and as there are two bodies publike and priuate: ſo two humors, and two corruptions of them, and is it not all one for one to die by the corruption of the publike humors, lawes and cuſtomes, as of our own? Nay better, we being whole in bodie and ſoule. In taking vpon vs to be Chriſtians, we binde our ſelues to die: ſince the fall of *Adam* no man paſſeth to Paradiſe but by the burning Seraphins; no man to the land of Canaan, but by the burthen of him, and the waters of Marah; no man to Ieruſalem, but by the valley of weeping; no man to the happie citie, but by the waters of Babel: the tenor whereby we hold heauen, is the croſſe, that was the indenture betwixt Chriſt and his Father, that he ſhould not enter into heauen, but that he muſt firſt ſuffer, 2. Timoth. 2. all that will liue godly muſt ſuffer. And *Ambroſe* turneth

His halfepenie and lettiſe too.

An vpright life and good conſcience better than the fauour of men.

neth the propoſition: he that ſuffereth no perſecution doth not liue godly: and there is a reaſon: It is ſo that ſometime the iuſt man periſheth in his iuſtice, and this is well that hee dieth in his iuſtice: for diuers (as *Gedeon*) haue been firſt ſpoyled of their iuſtice, and then periſhed. That is the caſe of many now adaies, periſh they may, but in their righteonſnes they cannot. It is ſaid of *Enoch*, he was tranſlated, that his minde might not be tainted with the ſinnes of thoſe times. If a man ſee in an orchard apples of all kinds, and the husbandman gather one kind and not the reſt, a fooliſh man will marueile at it: but the husbandman knoweth what he doth. If we would afford God this equitie, to know when to gather his fruit beſt, we ſhould not thinke much that the iuſt are gathered. Some ſay, it is better that the iuſt man ſhould periſh, rather than God his righteouſnes ſhould be condemned: for wee goe about by doing it to condemne heauen, which they withſtand, hindring it ſo long as they liue. We ſend our ſonnes to fight for the prince of heads, we lament but curſe not the King: wee are Gods ſouldiers, the militant Church to fight, that his iuſtice be not condemned, we ſtanding by: we haue armour giuen vs, Ephe. 6. *Faith is our ſhield.* God hath good right to ſay ſo to vs giuing vs faith. This reaſon is from the excellencie of God his iuſtice. Let vs ſay with the iuſt man, better the world periſh, than that iuſtice be loſt. If euery haire of our head were a life, we ought to giue them all for this. Againe, better wee die, than many periſh: by our example many may be wonne; example is a chiefe motiue. Affliction is compared to a Wine-preſſe, for out of it commeth wine wherewith the hearts of diuers are ſo comforted, that they dare ſuffer the like. A childe or a foole could ſay of a goodly cluſter of grapes, it were pitie it ſhould be put into the preſſe: but he that knoweth how it would elſe come to nought within a few daies, will caſt it into the preſſe: if it had not been ſo, we had wanted the wine we now haue. Seeing alſo they were men of ſuch imperfections as we are, wee may be encouraged to doe the like. God ſaith, he will haue vs ſhine as lights, whoſe propertie it is to ſerue others, and to conſume it ſelfe. At laſt *Vcal* ſhal be ioyned to *Ithiel*, then ſhall euery one that ſuffered wrong, haue a writ of error, and they that handled good men ill, ſhall ſay, we fooles counted his life madnes, and ſhall haue ſuch griefe, as no man of neuer ſo great ſtomacke would wiſh his enemie more: and the iuſt ſhall haue bleſſednes for euermore. Who would not change this vanitie for it? who would be ſo mad as for life to loſe the cauſe of life? And looke how many hereafter ſhall be conuerted by their example, ſo many more degrees of glorie ſhall they receiue in the kingdome of heauen: and this is the cauſe why ſome of the Saints would euen liue here again, that they might ſuffer againe: ſo little doe they repent that they haue ſuffered. It is ſaid, *The wicked ſhall not liue halfe their daies. Malum natura breue*, February is the worſt moneth, becauſe it is the ſhorteſt. But how is it then, that they hold out their wickednes? That is a great indignitie. A drunkard will continue ſo long as his lungs laſt: an adulterer whiles his loynes laſt: a glutton whileſt his skinne: a contentious man as long as his purſe laſteth well: if a man periſh for righteouſnes, they are burnt ſacrifices; if naturally, they are but a peace-offering, partly Gods, and partly natures: ſo then if a man continue euen for his wickednes, as *Herodias* was rewarded for that for which ſhe ſhould haue been puniſhed, he is wholy the diuels.

Simile.

The Lacedemonian ſaid of his ſhield to his ſouldier: Aut hanc, aut ſuper hanc. Ruat mundus potius quam non fiat iuſtitia. Aut ru, aut multi morientur.

The Croſſe how needfull.

De hoc liquore ſæcla futura bibent. Alijs miniſtro meipſum conſumo. Iudicia erunt poſt iudicium. Propter vitam perdere viuendi cauſam.

6 Malice drinkes the greateſt part of her owne poyſon. God his children drinke of the top of the cup, but the wicked of the lees to worke in their bowels eternall griefe of conſcience. Wickedneſſe and puniſhment are both of an age, they are not burnt in the hand but in the heart. The ſinner is condemned, though he be not iudged publikely, yet euery man iudgeth him in his chamber. And if he continue, God bringeth him vpon the ſtage, and ſheweth ſome notorious ſigne vpon him, and ſome ſingular iudgement for ſin. If they ſhould continue as long as *Methuſaleth*, yet the yeere of their puniſhment would ſwallow vp the yeeres of their continuance in wickedneſſe: Follow not ſuch as doe euill. *Auguſtine* ſaith well, good men haue not alwaies good children, leaſt vertue ſeeme hereditarie: neither haue euill men euill children, leaſt ſinne ſhould ouercome all the world. Likewiſe all iuſt men periſh not, ſome doe, ſome doe not, leaſt wee ſhould thinke, there were no prouidence of God: and all the wicked eſcape not in this life, leaſt wee ſhould thinke there were no life to come.

Drunkards. Adulterie. Infœlices boni qui non habent tantam perſeuerantiam in bono quantam mali in malo. Nemo impune malus. *Impietie.*

Chap. 53.

Of Predestination, Perseuerance, and Presumption.

WHom the Lord hath appoynted for his glorie, to them hee hath also appoynted meanes to attaine thereto.

2 We must not ioy so much for that which wee haue done, as wee ought to be carefull what hereafter we must doe: for many are called, but few are chosen, and many begin gloriously, which end ignominiously.

Watchfulnes.

Perseuerance is called (Ephes.6.18.) προσκαρτέρησιν, 1.Cor.16.13. Wee are taught to watch, and 1.Thes.5.6. not to sleepe: we must not be like the foolish Virgins, Mark.13.3. and the drowsie Apostles for want of it are reproued, Matth.16.38. *What could ye not watch with me one houre?* The law saith, Euery good thing is worse than euill without it: because if men goe not with a through stitch, they haue afflicted their soules in vaine, Deut.6.7. Exod.18.24. Godlines is a iourney, there must be no fainting in it: and to leaue any good thing vndone euen for a moment is contrarie to perseuerance: indeede to begin, euery thing is pleasant, therefore for varieties sake many begin, but for the crosse dealing of the world they soone leaue off, and all the proofe is in the end.

Deus æternus, æterna. Quid leuitati & æternitati. Præmium æternum æternam requirit seruitutem. Iud.7.22. Christus perseuerauit pro te, tu ergo pro illo.

3 We must be followers of God, if not in euerlastingnes, yet in long lastingnes. What difference betweene eternitie, and a day or two? If our reward be not leasewise for one and twentie yeeres, but infinite, surely our seruice must not be by lease, it must not be after the manner of *Bethulia*, a composition for fiue daies, but all the daies of our liues. Christ sweat euen blood. Oh he would not giue thee ouer in hell fire, and wilt thou giue him ouer in a fire of reedes?

A principle in the Ciuill law. Nihil præsumitur fuisse actum, donec aliquid superest ad agendum.

4 When wee see good men get new distinctions, as though they had not beene well taught before, it is a dangerous thing, *Non perseuerare* (I say) *noxium tibi.* Ezech.33.13. *Haue ye suffered so many things in vaine,* saith *Paul*, Gal.3.4. 2.Pet.2.20. *Remember what it is to haue one diuell goe out of one, and to haue seuen to come in for it.* It is a principle in the Ciuill law: Commonly in all things we haue faire beginnings, Ministers in their first day of ordination, on those daies wherein we receiue the Sacrament, when we are fasting, in affliction, in sicknes, or such like goodly promises and fat, but slender performance and leane. Nay, some doe not only not perseuere, but they fall to worse: they will say one day, as a wretch spake: *Gloria patri*, and another day, *& filio*, and the third, *& Sp.S.* but after that, *sicut erat in principio*, they fall to their old bias againe. This is like to *Nebuchadnezzars* image, the head is of gold, the breast of baser mettall, and so neerer the end, the worst still. The Papists call them that shrinke, worse than cloath that shrinketh but when it is wet.

Baldewinists said, Monacho feruenti, abbati calido, Episcopo tepido, Archiepiscopo remisso. *Simile.* Non perseuerare cultus est mutilus.

5 We must not be like to snailes which push out a long paire of hornes, which being touched neuer so little, in they goe againe: wee must not be like to *Ionathan*, that is, follow the chase orderly vntill we come where hony is: we must not be as *Asa*, 2.Chron.15. carefull to doe good till the goute take vs: vers.16. and then be so waiward, that no man may speake a word to vs: wee must not be such as can abide affliction for a while, but when skin for skin commeth, stand as though we were appalled: but we must with *Mary Magdalen* sit at the Sepulchre, Ioh.20.11. Wee must with the Spouse, Cant.3.4. take hold, and not leaue off: we must follow the sute as the widow, Luk.18. wee must not giue ouer no more than the Cananite, Matth.15.22. We must keepe our hold as *Iacob* did in his wrestling: we are in a course, wee must outrunne. So runne, saith the Apostle, moderately at the first, constantly in the middest, cheerefully in the end. So runne, not to haue a vaine shout for your first start, but to attaine the crowne. Stirre vp your selues, looke not backe: the Lord will haue all, not so much as the tayle of the sacrifice was wanting, Leuit.22. We must doe, not for a time onely, but euen our whole time. Somewhat *Agrippa* was perswaded of, but *Paul* would haue it altogether done. Some would gladly saue a small portion

with

with *Saphyra*, but that were to become *Bethulians* termers for a time, and all hypocrites are loath to become simply and wholy, but they came with their so much, and so long: but let vs keepe on an equall tenor still. *Isaiah* is as zealous in his 66. chapter, as he is in his first. Quarenus & tantisper.

6 We must labour to persеuere in persecution, Matth. 10. 22. and beware by the falling away of many, Mat. 24. 13. yea we must resist euen vnto death, Heb. 12. 4. So saith the Angell to the Church of Smirna, Apocal. 2. 10. We must keepe Gods name in our foreheads, when *Antipas* is slaine before vs; we must ride to heauen in a fierie chariot, and learne that euery mans worke shall be tried by fire, 1. Cor. 3. Vpon this theame the Apostles spent many of their sermons, Act. 11. 23. Act. 13. 43. Act. 12. 22. Heb. 3. 12. 2. Pet. 1. 20. 1. Ioh. 2. 24. The Apostle warneth vs, 1. Cor. 15. 58. to be setled, not tottering: and Colos. 1. 23 to be irremoueable: and Colos. 2. 7. that wee be rooted deepe, strongly built, and sticke closely vpon Christ, for hee is the rocke: so when tempests come, wee shall not once be moued. There be many impediments of this persеuering: some inward, as desire of nouelties, and sticking too much to reason, which will goe no further than she sees likelihoode, and the conscience of our vnworthines, whereby we despayre: some outward things hinder vs, as worldly cares: oppose here Gods prouidence: the multitude of back-sliders oppose the varietie of true beleeuers: the prosperitie of the wicked, Psal. 37. *Yet a little while and they are gone, and neuer seene againe.* We must euer labour to grow from the greene tree of faith, to the maine tree of faith, that is, to the full assurance of faith.

ἐπεξήγησις. Matth. 7. Vbi incipis nolle fieri melior, ibi desinis esse bonus. Non quid egeris sed quid superst curandum, si dixisti sufficit defecisti.

7 There are two kindes of presuming, the one of Gods mercies, the other of our owne merits: the one is in carnall Protestants, the other in bold and proud Papists. For the first, wee know that Gods qualities be not separable: *Moses* saith, the Lord is readie to shew mercie, so he saith hee will punish the transgressor. *Dauid* sung a song of two parts, not of mercie alone, or of iudgement alone, but of mercie and iudgement together. But I marueile how these wretches dare adde sinne to sinne, when no one sinne shall go vnpunished, and how they dare presume of Gods mercie, vnder many sinnes, when God hath shewed his iustice to the deerest of his children for committing some one sinne. The Angels that conceiued but an opinion of pride, as some write, though they were almost as Gods, were for it cast downe to hell. Man, with whom the Lord was conuersant, with whom he talked and walked, to whom hee gaue the Lordship and soueraignte ouer all earthly creatures, and with whom hee was familiar, for eating of the forbidden fruite was cast out of Eden. *Moses* and *Aaron* (the mirrors and miracles of the world) falling into Gods displeasure, were denied to enter into the promised Canaan. *Dauid*, who was honoured with the title of being a man after Gods owne heart, falling into sinne, fell out of God his fauour. But that which is aboue all, and ought to moue any man, Christ himselfe (the glorie and image of his Father) could not escape the most bitter cup which he drunke of, though hee begged it three times at the hands of his Father, because he *became sinne for vs*. And yet sinfull men, bold sinners and presumptuous sinners, perswade themselues, that they shall escape the hand of God. But to leaue them, and come to the other, I marueile what they can challenge by workes, seeing whatsoeuer they doe, they are still debters, and therefore no deseruers. Let them therefore learne of their learned Doctors to know that they haue no merits but Christs mercies: and let them say with the ancient Fathers: This is our merite, that wee haue no merit. *Two vvayes of presuming.* 2. Cor. 5. 21.

Chap. 54.

Of Prosperitie, and Aduersitie, and of Griefe, and of the temptations incident to it.

God by the multitude of his benefits warneth vs, and prepareth vs for some troubles and temptations to come: for surely he putteth not on the armour, but he will also prouide for vs the battell. *Prosperitie.*

2 Now it is no great thing to fauour the Gospell, because it is in fauour: but to em-

The triall of our loue to the Goſpell.

brace it in trouble, is of true loue, which wee may trie, if being in proſperitie wee can feele the miſerie of others: for if we can reioyce in the proſperitie of the Church, though wee be in miſerie, if we can be moued and grieued with the miſerie of the Church, though wee be in proſperitie; this ſheweth that our hearts are vpright, and that true zeale remaineth in them.

Securitie.

3 In proſperitie, if we vſe our goods to our owne eaſe, and waxe careleſſe, that is vnbeleefe: but if we giue God glorie, and waxe more carefull, this is an argument of true faith. Let vs then ſtriue againſt infidelitie both in proſperitie and aduerſitie, and trie our faith by theſe meanes: for if God worke in vs humilitie, in the abundance of his mercie, it is a ſigne of our faith: if in wants wee be diſquieted, it argueth infidelitie: but if wee ſtay our ſelues vpon God, it is faith.

Note.

4 They that continue ſafe in proſperitie, by Gods grace ſhall perſeuere in aduerſitie: but I dare not warrant them ſafe in proſperitie, who haue been ſafe in aduerſitie.

When to feare moſt.

5 The more proſperitie encreaſeth to Gods children, the more they feare.

6 In proſperitie it is good to vſe the ſong of *Salomon*, and in aduerſitie the lamentations of *Ieremiah*.

Why ſometime the euill proſper more than doe the godly. 1 2 *Note.*

7 God ſuffereth euill men to proſper in this world for two cauſes: firſt, that euery good man hauing in him ſome ſinnes, might for his few euill things haue here a temporall puniſhment: and euery euill man hauing ſome good things, might be rewarded with temporall benefits. Secondly, God often chaſtiſeth his, and ſuffereth the wicked, that it might be ſeene that good men ſerue not God for the things of this world, as Sathan reckoned by his account with *Iob*, as alſo for that the Lord maketh not his bookes cleere in this life, but reſerueth the full and finall account vnto the laſt day of iudgement, wherein euery thing ſhall be fully recompenced, whether it be good or euill.

The wicked ſometime proſper.

8 Wee muſt not marueile at wicked mens ſucceſſe, it is no new thing. *Iob* ſaw it, and *Dauid* eſpecially, Pſal. 73. Zachar. 3. the followers of *Iehoſua* the High Prieſt are monſtrous perſons. *Paul* doth expound it well, calling them a gazing ſtock. And though God ſay, *hurt not mine annointed*, yet are they harmed: *Elias* for ſpeaking againſt *Ahab*, and *Iohn Baptiſt* for telling *Herod* his ſinne. If *Paul* ſpeake againſt the Idoll of *Diana*, he is a ſeditious fellow. It was ſomething no doubt, that made *Moſes* ſo loath to goe to *Pharaoh*, when God ſent him. To conſider the troubles of the godly, it were enough to make *Ieremiah* write new bookes of Lamentations, to make *Dauid* ſit him downe by the riuers of Babel: for the tower of Babel is higher than the hill of Sion. Poore little *Iſaac* muſt goe to ſlaughter, while *Iſmael* ſits at home: good *Iacob* muſt bee ſet to keepe ſheepe, whiles my Lord *Eſau* rides on hunting. If you looke for *Ioſeph*, you ſhall finde him in priſon, *Daniel* in the Lions denne: and ſo it is true of all for the moſt part, yet I know it ſhall be well with them that ſerue God.

The afflictions of the godly in this life.

Of griefe and the temptations incident to it.

Prayer.

9 If we waſte our ſtrength, and ſpend our prayers, and are not anſwered, we ſuffer then ſome griefe in withſtanding a ſecret ſollicitation to miſtruſt. Griefe would faine haue eaſe, whereof it is, that it laboureth alwaies to lay it ſelfe open, and to moue pitie, it feareth nothing more than to be hidden. And for this cauſe nature hath giuen more helpes to bewray this affection than any other, as *heauines of the countenance, hanging of the forehead, moning of the eyes, ſighes and groanes.* It teacheth eloquence, and maketh vs to change our ſpeeches, and ſo wee learne to amplifie the cauſes of our woe. Hereof it commeth, why falling vpon the obiect of griefe, we are loath to depart from ſpeaking of it, we double our ſpeeches on that theame. We know the matter of *Ezechias* griefe, forced his tongue to touch it twice: *The tongue, the tongue ſhall praiſe thee, &c.* When Chriſt ſpake words of doctrine and exhortation to Ieruſalem, once to name it was enough: but when hee ſpake in an argument of griefe, then he muſt needes ſay, *Ieruſalem, Ieruſalem.* Doe we not ſee how *Dauid* in his heauines dwelt vpon the name of *Abſolon.* Habacuck, chap. 2. he ſtrikes twice on one ſtring, and ſpeakes not onely to ſhew his minde, but to ſatisfie his griefe.

10 This griefe in it ſelfe it is indifferent, in vs good or bad, according to the cauſe of it. If God would not haue vs grieued at all, why did he not frame our hearts of braſſe? or why were wee not hewed out of marble? Indeede to be ſorrowfull, where wee ſhould not, or to laugh

laugh where we ſhould weepe, this beſeemes not wiſe men, much leſſe Chriſtian men to doe. Simplie to be grieued is not reproueable, but to bee grieued out of time, meaſure or place, is fault-worthy. When the light of the world began to be darkened by eclipſe, when the life of the world began to goe to the ſhadowe of death, women ſomewhat well affected, followed him bewailing him: But Chriſt told them, theſe teares waſted on him, might bee better ſpent on themſelues. For (ſaieth he) the time will come when mothers ſhall think them moſt happie that are no mothers, and in this caſe * teares ſhall be the onely vent to eaſe your hearts, keepe them therefore againſt thoſe daies. So that griefe in ſome ſort is ſweet and allowable in the ſight of God. Now that wee may diſcerne the better betweene ſorrowes, let vs note there is a griefe of paſſion, and a griefe of compaſſion, the firſt wee ſuſtaine in our ſelues, either vppon ſome euill preſent, or vppon ſome good thing abſent: the other workes in vs vpon the eſtate of others, when wee ſhall ſee the ſword of the prophane ſheathed in the bowels of our owne brethren, who can make a doubte, that a good man might ſay with the Apoſtle, Rom. 9. *I ſpeake the truth, my conſcience bearing me witnes in the holy Ghoſt, that I haue great heauines, and continuall ſorrow.* And if for others, ſhall we not much more be grieued for things in our owne perſons? Yes, for bee it that a man were free from the griefe of indignation, wherewith *Dauid* ſo laboured; be it that a man were free from the griefe of emulation, wherewith he alſo was tried; be it that a man were free from the griefe of contrition, wherewith euen *Dauid* was exerciſed; be it I ſay, that a man were free from all theſe: yet from the griefe of a longing expectation in their prayers, how free or vnfree rather Gods children are, their ſighes and ſobs do ſhew. Wee crie for aid, wee ſeeke for helpe, and yet it is deferred, this is a great griefe, and this is an holy griefe. But marke how in our beſt affections, Sathan takes occaſion by theſe things (moſt good) to draw vs to things moſt euill.

An euill griefe.

Egeritur lachrimis dolor. Griefe of paſſion and of compaſſion.

Griefe of indignation.

Griefe of emulation.

Griefe of contrition.

Griefe of a longing expectation in prayers.

11 In ſuffering griefe we ſhall be prouoked to miſtruſt God, and therefore not in vaine was it ſpoken by our Sauiour Chriſt, to arme them againſt the griefe of his departure, *Pray that yee fall not into temptation.* Surely whatſoeuer our eſtate be here, Sathan will not leaue vs without ſome ſolicitation to ſinnes. Art thou in proſperitie, ſay not in thy heart, *there is no God:* The *Phenix* of the world by wealth became a wanton. Is the world in an vproare, the Deuill if he can, will keepe thee without all feare. And of this an ancient Father complaineth, ſaying. It is a dolefull thing to ſee, how honorable men of gray haires, were wholy in time of publike calamities giuen ouer to ſecuritie, and that when deſtruction was imminent, when as much as all their liues were worth, did hang on one ſingle thred. Nay he goeth further. Mens iniquities grew vp with the puniſhment of iniquitie, as if their ſinne ſhould feede ſtill the puniſhment of ſin, ſo many of them did die dallying, becauſe they dallied with deſtruction. But if we cannot come to this ſtupiditie, not to be moued at all, our caſe muſt be thought the happier, yet are we not freed from as great a temptation as the former, for euen this leadeth vs along to another triall, and that is a temptation to diſtruſt, if our ſighes and grones, haue not ſucceſſe in things praied for.

Pſalm. 13. 1.

Securitie in publique calamities.

Pſalm. 69.

12 There is no kind of griefe voide of ſome ſpeciall prouocation to euill. The griefe, which is leaſt dangerous, is the griefe of compaſſion, for we cannot be too much touched with the miſeries of our brethren; and yet this griefe makes vs ſpare oftentimes where we ſhould ſtrike: but the griefe of our own ſufferings is far more full of griefe. How many the griefe of indignatiō hath caſt away, the hiſtories ſhew by whole millions. The griefe of emulatiō, marke how it grieues the godly. *Dauid* ſaw the wicked hauing their children dancing before their faces, & this chaſtiſed him euerie morning, and ſee the downefall, whereunto it brought him, to ſay, *I haue in vaine waſhed my hands in innocencie.* Griefe of contrition is counted a godlie griefe euen by *Paules* owne teſtimonie, but into what extremities this godlie griefe doth bring many, the number of afflicted conſciences can ſhewe and ſpeak to the world. Nay the holieſt griefe, the griefe of deuotion and longing for heauenlie things, is not free from temptation, as we may ſee in *Habacucke*, who ſeeing the delay of his prayers concludeth, *Thou wilt not heare.* This ſuggeſtion though it bee once and againe repelled, yet the minde will grudge againe: though wee haue once controlled and giuen a checke to ſuch a ſinne, yet muſt wee not thinke to be quiet, but ſtill

By euery griefe Sathan will take occaſion to leade vs to euill.

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Sathan is at the elbow with the ſame argument. With our conqueſt of corruption we muſt not hold our ſelues contented: and though we giue one repulſe, we may receiue a double foile for it. But in this caſe a godlie conſcience dealing in a godlie cauſe with his God, may thinke if I were an Idolater, the Lord might ſay, *Goe to thy Gods in whome thou haſte truſted*, ſee if they will help thee, for thou haſte refuſed mee, and caſt mee behinde thy backe. If I were a murtherer, the Lord might ſay, thy hands are full of blood, and thy Sacrifice is an abhomination vnto vs. If I were a blaſphemer, the Lord might ſay, what haſt thou to doe to call vpon me, and to take my name in thy mouth, thou haſte polluted my name, how ſhould I take pleaſure in thy prayers? But when we ſee, we ſimplie proteſting, as did *Ezekiah*; *Remember Lord, how I haue walked before thee in truth, and with a perfect heart, and haue done that, which is good in thy ſight*, and yet cannot be heard, what a prouocation to temptation is this? For we would thinke, if God will heare any, he would heare the godlie; if euer he will heare, that he would heare after long praying; if in any thing, when we complaine of violence and miſerie. But to crie, and a good man to crie, and to crie long, and to crie in extremitie, and yet no hearing, this is grieuous. From this griefe growes another temptation. If I haue prayed ſo long and cannot be heard, what booteth it me to pray? I will ſpare the labour, rather then labour without hope and help.

Note.

13 To be left when wee pleaſe our ſelues and take our pleaſure in ſinne, were a thing more eaſie; but when wee ſhall begge, on our bare knees, when the ſorrow of ſinne ſhall make our cheekes full of teares, when wee ſhall wrinkle our faces with weeping, and our throats ſhall grow hoarſe with crying, and then be as forlorne and forſaken, is not this a ſore aſſault? what then in ſuch a temptation may we doe? *We muſt ouercome griefe with patience, and eate out and burne out this temptation by faith, and purge diſtruſt in Gods promiſes by perſeuerance in prayer.* Griefe naturallie is heauie, and lies as lead at the heart, and conſequentlie preſſeth vs downeward, ſo that, if faith and prayer can keepe the heart, the hands, the voice, the eyes vpward, it is apparent, that patience ſurmounteth griefe, and faith hath out runne temptation. If diſpaire did poſſeſſe the heart, the verie naming of God would be grieuous, yea though it were vttered by another. When then wee cannot onelie heare God named, but name him and call vpon his name by prayer, it ſhewes wee are yet children of hope hanging at the breſt. As for the word, wherewith Gods children and euen ſome of the Prophets, haue ſeemed fooliſhlie to charge God, wee muſt know, that they be voide of paſſion not of perſwaſion, which thing is the more diligentlie to be marked to abate the rigour of our cenſures, which we oft giue out vpon afflicted conſciences. If a man ſhall lie downe in his bed, commending himſelfe into the hands of God by prayer, ſhal any man doubt, but his eſtate is of the Lord, and his ſafetie from God himſelfe? yet it falleth out, that the ſame man is ſtriken with ſuch feares in his dreame, that he giues out deſperate ſpeeches as a man forſaken of God, will yee deeme that man rather by that ſuddaine motion befalling him in his dreame, then by that continuall courſe, which hee kept being awake? If you your ſelues would not be iudged in that caſe, iudge not others in the like caſe, leaſt it be meaſured to you, as you haue meaſured to others.

Note. To ouercome griefe by faith and patience.

A ſweet conſolation for afflicted mindes.

Note.

Math. 7.1.2.3.

Chap. 55.

Of Proſperitie.

Exceſſe condemned.

Ioſephes example in drinking wine, is not an example of exceſſe, wherein wee commouly offend at this day, for that is condemned and iudgements are prepared for it. And want and ſuch like too much auſteritie is not commended, for why then ſhould there be ſuch diuers taſtes in meates? And wine was giuen not only to quench the thirſt, but alſo to make the heart of men glad: for which purpoſe all the other creatures ſerue alſo, and therefore the children of Iſraell were commanded to eate and be merrie before the Lord. The ſame may be gathered out of the ſecond of *Iohn*, where Chriſt albeit they had well drunke at the mariage, yet chaunged the water into wine, which hee would not

Act. 24.17.

Auſteritie.

not haue done, if so austere order should haue been obserued. Although then wee may not pamper vp our bodies, yet may we haue a due care of the same, and so distinguishing our libertie learne to abound and likewise to want: for if we can be content with the want of things, it is a signe we should wel vse them, if we had them, as in pouertie, nakednesse, losse of friends. Againe, if we vse aboundance of things well, it is like we should also well beare the want of them, as a rich man to come to pouertie. Let vs therefore learne diligently to search our hearts how we beare things present which wee often let passe: and contrariwise in pouertie, imagine what we would doe if wee were rich, and seeke not to beare Pouertie well. Also being in quietnesse, we imagine what we would doe in affliction, not seeking to deale well in the present estate. *Sobrietie.* Colos. 2.

2 *Ioseph* hauing forgiuen his brethren, as appeareth in that hee wept for them, gaue them money, and curteously talked with them, and gaue them entertainment; yet dealt hee roundly with them in trying out their repentance, because hee had attained to great wisedome, which herein he vsed, and also had a louing and pure affection; yet his example we are not to follow in all respects, for he sustained the person of a Magistrate, and euery one must keepe himselfe within the bounds of his calling. *Ioseph* did beare the person of Christ in all this, where we learne, that although the Lord doe iustlie afflict vs, yet we may be sure our sinnes are alreadie forgiuen vs, as *Ioseph* dealt with his brethren. *Ioseph imprisoning his brethren.*

3 Peace sometime is taken for a prosperous and quiet state in this life, as goe yee in peace? Sometimes for quietnesse of conscience, but here it is taken for them both, and riseth wholie of the feeling of Gods mercies: we ought then to walke in the course of godlines, without feare; and to assure our selues of the preseruation of this our state: all our happines then is in Christs mercies, and it should be our chiefe care continually to come to the feeling of them. But because peace cannot be without the feeling of Gods mercies, and his mercies, without the feeling of our miseries, therefore none shall haue euer peace of conscience, or quietnes and ioy of those things which he possesseth, except hee hath first bin touched with the feeling of his miseries. The worldly rich men then haue not this peace, for they know they are but vsurpers, because they be not liuely members of Christ, who was of his Father made heire of all things. Againe the godly though they be in great want, yet haue all things because they haue the peace and quietnesse of their conscience, they doe then preposterously, which first lay vp for them and their children the riches of this world, and doe not seeke the kingdom of heauen. The word saluation ought to make a difference betweene vs and the Heathen, which say, health and peace is all with them, but let vs bee content with that which the Apostle vsed, and neither followe the Heathen, nor inuent courtly tearmes of our selues. *Peace and prosperitie.*

4 God is debter to none, and therefore sheweth mercy vpon whom he will, against the Papists which say that the Lord predestinateth euerie one according to the foreknowledge of his works. If the Lord shew lesser mercies to vs then to others, we haue no cause to complaine, because he is no debtor: so we must not enuie them that haue greater gifts, for if we haue any, it is more then due, or then we haue deserued: and this will teach vs to be contented with that we haue had. Let vs then looke vpon that we haue, and giue God thanks for it, and know that if we should haue more, he would giue more: yea if we consider, that they that haue much, must make the greater account, and that we are vnfit to doe so, we will thanke God that we haue no more then we haue. *Iacob* willeth his Sonnes, that they should not measure the grace of God by outward signes, for albeit it be a punishment to loose them: yet we shall neuer rest soundly in God, vnles we can learne to leaue them. Secondly, whereas *Iacob* said that they should looke for the performance of Gods promise quickly, but in the Lords time: hereby wee learne to looke safely for whatsoeuer is promised in the word, as that we be heires of the world, though we be afflicted in it. Againe, he giueth that which he neuer possessed, for he had but only a burying place there, and yet this portion fell to them, Ios. 14.4. We learne then to striue to be strong in the faith, as the Fathers were. *Popish Predestination.* *Contentation.* *A note vpon Gen. chap. 48. vers. 21. 22.* *I die but God shall be with you.*

5 In this did the faith of *Iacob* and *Ioseph* notablie appeare, that they neyther forgot the promised land; nor thought worse of it for all the prosperity, which they had in Egypt, nor the paines which they suffered in Canaan. Where note that both prosperitie and aduersitie *Prosperitie.*

aduerſitie draw vs nearer to God, if wee haue once receiued the ſpirite of God; but without that in their owne nature, they are forcible to drawe vs away from God: as may be ſeene in the Iſraelites, who for all their troubles in Ægypt, could not be brought to the Lord: let vs learne then to glorifie God in our owne preſent eſtate, and to vſe that well: and then ſhall we bee prepared to beare well whatſoeuer commeth. *Iacob* at his death giueth his Sonnes that which hee himſelfe had neuer the poſſeſſion of, which declared his faith grounded on the word, for he ſaith, God ſaid thus. Thus muſt we beleeue when wee haue the word though it ſeeme ridiculous, but wee muſt not beleeue without the word.

To glorifie god in our preſent eſtate.

Heb. 13. 7.

Faith.

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Chap. 56.

Of Prophecie and Preaching.

Prophecying.

THe office of a Prophet is not only to foretell thinges, although manie did ſo; (the groſſe vnderſtanding wherof hath put downe our prophecies) but alſo to teach to pray, and plainely to interpret with a fit application to the people, by the reuelation of the ſpirit, 1. Cor. 2. 4. Gen. 18. and 19. Numb. 11. Deut. 18. 1. Sam. 12. This reuelation commeth ſometimes by meanes, ſometimes extraordinarily, but alwaies ſpiritually: for this difference is betweene prophecying & teaching, that a man may teach that hee hath learned in the ſchooles, but the other hath a further reuelation of the ſpirite: to applie the word to times and perſons fitlie, that euerie one may haue his portion. Reuelation is ordinarie or extraordinarie: ordinarie when he ſpiritually ſpeaketh of the word, as the word of God, with power deuiding it aright (as the Apoſtle Paule ſaith:) *If any be ſpirituall, let him vnderſtand what I ſay.* Extraordinarie, when by ſome reuelation of Gods ſpirite, he can note and ſpecifie the time, or manner, or place of Gods threatnings; here againe I ſay as the Apoſtle ſaith: If any be ſpirituall let him conſider what I ſay, and the Lord giue them vnderſtanding: yet this is not to bring in the reuelations of the Familie of loue, or any other Heretickes, which dreame of ſuch thinges as are not in, and according to the word.

Reuelation.

1. Cor. 14. 37.

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2 To receiue a Prophet in the name of a Prophet, is effectually to profit by their Doctrine: for as all thinges are written for our learning: ſo are all gifts which God beſtoweth vpon others.

The dutie of a Prophet.

3 As they that receiue a Prophet in the name of a Prophet, ſhall receiue a Prophets reward: ſo hee that is receiued in the name of a Prophet, muſt performe the duty of a Prophet.

Paſtour.

4 It is one thing to ſpeake daylie by meditation, and to beate vppon the conſcience as a Paſtour, and another thing to ſet downe a thing with iudgement and deepe ſtudie, as a Doctour muſt doe.

Three kinds of falſe Prophets.

5 There are three kindes of falſe Prophets. The firſt teacheth falſe doctrine. The ſecond teacheth true doctrine, but applieth it falſely. The third teacheth and applie well, but liue ill.

6 It is good to Preach according to the ſtate of a mans owne conſcience, vnleſſe wiſedome require a conſideration to be had of the time, perſon, and place.

7 Paſtors were not able to deuour their great paines to the people, vnleſſe they ſhould conſider what paines Chriſt deuoured for them: and that their paines may be the more profitable, as the Paſtor or preacher ſhould pray for the people: So in like ſorte the people ſhould pray for the Preacher.

The people are to pray for the Preachers, as well as the Preachers for the people.

8 We care not though the Lord accuſe or condemne neuer ſo much, ſo he doth it in another court and touch vs not. So long as *Ieremie* prophecied againſt Edom, againſt Moab, againſt Ammon, or againſt mount Seir, ſo long preſently after the threatnings, the people would go to the Church & they were willing enough to heare the burthens of the Lord ſo long as it concerned not Iudah & Ieruſalem: but when he came to the burthen of Iudah & Ieruſalem

Ieruſalem, then they ſay the Lord hath not ſent thee, thou art taught to ſpeake euill, &c. Wherefore wee muſt bring our ſelues to this, to be as glad to heare, and with as great patience, the action of the Lord commenced againſt vs, as againſt any other. And wee may note it as a fault and marke of falſe Prophets, to prophecie againſt other Countries, and to be full of generall tearmes, but to come to particulars, that they were loath to ſpeake, and others were loath to heare. Being at Samaria, they ſpeake againſt Ieruſalem: and being at Ieruſalem, they ſpeake againſt Samaria: being at Bethel, they prophecie againſt Gilgal: and when they are at Gilgal, they ſpeake againſt Bethell: at Dan againſt Sheba, at Sheba againſt Dan. This is a ſinne of falſe Prophets, the true Prophets doe not ſo. *Jeremiahs preaching.*

9 The honour of a Prophet is not from the breaſt of his Mother, it is not ſo materiall, who was his father as who was his teacher. In whome chieflie is to be conſidered, what the Prophet ſpeakethand how. The Prophets did ſomtimes threaten, ſometimes promiſe, ſometimes comfort, ſometimes reprooue, but this they did rather as teachers then Prophets, as whoſe proper function ſpeciallie was in ſpeaking of future things, we doe not ſo much imbrace good things, as wonder at ſtrange thinges. The Prophets ſpake that by inſpiration, which they knew by Reuelation, God diſpoſing both their words and writings, ſo that all that they ſpake & wrote, they did but as inſtruments frō God; ſo great a difference is there betwixt our ſpeeches and theirs. Though we conceiue exquiſitely, how long are wee before we can ſpeake? And when we haue meditated well, doe not our tongues falter in our mouthes? Though our tongues vtter moſt the puritie of knowledge, when wee vtter the wiſedome of God; yet when herein we adde much indeuour, how ſore we grieue our hearers, ſometimes by obſcuritie, ſometimes by vnſauorie, and ſometimes by vnſeemelie ſpeeches? In thinges of arte or reaſon be they Prophets, be they Apoſtles, be they Euangeliſts, or be they Paſtors, they may be deceiued. Was not *Moſes* counſelled by his father in law *Iethro*? Was not *Peter* conuicted of error by *Paul*? Was not ſome of the Prophets conuicted by *Ieremiah* and *Ezechiel*? But how then are the bookes of the Prophets ſo generallie allowed? Anſwere is, that the Prophets were exempted from all poſſibilitie of errour in thoſe thinges which they receiued by diuine reuelation, indeede they muſt be voide of errour, becauſe God teaching them immediatlie euerie word and writing is voide of errour. But how ſhall we know, that theſe their bookes were of ſuch diuine reuelation, and deliuered from God himſelfe? We muſt know, that the certaine knowledge hereof to the prophets was one, and to the hearers was another. The Prophets by viſion moſt certainelie knew, that the thinges they deliuered were from God. The knowledge and certaintie of theſe things were confirmed to the hearers by miracle, and oracle: by miracle the perſons of the Prophets were authorized; (for without doing of miracles, they were accounted of as the Sonnes of the Prophets not as Prophets: by oracle their bookes were tried by offering them to the view of other of the Prophets, and of the Prieſtes, who asking counſell of God for the warrant of them, were anſwered by oracle from God. *Prophecying.* *The certaintie of holy Scripture.* *Note.* *Prophecies tried.*

10 Another ſcruple is yet to be anſwered, whether the Prophets did ſpeake theſe things being in themſelues, or as rapt out of themſelues. True it is, the Heathen Prophets did ſpeake thinges to others only, the Prophets of God did otherwiſe, as they that were themſelues rauiſhed and affected with the things giuen out to others. The promiſes of God by them deliuered, were as honie in their owne mouthes, ſo ſweetly were they mooued with them: the threatnings denounced abroad, left a ſharpe ſting in their owne bowels, and made themſelues to tremble; the word of obedience taught to others, bounde them as ſtreightly, as if others had beene the teachers of that word, & they to be taught by it. Seeing then this is the certainety and dignitie of the writings of the Prophets, is it not ſtrange that the Prophets, at whoſe doores and threſholds, ſtood Princes and Gouernours in times paſt to aske counſell, ſhould now of euerie meane perſon be either wholy contemned, or retchleſſie receiued, when they are read or interpreted? Though the greater thing is to doe, yet the firſt thing is to learne. For as hearing without dooing addeth to our confuſion, ſo doing without knowledge, is neyther acceptable to God, nor profitable for vs. Let vs not therefore heare onely or heare vanitie, let vs not heare the Preachers as wee heare minſtrels, leaſt that when we ſhould be old men in knowledge, and children in malice, we become *A note betweene the true and falſe Prophets.*

become oldmen in malice, and remaine as Children in vnderſtanding.

Paſtours office in comforting the afflicted.

11 It is a greater thing in a Paſtour to deale wiſelie and comfortablie, with an afflicted conſcience, and ſoundly and diſcreetly to meete with an Heretike, then to preach publikelie and learnedly.

12 He ſaid to ſome dwelling in a place where the word was preached: Oh conſider it is the eaſieſt thing to heare, it is the painefulleſt thing to preach the Goſpell. The ſitting of one houre, receiueth a fruite vnto immortalitie: for howſoeuer men thinke the Miniſters of God to ſpeake euen whatſoeuer commeth into their monthes; it is not ſo, they ſpeake that which many yeares they haue ſtudied for, earneſtly they haue prayed for, which by experience they haue bought, and by a painefull life dearelie payed for. If a Prince ſhould giue out by portion a mint of monie for the fetching, who would ſpare to goe? The Lord offereth the mint of his mercie, to be deuided to them that will but heare, and beleeue it, and no man almoſt regardeth it.

Law and Goſpell.

13 We muſt not ſo preſſe the law, that we ſuppreſſe the Goſpell in mens conſciences.

Applications of Doctrine.

14 All applications of doctrine muſt be referred to one of theſe heads.

1 To teach and eſtabliſh true opinions.
2 Or to confute falſe opinions.
3 Or to correct euill manners.
4 Or to frame good manners.
5 Or to comfort withall.

Simile.

The firſt foure are ſet downe in this text: *The whole Scripture is giuen by inſpiration of God and is profitable. First to teach. Second, to conuince. Third, to correct. Fourth to inſtruct in righteouſnes, &c.* 2. *Tim.* 3. 16. The fift and laſt in this text: *Whatſoeuer thinges are written aforetime, are written for our learning, that we through patience, and comfort of the Scriptures might haue hope. Rom.* 15. 4. Theſe thinges are profitable ſaith the Apoſtle to *Timothie*. And theſe thinges are written for our learning, ſaith the ſame Apoſtle to the Church of the Romanes, therefore by theſe thinges we muſt only profit and onelie learne by theſe, for as application is a concluding of one thing out of another; ſo theſe are the fiue heads from which all application muſt flow; and he that thus ſpeaketh, attaineth to the purpoſe of Saint Paul, as elſe where hee noteth. Hee that prophecieth ſpeaketh vnto men, to edifying, to exhortation and to comfort. 1. Cor. 14. 3. That is to ſay, applieth the vſe of his doctrine to edification, exhortation, and comfort.

15 The meanes to increaſe our faith, is the word preached, praier, the Sacraments, and the diſciplint of the Church. The word crucifieth thee anew in thine heart. Prayer giueth thee a feeling of thy faith. The Sacraments confirme both thy faith, and feeling; and diſcipline continueth vs in obedience both of the word and prayer, and the Sacraments; and conſequently is a meanes to continue in vs all thoſe comforts, which by the other meanes are to be found in Chriſt.

The word of God muſt be charged vpon mens conſciences, and how manie waies men faile in this.

16 The word of God is as a Glaſſe, it bluſheth not to tell our faults; yet great infirmities haue bene in them, that ſhould carrie this glaſſe. *Moſes* forſeeing his cold intertainment in the faith, ſaith. *Exod.* 4. *Mitte quem miſſurus.* As *Ionah* when he ſhould haue carried the Glaſſe of Gods word, and of the peoples ſinnes, ſayled from Niniuie ſtat Eaſt, to Tharſis ſtat Weſt. *Nathan.* 2. *Sam.* 12. Though *Dauid* was a man eaſie to bee ſpoken to, made off notwithſtanding a good while, vntill the king had made the premiſes himſelfe, hee would make no concluſion. To come to our times, ſome there bee, that do not only ſow pillowes, but draw Cuttaines, and ſpread Couerlets ouer mens ſinnes. Others there are, that for gaine will runne a pace, and yet with *Baalam* will neither bleſſe nor curſe. Some there are, that doe conceiue and are ready to bring forth, yet they cannot be deliuered. Others there are, who verie ſoftly and eaſily doe their dutie, as *Elie* did to his children. 1. *Sam.* 2. Others there be that ſpeake with ſome courage, but keepe aloofe and in a generalitie. Laſtly ſome there are, who can and will particularize duties: but when they ſpare ſome, either rich or noble, theſe can be very hot and vehement againſt thoſe that be abſent.

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CHAP.

Chap. 51.

Of Gods Prouidence.

EVery one that leadeth a godly life, and truſteth in God his Prouidence, ſhall finde that in extreame dangers he wil put ſuch things into their minds, that they ſhall be cheered and comforted, when others ſhall be diſquieted and deiected. This we may ſee in the parents of *Moſes*, becauſe they beleeued, and led a godly life, Heb. 11. This is the bleſſing, but the wicked ſhall want this good iſſue: for the Lord will puniſh their wickednes in ſuch a caſe; as appeareth in the time of ỹ glorious Martyrs, who liued wel before, and in their deathes were crowned, but Apoſtataes had their former hypocriſies puniſhed, and in ſuch danger they ſhall not knowe what to do: but the godly truſting in Gods prouidence, if they haue a way to eſcape, ſhall haue their life for a pray, but if they want this way, yet they will offer themſelues a ſacrifice to the Lord.

2 When *Moſes* & the reſt of ỹ children of Iſrael had receiued ſome good handſell of the goodnes of God in his prouidence ouer thē, they gathered thereupon that the Lord would neuer faile them, nor forſake them, til he had brought them to his habitation; which ſhould teach vs to do the like, for ſtrengthning our faith in his goodnes, by keeping continually as it were a beadrol of his benefits alreadie receiued of him, leaſt by letting ỹ old ſlip out of our minds, which ſhould make vs thankfull, we neuer receiue ỹ new, whereof we are ſo careful. *Thankefully to record Gods benefits receiued.*

3 As the roote of all ſin is in our ſoule, ſo the beginning of all diſeaſes is in our bodies. And as there is no ſin which we ſhould not fal into if ỹ Lord leaue vs; ſo is there no diſeaſe which ſhould not come vpon vs, vnleſſe he preſerue vs. For when his prouidence watcheth not ouer vs, we are readie to fal into al miſerie. It is not in our ſelues to keep our good name from euill reports, our minds from diſquietnes, our eſtate from pouertie, &c. This if it were beleeued and felt, it would both make vs thankfull and continue in prayer, not only in the want of ſuch things we deſire, but alſo in the abundance of thoſe we enioy: for man liueth not by bread only, neither is it care can make vs rich, nor our owne deuiſes bring quietnes to our minds: but it is the Lord, who in his prouidence worketh all in all, which muſt alwaies be acknowledged of vs, to the end we may make vſe of all things in any eſtate, to the glorie of his name, and the good of our brethren. *Diſeaſes.*

4 We may trie our faith in Gods prouidence by this, as we vſe the meanes to come to earthly things, ſo for this we muſt vſe the word and prayer, Pſal. 119. part. 22. If then we eſteeme not of the word, and find no comfort in prayer Pſal. 32. we can neuer eſteeme of his prouidence: we can neuer ſay in truth, God giueth vs all things. *Triall of our faith concerning prouidence.*

5 The Lord oftentimes in his wiſe prouidence helpeth the wicked and ſuch as are vnworthie, and in ſteade of puniſhments which they do deſerue, he ſendeth bleſſings when they crie vnto him for them. From which we may gather, that if he heare the wicked, much more wil he graunt the deſire of ſuch as feare him. If he remit the vngodly, much more them that in truth of heart ſerue him, for he dealeth not with vs as our deſerts are, as euery man may feele: but he doth good both to the godly and the wicked, and that to diuers ends; to the godly to hyre them from their ſinnes; to the wicked, that after he may confound them without excuſe. *Therefore if when the Lord forbeareth, we be touched in heart to repent, this is the worke of Gods ſpirit, the comfort thereof will abide for euer: but if when he forbeareth, we thinke our ſinnes are leſſe, and ſo harden our hearts, then are we to feare that vtter confuſion is at hand.* *God heares the wicked otherwhile.* „ „ *Note.* „

6 The Lord neuer forſaketh his, but in all daungers he will prouide though all meanes faile, onely let vs beleeue his prouidence, and ſo will he giue vs our hearts deſire, if it ſtand with his glorie, or els if we deſire ỹ which ſtandeth not with his glorie, yet let vs beleeue that he is our father in Chriſt, & he will recompence the outward want with a ſpiritual bleſſing. *God will neuer faile his.*

7 We may reade in Exod. 17. 7. that the Iſraelites through diſtruſt, doubted whether God was among them, becauſe they ſaw not ſuch viſible ſignes of Gods preſence and fauour, as they would. With the like doubt our Sauiour Chriſt was tempted by the diuell, Luk. 4. who laboured to make him doubt whether he were the Son of God, becauſe he wanted ſome things which were needful for this life: whereby we may learne to know our owne corruption, how readie we are to iudge, as the Iſraelites did, becauſe we ſe not ſuch ordinary

helps as we and other of Gods children haue at ſome times had: but we are to correct this in our ſelues, and on the contrary to thinke that God is amongeſt vs, and with vs, although we ſee ſome tokens of his anger. Thus do we reaſon in religion. Is this true religion, ſeeing there be ſo many diuerſities of iudgements, ſuch little godlines, it is like it is not, but rather we are to looke for ſome other: ſo we reaſon in the common wealth. Is this gouernment good, which bringeth ſo great hurly burlies, and ſo great troubles: ſo in mariage, when contentions and temptations doe ariſe, then they thinke they were not ioyned togither by God: ſo in euery kinde of trouble, we iudge of the preſence and prouidence of God by our outward ſenſe and feeling. This is the policie of the diuel, to cauſe men either to ſink downe in deſpaire, or elſe to be impatient, and at the leaſt to murmur. But to preuent this, theſe are ſome remedies following. The firſt, that we look to the word, and when we ſee that religion hath alwaies had troubles, and ſo ſhal haue ſtil, then ſhal we ſtraightwayes ſee that our iudgment is fleſhly. Secondly, when we ſee that many of Gods children in the world, as *Iob* and others had trouble in their mariage, and yet that it was of God, then ſhal we learne that our iudgment is not according to the ſpirit. Then let vs conſider that the diuell doth herein exerciſe pollicie to ouerthrow our mariage, and we ſhalbe wary to auoide them. And if many haue been in this ſtate, and yet the Lord hath not left them, why ſhould we yeeld to the temptatiõ of Sathan, who would perſwade vs that our caſe is worſe? Thirdly, we muſt looke to the former mercies of God, which we haue felt. If we haue once felt them, then though we haue not alwayes the like feeling, yet we muſt not thinke that he hath forſaken vs, ſo that experience of former mercies muſt be our ſtrength herein, if we haue beene in as great danger as now we are, and euen then he helped vs, why ſhould we doubt? Fourthly, we muſt conſider that many of Gods children are and haue been ſo, and therfore we muſt take heede that in our raſhneſſe we do not condemne them. We muſt not therefore iudge thus, vnleſſe we will be hurtfull to our ſelues, and iniurious to our brethren.

Corrupt reaſons of blinde men concerning religion.

Remedies.

1

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3

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8 *Moſes* was commanded to take the ſame ſtaffe with which he ſtroke the red ſea, and therewith to ſtrike the ſtonie rocke, to giue the Iſraelites water to drinke, to teach them that the Lord was as well able to bring water where it is not, as to ſtay the courſe thereof where it is. This ought they to haue conſidered, & then would they not in other things haue doubted. If we wil auoid the like diſtruſt, we muſt remember the former works of God, and then labour to be garded in the hope of euerlaſting life, the reſurrection of the body, and the forgiuenes of ſinnes, that ſo we may be ſure he wil be good to vs ſtill. And, as the chiefe help of al theſe, let vs labour to be throughly perſwaded of our iuſtification through Ieſus Chriſt and the riſing againe to euerlaſting life, which if we be ſurely grounded in, then ſhall we not doubt of Gods prouidence; but on the contrary, if we labor not againſt infidelitie in theſe articles of our faith, we ſhall neuer reſiſt vnbeleefe in Gods prouidence.

How to depend on Gods prouidence.

He that beleeueth that Chriſt is his redeemer beleeueth alſo that God is his prouident father.

See of murmuring the firſt part.

9 When the daughter of *Pharaoh* went of purpoſe to waſh her ſelfe, it might ſeeme to be fortunate, and a thing that happened by chance: but if we looke into the euent, we might ſee the hand of God in it: and his moſt wiſe & mighty prouidence therein, for the preſeruation of *Moſes*, when he was caſt out by great conſtraint, of his owne mother. From whence wee may learne the tender loue and moſt prouident care which the Lorde hath ouer his Church, to defend it from danger, and to preſerue it from perill; yea, and rather then it ſhould periſh or miſcarie, he will ſo prouide that the very enemies thereof ſhal ſuccour and nouriſh the ſame, as *Moſes* was, who was brought vp in *Pharaohs* houſe: in which example we muſt needs ſee the wondrous worke of God, as appeareth, in that *Pharaoh* his daughter neuer doubted, nor queſtioned with his ſiſter, and gaue him a name that might continue to poſteritie, gaue him to his owne mother to be nourſed, that he might, as it were, ſuck religion out of her breaſts, and be wained in the ſame, rewardeth her for her paines: wherein we ſee how the Lord doth crowne the worke of his children, and their faith: for *Moſes* mother had not only the thing which ſhe deſired, but alſo a reward; wherein appeareth the great and exceeding mercy of the Lord. *God is the ſame now as then he was, he will neuer faile thoſe that truſt in his mercy throngh Chriſt, and obtaine forgiuenes of their ſins, ſtudie and ſtriue continually to ſerue him, euen in their hearts, and patiently, and conſtantly waite vpon his fatherly prouidence. But he will alwayes watch ouer them for good and not for euill, and in what diſtreſſes ſoeuer they are, he will make a way out, and giue comfortable deliuerance in his due time.*

Gods prouidence in the preſeruation of Moſes.

God is euer the ſame in his prouidence to his faithfull children.

CHAP.

Chap. 58.

Of Prayer and Meditation.

IT is the nature of all men, neuer to come to God wholy, till they be deſtitute of all helpe, but then they will crie to God as the Iſraelites did. The Iſraelites cried often, becauſe of ſome miſerie, and not becauſe of ſinne, and therefore were not heard: but when they ſaw their ſinne, and came vnto God, then they were heard: ſo God will come quickly though he tarie long: quickly, that is when we are fit, and do pray with feeling: long, becauſe of our vnfitneſſe, and our want of feeling, and continue not in wayting. Let vs obſerue this in all croſſes, as if any ſickneſ lie long vpon vs, it is becauſe we haue not profited by it in feeling our ſins in humilitie of heart, in prayer to God: therefore he is long, but when we haue thus profited, then will he come, either to take away the croſſe, or to recompence the ſame with inward comfort: and this may euery one of Gods children claime at Gods hands, when they haue well profited by the croſſe.

Luk. 18. *If we will haue God heare vs, let vs firſt ſee our wants: Secondly, feele them.*

2 Prayer is ſo acceptable and honorable a thing in the ſight of God, that oftentimes it is taken for the whole worſhip of God contained in the word, as Geneſ. 4. 26. and 12. 8. 1. Cor. 1. 2. 2. Tim. 2. 19. And in our Engliſh tongue we vſe this phraſe of *going to prayers*, yea, our Sauiour Chriſt calleth the Church a *houſe of prayer*, and yet Chriſt knew, and we ſee, that it is a place of hearing the word, adminiſtring the Sacraments, and vſing of Diſcipline. By the way let vs ſee how it commeth to paſſe, that few care to heare the word, fewer to receiue the Sacraments, and feweſt of all to come vnder Diſcipline; and yet all or the moſt, ſhew themſelues friends to prayer, yea ỹ heretikes in other matters ſundred from vs in this point, agree with vs. It is God his goodnes ſo to ratifie the vſe of prayer. Neither are we to thinke that prayer, and the word are diuorced, but goe hand in hand as in a league, Rom. 10. 15. He ſpeaketh of prayer. Pſal. 14. of the word. Eccl. 4. 17. hearing prepareth vs for praying. Pſal. 95. 6. The Prophet ſtirreth vp the Church to prayer. Pſal. 7. To the hearing of the word. As it is a dutie in the people to vſe both: ſo the miniſter vſeth both, 1. Sam. 12. 18. *Samuel* prayeth. verſ. 24. and preacheth to the people. Act. 6. 4. The Apoſtles finding themſelues troubled withỹ ordinary miniſtery of tables, ordained new officers, that they might giue themſelues to continuall prayer, and to the miniſtration of the word. 1. Tim. 2. The Apoſtle giueth precepts both of the word and prayer, both to paſtors and people.

Prayer.

Prayer and the word goe together.

3 And neceſſarie it is, that the word ſhould rectifie vs before we approach to prayer, becauſe comming vnprepared, and in the guiltines of our ſin, we cannot be heard. Mat. 7. 21. and 15. 8, 9. Pſal. 145. 18. Pſal. 34. 15, 16. and 66. 18. Iam. 1. 6. and 5. 15. 2. Tim. 2. 19. And ſurely this point is needfully to be vrged in our time, wherein men are colde intertainers of the word, and if they go vnto Church to pray a little, they thinke themſelues very religious. Experience wil proue, that ignorant and ſuperſtitious perſons wil much commend prayer, but neuer call for preaching: On the contrarie, come to them that haue knowledge, and be truly religious, and ye ſhall obſerue that they will more willingly heare and continue in hearing, then they will pray and continue in praying. And I do appeale to the conſciences of all Gods children, who know that prayer is rather a trauell of the heart, then a labour of the lips, whether to giue God the glorie, and to ſhame themſelues, they muſt not needs confeſſe that they had rather heare the word two houres, then continue in ſerious prayer one halfe houre. But let vs learne that there be ſome exerciſes doe more ſtrengthen iudgement, then ſtir affection, and yet in part do rouſe vp affections too, as hearing, reading, and conferring; ſome other more neerly worke vpon the affection, and yet withall inlighten the iudgement alſo, as praying, ſinging, and meditating. It is eaſie to renue or increaſe knowledge by hearing. It is hard to ſet a worke not only the eye, the eare, and the hand, but to trauaile with our minds alſo, our affections and hearts, ſetting all in humble frame of holie ſubiection in the preſence of God.

Ignorant and ſuperſtitious people do much commend prayer, but neuer call for preaching. Secondly, ſome reſpect preaching, but not prayer. Thirdly, ſome doe wiſely reſpect both. Fourthly, ſome regard neither.

Prayer an exercise most profitable.

4 And no maruell though our nature be ſo hard to pray as thinking it a thing painfull, ſeeing among many exerciſes it is moſt profitable. The word maketh knowen to vs the riches of Gods loue, and ſtrengtheneth faith: prayer feeleth the power of it, and confirmeth
„ with feelings. The word telleth vs that God hath a care of his people, prayer proueth that
„ God hath a care of his people. The word ſaith, God is mercifull: prayer findeth by practiſe
„ that God is merciful. The word ſpeaketh of the maieſtie, power, and goodnes of God: pray-
„ er obtaineth the experience of the maieſtie, power, and goodnes of God. If a man commeth
„ to knowledge, faith, and comforts by hearing, it is rather an infuſion from God into man,
„ then an action proceeding from a man to God: but if we taſte of the power of theſe things
„ by prayer, as there is an infuſion from God as the author, ſo there is an action from man as
„ the agent and inſtrument. This gift of prayer is alſo a nurſe of repentance, becauſe our
„ prayers looke with bloudie cheekes, as readie to bluſh, when with guiltie conſciences we
„ come before the Lord. If we ſhould haue a ſute to a prince, we would be loath he ſhould
„ haue a iuſt complaint of our rebellion to lay againſt vs, for feare of repulſe or of a worſe
„ thing, we would not willingly haue our accuſer ſtand before him, when we are ſuters vnto
Simile. „ him: much more are we to feare our hypocriſie, if we preſume in wilfull diſobedience, to
„ pray vnto the prince of the ſpirits, and ſearcher of all mens hearts. And if we can be bold to
„ pray in the hypocriſie of our hearts to ſuch a God; we muſt needes either be abaſhed with-
„ out comfort, or aſtonied without feelings, we ſhall finde our prayers either accuſed, or ac-
„ curſed, or both.

Moſes infirmitie in prayer.

5 Although there was but a weake faith in *Moſes*, when he prayed, yea though it ſeemed rather to be an expoſtulation then a prayer, Exod. 5. 22, 23. yet the Lord reſpected his faith, and pardoned his infirmitie. Exod. 6. 1, 2, 3, &c. So great is the Lord in mercy, and readie to heare thoſe that call vpon him though in weaknes, which may not onely ſerue to moue vs to pray, but alſo aſſure vs that the Lord will heare vs.

Triall of our faith by prayer.

6 If any would know a true faith then, trie it by one ſpeciall fruit thereof: if our faith moueth vs to prayer, it is true: and ſo much faith, ſo much prayer, which will take away doubting, and confirme vs more in Gods goodnes. Where are confuted thoſe which ſay, if Gods prouidence rule ouer all, what needeth prayer? For then had *Moſes*, and the children of Iſrael prayed in vaine: and *Dauid* ſaith, Pſal. 34. The Lords eare is open to our prayers.
„ *But if the promiſes of God, whereon our faith is grounded make vs to refraine prayer from the Lord;*
„ *it is manifeſt we are too ſecure, and carnally minded: we are to feare that our faith is falſe.*

Iam. 1. 5.

7 In that the Lord heard *Moſes* in prayer, we may aſſure our ſelues that he will alſo heare vs; for from a particular example may be gathered a generall doctrine, as is euident by the like gathering of Iam. 5. of the prayer of *Eliah*: ſo that we ſhall either haue that we couet, or elſe ſome ſpirituall recompence; onely this let vs care for, that we be righteous, faithfull, and continue in prayer, and then ſhall we haue comfort in our ſelues. For reading

Prayer brings feeling and experience.

getteth knowledge, but prayer is that, that getteth feeling and experience.

The promiſes of God ought to ſtir vs vp vnto prayer.

8 Notwithſtanding the Lord had promiſed by the mouth of *Moſes*, that hee would giue deliuerance to the Iſraelites, yet hee ceaſeth not (although hee was ſurely perſwaded that the Lord would performe his promiſe) to pray for the ſame, & that in moſt hartie and feruent affection: euen ſo did *Eliah*, when he praied for raine, which hee knew would certainely be, which teacheth vs firſt, that Gods promiſes doe not make ſuch as feare him to be careleſſe, but carefull to vſe the meanes. Secondly, that faith will alwaies ſhew it ſelfe in praier, and the ſtronger faith is, the more vehement ſhall be our prayer. It is ſaid, that *Moſes* cryed and yet he did not ſpeake a word, ſo the holy woman *Hannah*, 1. Sam. 1. 5. Praied

Prayer not vttered by voyce.

in the very bitternes of her ſpirit, yet vttered not a word, which teacheth vs that the hartie prayer onlie pearceth the cloudes and is heard of God, and the voice is no further heard, then the vehemencie of the ſpirit doth cauſe it. For as the bullet out of the Gunne, or an arrow out of a bow, ſo out of the aboundance of our heart muſt our prayers proceede.

Simile.

Therefore the voice may be vſed in priuate praiers, to ſtirre vp the affections, and to keep the minde from wandring, and in publike prayers, becauſe God will bee glorified in ſoule and bodie, and that others may be edified; but both publikely and priuately, it is the heart onely that is accepted.

9 The

9 The refuge of *Moſes* was by prayer to flie vnto the Lord, and this is the manner and dealing of all the deare children of God, not to keepe cloſe their griefe within themſelues, but by prayer to make it knowne vnto their God, that in him they may finde helpe. If we then, when griefe oppreſſeth vs, can pray vnto the Lord and make knowne our requeſts vnto him, we may haue hope, that in his good time he will deliuer vs: but if our griefe doe ſo trouble vs, that it cauſeth vs to fret ſo, that we can ſeeke no helpe for it, or elſe doe in our owne ſtrength fight againſt it, there is ſmall hope of our deliuerance. *To manifeſt our griefes by Prayer vnto God.*

10 *Moſes* prayed ſometime very vnperfectly, and yet then the Lord heard him, which teacheth vs ỳ the Lord doth greatly like of praier, yea though it be after a ſtuttering maner, as *Hannah* prayed in the Temple; or if it be but a chattering, as *Ezechia* prayed in his ſickenes: yet if it be in the bitternes of the ſoule, and in the vprightnes of the heart, the Lord doth like of it very well: It is not the fine words, nor the well framed ſentences that he delighteth in; he is then well pleaſed with our prayers, when in the vprighteouſnes of our heart we offer them vp vnto him, and when the Spirit by working vnſpeakable grones in our hearts, doth make our requeſts knowne vnto God. Onely let vs looke for the perfection of our prayers in Chriſt, let vs ſtill rebuke our ſelues, and ſtir vp our hearts to gather confidence, that we may come more cheerefully vnto praiers, as *Dauid* did, ſaying: *Why art thou ſo heauie O my ſoule?* And then may we be ſure that ſuch prayers are very well pleaſing in his ſight. And here there appeareth a ſpeciall difference, betweene the vnbeleeuing Iſraelites and the faith of *Moſes*, they looked on the drie earth and vnto *Moſes*, where they could haue ſmall hope of redreſſe, but they forgot the Lord: therefore they murmured when they ſhould haue prayed. Contrariwiſe. *Moſes* forgot them, and ſo eſcaped murmuring; he looked vnto the Lord, and ſo fell to praier. This is a certaine note of true faith, when at the firſt time that trouble doth oppreſſe vs, we can yet power out our complaints into the Lords boſome, and by prayer looke for helpe from aboue. And although we can finde no fruit of our prayers, yea though we thinke that our prayers be turned into ſin, yet if we can continue in prayer and be diligent therein, if we can euen then alſo heare the word, when we can receiue no comfort thereby, yea though it euer rebuke vs and ſeeme to make our condemnation knowne vnto vs, if we can abide our ſelues to be touched and continue our care to heare the word ſtill, if we can doe theſe things, it is a notable token of true faith and the great worke of Gods good ſpirit doth ſhew it ſelfe herein; yea and that more liuely then when a man hath comfortable feeling. *Note. The Lord liketh of a ſtammering prayer, if we ſpeake in beatines of ſoule and vprightnes of heart.* *Feeling.*

11 It is a ſpeciall fauour of the Lord, when he giueth ſuch miniſters or Magiſtrates as will pray for the people; for ſo they may ſee, that he will not puniſh them as he ought, but yet forbeareth them. We ſee in Pſalm. 106. That by the prayer of *Moſes* and *Phinehas*, the Lords wrath was ſtayed, and *Samuel* prayed for the people. Therefore miniſters and Magiſtrates, ought to labour euen by praying, and doing good for the people, that euen for their ſakes the Lord may ſpare them, though they haue deſerued to be puniſhed. Contrariwiſe, it is a ſigne of Gods wrath, when he withdraweth the hearts of miniſters and Magiſtrates from the people, and that they cannot doe them good. *Magiſtrates and miniſters praying for the people.*

12 The lifting vp of the hands, is taken ſometimes for prayer it ſelfe, the ſigne for the thing it ſelfe: ſo the ſpeech is vſed, Pſal. 141. 2. *Let the lifting vp of my hands be as an Euening ſacrifice.* And in 1. Tim. 2. 6. *I will that men lift vp pure hands in euery place:* Where we ſee that the truth of the things is ioyned neerely with the ſigne. For if a man haue not an heart, his lifting vp of hands is nothing; but if the heart be thoroughly mooued, then alſo will the eye be lifted vp: yet we do lift vp our eyes, that our hearts thereby may be the better lifted vp: and our eye doth not wander, nor our eare doth harken after other things, but our hearts haue firſt wandered. *Lifting vp of hands.*

13 When *Moſes* preuailed with the Lord by prayer, then did he alſo preuaile againſt his enemies. S. *Iames* ſaith, *The prayer of a righteous man preuaileth much, if it be feruent:* So that if he be not a righteous man that prayeth, or if the righteous mans prayers are not feruent, it wil not preuaile. As S. *Iames* therfore gathereth a general of a particular, ſo may we gather, that if we be feruent in prayer, then we ſhall preuaile: but if we be not feruent, we can haue no hope. And that is the cauſe that in our matters we bring not our purpoſe to paſſe, *The feruent prayers of a righteous man.*

becauſe we are cold in prayer, or truſt too much to our owne wiſdome or ſuch like. Therefore in what matter ſoeuer we haue in hand, if we do firſt ſeeke to God by prayer in feruencie as did the men of God herein, then ſhall we preuaile as well as euer they did.

13 Thoſe things which we heare and reade, are other mens, vntill by applying them to our ſelues by Meditation they be made ours.

What exerciſe encreaſe knowledge moſt: and what feeling.

14 As reading, hearing, and conferring of the word, doe more encreaſe knowledge then feeling: So praying, ſinging and meditating, doe more encreaſe feeling then knowledge.

Gen.46.

15 It is not certaine how long after his ſacrifice and prayer *Iacob* receiued comfort, and therefore we ſee that the comfort of the ſpirit doth not alwayes depend vpon the meanes, neither is bound thereunto, but ſometime commeth long after the vſing of them. As Chriſt ſaith of the husbandmen, that they ſowe, and looke long after for the fruites of the earth: which may teach vs comfort, for that our prayers are neuer in vaine, but alwayes graunted though ſometime long after: and here are thoſe corrected which looke for comfort, immediately vpon their requeſts, not knowing that ſinne is the cauſe why we receiue not when we aske, and for that we vſe not the meanes aright, this alſo trieth our obedience, if we will with patience continue vſing the ſame meanes, though preſently we feele not the fruit of them, and learne with *Marke* and the Apoſtles, to lay vp things in our hearts: to trie what

Gen.31.3.

will come of them afterward. *Iacobs* viſion is not a bare and mute thing, but is ioyned with the word, and teacheth that all comfort muſt come out of the word: and therefore what

Iaack.

comfort by Sacraments, viſions, apparitions, and ſuch like, doth not leade vs to the word, nor worke in vs greater obedience to the ſame, nor giueth vs ſome victorie ouer ſinne, that

False comforts.

is vaine and proceedeth of error. It is faith in the promiſes, that worketh in vs obedience: and therefore in euery commandement there is a promiſe, either vnderſtood or expreſſed: for the law is ſpirituall, and requireth a ſpirituall obedience, which we cannot performe becauſe we be carnall, and by nature diſobedient, except the Lord do miniſter grace vnto vs.

16 Violence (as it were) muſt be vſed in the heart, when we pray: becauſe it is the hea-

Verball prairs how dangerous.

uie iudgement of God, that verball prayers bring vs to great blockiſhnes.

17 It is good to reade before prayer, to the better preparing of our hearts thereunto.

Temptations.

18 Where prayer wanteth, the action of ſinne is as readie as the temptation.

19 Generally, we muſt deſire Gods mercies greedily: but particularly, we muſt aske them conditionally, and with affection as well to leaue the thing asked as to haue it.

Barren in grace for want of prayer.

20 Many are barren in grace, becauſe they are barren in prayer. We cannot be drie in the grace of God ſo long as we reſort to Chriſt by prayer, who hath the ſeauen Vialles of gold full of ſeuen-fold mercies.

Singing of Pſalmes.

21 In ſinging of Pſalmes without ſome ſpecial occaſion, he would ſay in company, ſpecially of ſuch as were of ſome generall inſtruction: although priuatly for himſelfe, according to his griefe, ioy, or affection, he would ſing proper Pſalmes; yet, he thought they that did moſt reioyce, might ſing the Pſalmes of greateſt griefe, to put them in minde what was, or may be in them; as alſo, to ſeaſon their ioyes with the remembrance of the ſorrowe of ſome of the Saints. Againe, thoſe that are moſt throwne downe, might reape fruit in vſing the Pſalmes of greateſt comfort, that they may ſee what hath been, and what is belonging to them, after that they haue ſowne in teares, and mourned with that holy repentance which is not to be repented of.

22 There be two extremities of ſingers. Some hearing the action to be good, vſe it of cuſtome. Some hearing that wee muſt vſe it, with prepared hearts, ſtay ſo long for fitting themſelues thereunto, that they leaue it often vndone. Others vſe it ſo often, and yet ſo vnfruitfullie, that their cuſtomable ſinging breedes weariſomenes; weariſomenes cauſeth tedioufnes, and tedioufnes cauſeth to leaue all. Then wee are indeed prepared to ſing when the word dwels ſo plentifullie in vs, and we be ſo filled with the ſpirit, that the aſſurance of our ſinnes pardoned; the perſwaſion of God his fauour; the hatred of ſinne, the loue of the life to come, and ſuch like prouokes vs thereunto.

CHAP.

Chap. 59.

Of Repentance.

OVr conuerſion to the Lorde, muſt bee with our whole heart, without exception, inward without hypocriſie, ſpeedie without delay, continuall without Apoſtaſie, in faith without deſpaire. Firſt it muſt be of the whole heart: many repent, but they will except one ſinne. *Dauid* ſaith, Cleanſe me Lord from all my ſinnes, but we will haue the Lord diſpenſe with ſome ſinne. 1. Corinth. 5. A little leauen will ſowre much, a little Serpent will ſting much. *Origen* writeth very well, that Chriſt did caſt out, not ſixe, but ſeuen diuels out of *Magdalen*, for all muſt be caſt out, a cleane riddance muſt be made, as ſeuen diuels out of her, ſo all ſinnes out of vs. Secondly, it muſt be inward, many haue cleanſed their handes, but not their hearts, ſuch ſinnes as ſtare a man in the face, are too palpable, wee muſt be doing againſt little ſinnes. For ſinne is as a Serpent, whoſe tayle many haue cut off, but fewe haue touched the head: nay many haue a whole and vntouched Serpent, who neither touch tayle nor head, who proclaime with a Trumpet their reprobation. We muſt not cleanſe the outſide of the platter onely, but wee muſt ſay in our conſcience; This action (oh Lord) haue I preſented to thee with ſimplicitie. Thirdly, wee muſt do it ſpeedily. For though the Lord ſaith, *At what time ſoeuer a ſinner doth repent, &c.* ſo hee ſaith, *Bleſſed is the man that hath borne the yoke from his youth:* for to giue the prime dayes to the diuell, and our dog dayes to the Lord, what is it but to poure out the wine to the worlde, and to giue the dregs to God? But if we ſerue God when we may ſerue the diuell, the Lord will haue vs, when Sathan would leaue vs. *Auguſtine* being asked of ones eſtate by letters, who had deferred his repentance to the ende, ſaid: I will not auouch hee ſhall be ſaued, nor that he ſhall be condemned: but ſaith he to him that wrote to him: Repent you while you be well. It muſt be continuall, leaſt hauing begun in the ſpirit, we end in the fleſh: Bleſſed are they that perſeuer, for ſo long as we liue we are in danger of falling. There be many that are not called: of them that are called many are not choſen. Gods graces are no longer with vs then God himſelfe is with vs. Wherefore ſeeing he is departed from many of our brethren, which firſt departed from him, let vs beware we be not as dogs that returne to our vomit. Laſtly, we muſt do it in faith: Chriſt teacheth vs to ſay, Lorde increaſe our faith, for we are of little faith. Now faith is eſteemed according to the quality, not according to the quantitie: the leprous hand though it cannot hold well, if it receiueth any thing, doth ſome dutie. The child that cannot go is not forſaken, but hath his guide, we muſt learne then to holde faſt, and to go by them as hand in hand, whom the Lord ſhall aſſigne ouer vs to guard vs.

How we muſt conuert to the Lord, and the notes of a true conuerſion.

1 *All ſinnes.*

2 *We muſt not repent onely of ſtaring and groſſe ſinnes.*

3 *Speedie repentance.*

Simile.

Non dico ſaluabitur, non dico damnabitur.

Age tu pœnitentiam dum ſanus es.

Repentance muſt be continued.

μικρὸν πρὸς.

Simile.

Repent in faith.

Simile.

καταλαμβάνειν.

2 It is the propertie of all true repenting ſinners, to fall with humilitie, to riſe with dignitie, and as the more grieuouſly they haue offended, ſo the more humbly they will craue to be accepted; the higher the dignitie is from which they are fallen, the lower is the place whereunto they would be receiued. And he knoweth beſt what a goodly thing it is to riſe, that rightly knoweth what a foule thing it is to fall. For if a man be downe, if Sathan hath aſſaulted him, if ſin hath wounded him, if his owne fleſh hath betraied him, ſo that he lieth ſtricken with Sathan, with ſin, and with himſelfe, againſt himſelfe: then ſhew me whether it be not a goodly thing that the ſame man in number, though not in nature, the ſame in perſon, though not in propertie: for, a new ſubſtance is not created, but the ſame being fallen is reſtored, falling a natural man, ſhould riſe a ſpirituall man, not to be that he was, and to be that which hee was not: neither muſt any man ſo far flatter himſelfe, that hee ſhould thinke himſelfe at any time to riſe ſo far, as that he may caſt off ſin as an vpper garment, to lay it aſide vntil hee liſt to vſe it. For the ſeede of the woman hauing bruiſed the ſerpents head, the ſword of the ſpirit hauing hamſtringed Sathan; the great Captaine Chriſt Ieſus, hauing ſpoiled the ſtrong man of al his furniture, it cannot be but many broiles and bickerings wil be behind, & ſome blowes wil be in the controuerſie, ſo long as we are in this life.

Properties of true Penitents.

Non noua ſubſtantia creatur, ſed labefactata reparatur.

After our repentance, our ſtrife with Sathan doth continue to the end of our daies.

3 When the Iſraelites were in Egypt, and ſaw things fall acroſſe, they murmured againſt *Moſes*: but being brought thence by him, and ſeeing things proſper, they willingly went with him, and left off their murmuring; but when any newe occaſion was offered, for the triall of their faith and patience, they fell thereinto againe, becauſe they did not truely repent them of it. And this wee may ſee in all kinde of ſinners, which for a time may leaue their ſin, and yet not repenting from their heart, when a new occaſion is offered, doe fall more fouly then euer they did before, as adulterers, angrie perſons, theeues: the loathſomnes of which ſinnes leauing a ſting in their conſcience, may cauſe them to leaue them for a time, yet becauſe they labour not with their hearts & affections, but only reſt in iudgment, they haue no ſound ſorrow for it, and therefore fall afreſh. This muſt teach vs therefore, if we wil truely leaue any ſin, both to condemneit in iudgement, and to hate it in affection, that ſo we truely being penitent, that is, carefull to leaue our ſinnes, and deſirous to do the contrary good, we may haue power and ſtrength from aboue to ouercome them.

What ſinne we repent not truly of, we fall to it againe. Note. Sorrow for ſin. How to ouercome our particular ſinnes.

4 We may reade in the 16. of Exodus, how the whole congregation of the children of Iſrael murmured againſt *Moſes* and *Aaron*, which is a manifeſt ſigne that they neuer repented them of their murmuring in Egypt, at the red Sea, and waters of Strife. And although the Lord delayed the puniſhment, yet could they not be brought hereby to repentance, becauſe they neither felte what their murmuring deſerued, nor what the mercie of God is worth. We muſt then learne, not only to leaue ſin, and purpoſe not to commit it againe, but we muſt with *griefe of heart repent of it, feele Gods mercies in forgetting it, and a heartie hatred of it*. Otherwiſe when a new occaſion is offered, we ſhal fal thereinto againe, as a ſwearer will after an oath be angrie for it, yet becauſe he ſeeth not the grieuouſneſſe of the ſin, nor hath acquaintance with the reuerent vſe of the Name of God, falleth to ſweare againe: ſo is it with them that prophane the Sabboth of the Lord, and of them that ſpeake euill of the Magiſtrates and Miniſters, they ſay they will doe ſo no more, and yet becauſe they repent not, therefore they fall againe: ſo is this ſeene in angrie perſons, which are rather grieued for ſhame or loſſe, or ſuch like cauſe, and not for the loue of God: ſo is it in theeues, which come to the gallowes againe, although once receyued their pardon. This alſo may be ſeene in tale-bearers, when their dealing is knowne, they maruell at themſelues; yet not repenting, they fall to their ſinne againe. The Apoſtle S. *Iames* in his fourth Chapter teacheth vs, not onely to cleanſe the hands, but to purge the heart alſo: for *we muſt ſee our hearts defiled with the ſin we leaue, or els it is impoſſible to repent, for the heart being ſtil defiled, will yeeld to a new occaſion*. The meanes to leaue theſe ſins is there ſet downe, to houle and weepe, &c. Iam. 4. for the burnt child feares the fire: but becauſe God doth not throughly puniſh men, & becauſe mens hearts do not feele the grieuouſnes of ſin, and Gods iudgements due to them for the ſame, therefore they ſin afreſh: but if they did feele Gods wrath, and the grieuouſnes of their ſins, then no doubt they would ſhake at the appearance of euil. Therfore that we may come to this, & hate thoſe ſins that eſpecially do preuaile againſt vs, we muſt vſe ſharp medicins, as in an old feſtered ſore, they vſe corroſiue ſalues: for there are ſome kind of ſins like to ſome kind of diuels, which cannot be caſt out without *prayer & faſting*. And when we cannot be healed with ordinary means, the diſeaſe ſtil continuing, thē muſt we vſe extraordinary, which if we do, the Lord wil lift vs vp, & in the end giue vs power to trample ſin vnderneath our feet. For if we had *more griefe for our chiefeſt & greateſt ſins, God would giue vs a hart to hate them*, & to feare at the leaſt occaſions that might draw vs vnto thē: ſo ſhould we be for euer preſerued from them, they ſhould neuer preuaile againſt vs.

The people which murmured in the wildernesse, gaue a manifest signe thereby, that they repented not of their murmuring in Egypt. To leaue a sin we must haue first griefe of heart for it: secondly, a feeling of Gods mercies in forgetting it: Thirdly, a heartie hatred of it. We must see our hearts defiled with the sinne we leaue, or els it is impossible to repent. Simile. We must haue most griefe for our chiefest and greatest sinnes.

5 Sin doth much grieue the Lord, although in great mercy he doth long & oftentimes forbear the puniſhment therof: which ſhould much moue vs and cauſe vs when we ſee our often fallings, greatly to be grieued therat, & highly to be diſpleaſed with our ſelues for the ſame, leaſt we fal into preſumption. And when our own conſciences, & the diuel do accuſe vs for ſuch ſinnes as we haue committed againſt the Lord, as then we are to bewaile and lament our goings aſtray, and diſpleaſing of our God: ſo are we to truſt in his promiſes, and to embrace his mercies, leaſt we be ouerwhelmed with griefe, and ſo fall into deſpaire, for the diuell euer and continually laboureth to bring vs either to the one or the other, preſumption or deſperation. Therefore when wee haue ſinned, and yet doe rebuke our ſelues, beeing much diſpleaſed with our ſelues, becauſe of Sinne, wee are to comforte

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our ſelues, the Lord will ſhew his mercie vpon vs: *for if he ſhewed vs his mercie when we were not grieued, how much more when we vnfainedly lament. If he hath waited vpon vs, to do vs good before we repented, how much more ſhall his goodnes appeare towards vs vnfainedly repenting.* *Note a good leſſon.*

6 What is the cauſe that men can be ſo wel content to lie in their ſinnes without repentance, and thinke all is well, if they can for a while forbeare and abſtaine from them? This no doubt is the cauſe, becauſe they ſet not themſelues before the iudgement ſeate of God, and of Chriſt, and therein feare to conſider how grieuous a thing ſin is in the ſight of God: how greatly it diſpleaſeth him, and what feareful condemnation abideth them, that ſecurely and careleſly continue in their ſinnes. For if men could conſider this, that their ſins prouoke the wrath of the Lord againſt them, and do procure euerlaſting condemnation to be powred out vpon them, they would no doubt feele ſinne moſt grieuous vnto them, yea, a burthen that preſſeth them downe to hell, then would their ſpirits be vexed within them, and their heartes bruiſed with the due conſideration of their ſinnes: yet all this would not bring them out of their ſins. *For the law condemneth and worketh wrath, and the iudgements of the Lord do caſt downe, wound and kill, that ſo we might be fit to receiue the Lord Ieſus, who came to rayſe vp, to heale and giue life to ſuch as are fallen ſicke, and dead.* And ſtill is hee preſent to helpe thoſe which are in like manner diſtreſſed: for till ſuch time hee will not worke vpon them, to cure and deliuer them from their ſins: he was ſent onely to the ſicke, &c. and thoſe no doubt he will heale. *The cauſes of impenitencie.* 1 2 3 4

Hereof it commeth to paſſe that many do continue in their ſinnes, and are not deliuered from the power of them: becauſe they are not wounded with a feare of Gods iudgement, and ſo driuen to ſeeke their helpe in Chriſt, but in their owne power: for thinking ſin to be but a ſmall matter, they go about to ſuppreſſe it by their owne ſtrength, and by their owne power to ſubdue and ouercome it. Wherefore the Lorde, that hee may let them ſee, that without the helpe of Chriſt, their ſtrength is nothing and their labour ſpent in vaine: doth ſuffer them againe, and againe to be buffeted with their ſins: yea and if they will not then flie out of themſelues vnto Chriſt, they ſhal receiue the foyle and be ouercome therewith: to the end they might be brought and framed at the length (if they belong vnto God) to be fit matter for the Lord to worke vpon. And then no doubt, if we can come thus humbled in our ſelues vnder the mighty hand of God; and by vnfained prayer, craue forgiueneſſe at the Lords hands, for Ieſus Chriſts ſake, and deſire continually the aſſiſtance of his holy ſpirit, we ſhall encreaſe in faith, and feele the cleare forgiuenes of our ſins, and in him we ſhall find ſtrength againſt ſin, and ſhall feele his power working in our weakenes, for as ſorrow muſt go before, ſo repentance muſt come faſt after forgiueneſſe. *Note.* *Repentance after forgiuenes.*

7 Some when they haue ſinned reaſon thus, the Lord doth not puniſh me for my ſins, therefore he hath forgiuen them; but this kind of reaſoning is falſe and dangerous, becauſe it abuſeth the great mercie of God to hardneſſe of heart: and that the Lorde wil puniſh, though he forbeare for a time, it is plaine, Exod. 34.7. Which if wee would conſider, then would the goodnes and long ſuffering of the Lord lead vs to repentance, Rom. 2.5.4.

8 The Lord will ſpare his iudgements in them, in whom he ſeeth a true loue of true Religion: for they that loue Religion will deſire to heare, and hearing the word, they will not fall to any ſinne, or if they fall into ſinnes, they will not lie in them long.

9 When our ſin hath leſſe liking in vs, there is hope that it will decay in vs: eſpecially if we ſorrow for it, when we cannot fully forſake it, and labour to forſake it becauſe it is ſin.

10 Thoſe things neuer hurt vs which grieue vs: but thoſe things hurt vs which grieue vs not. A ſure experiment it is, whether that ſinne wherewith we are tempted oftentimes, ſhal get the dominion ouer vs or not? If the oftner it tempteth vs, the more we are grieued at it, and the more ground we get to the contrary vertue, it ſhall not raigne. But if the firſt comming of ſin wrought a griefe in vs, and by the after and oftner comming our griefe be leſſe and leſſe, it is much to be feared, that in time it will preuaile, and vtterly ouercome vs. *How to know whether one ſpeciall ſinne ſhall get dominion ouer vs.*

11 Vnleſſe our ſins be palpable, and plainely laid before our eyes: it is hard to bring vs to any ſhame and ſorrow for them.

12 We ought to grow in repentance, as God groweth in puniſhments: Gods children haue this priuiledge: Firſt, they ſhall be called by the word. Secondly, if that wil not ſerue, they *Priuiledges of the Elect.* 1 2

3 they ſhall be called by Gods workes: either of mercie or iuſtice in others. Thirdly, if they profit not, they ſhall taſte of them in themſelues. Firſt by ſmall meaſure, ſeldome and a little time; if they be not thus bettered, they ſhal haue them in greater meaſure, oftner and
4 longer. Fourthly, if they neither profite not at all, firſt or laſt, or be euer vncontrolled and ſuffered to thriue in their ſin, they are either much hardened or elſe baſtards.

Repentance Gods gift.

13 Let vs make much of repentance, for it is not in our power, but in the Lord who giueth, when, to whom, and in what meaſure it pleaſeth him.

14 We can marke what men are ſpared, and ſo flatter our ſelues; but we marke not how they repent, leaſt we ſhould diſquiet our ſelues.

Afflictions open the eares of many. Iob. 33. 16.

15 Afflictions yeeld ioy in time to come, when by them we are the more wearie of ſin, and more carefull of repentance.

16 It is good to be afflicted, that thereby we may be brought to know our ſinnes: likewiſe to know afflictions before they come, that they do not ouerwhelme vs: And then is the miniſterie of the Law neceſſarie in the Church: for afflictions are but appendices of the threatnings, for they that deſpiſe Gods threatnings, care not for affliction, and they neuer come, but when wee profite not by the threatnings. Againe, the threatnings doe certainely moue and teach; but afflictions doe them vncertainely, (this general doctrine may be ſeene in the whole courſe of the Scripture) alſo that the promiſes are neuer miniſtred before we be throughly humbled. As in *Adam, Noe, Abraham, Ioſeph, Moſes*, in many, and in the children of Iſraell, *Dauid* and others; ſo that repentance and faith are ioyned together, and repentance proceedeth of godly ſorrow: if we be bold to comfort our ſelues afore we be thus beaten downe, our comfort is counterfaite, and we do but deceiue our ſelues, and this ordinarie working of God is ioyned with great equitie: for if wee be not thus humbled, our conſciences touched with the guilt of ſinne will ſtill looke for puniſhment. Againe, *the mercies of God are neuer ſo precious and deare, as when they light on a troubled conſcience.* And therefore *Eſay* ſaith, *That the feete of them that bring glad tidings, are pleaſant to thoſe that had beene long in captiuitie.* Eſay. 52. 7. As *Ioſeph* knowing the policie of Sathan, who in ſorrow ſeeketh to bring vs to deſperation, comforted his brethren: So *Paul* would not haue the inceſtuous perſon to be ouerwhelmed with griefe, and when hee had made the Corinthians ſorie, he doth comforte them againe. So *Nehemiah*, after that the people had wept, ſaid, this is not a day of mourning: So *Eſay* vſeth fearefull threatnings, yet after is moſt plentifull in comforts. As preſumption muſt carefully be auoyded, that men may be brought throughly to feele their ſinnes; ſo muſt deſperation alſo, leaſt that Sathan draw vs away for want of feeling the mercies of God: and this is to cut the worde aright, which all men muſt pray, that it may be found in the Miniſters. It is not meant, that *Ioſeph* would not haue his brethren ſorrowfull at all: for why then vſed hee the meanes thereunto before? but hee auoideth the extremities whereunto wee are readie to fall, and would not haue them ſo ouer ſorrowfull. He doth not vpbraid them, for he had freely forgiuen them, and was cleare from reuenge, but hee nameth their ſinne, that they ſtill may haue ſome feeling of it, and ſo muſt we doe.

The mercies of God to whom they are deare and pretious.

Be not ſad.

Eſay. 23.

Verſe 5. *Whom ye ſold.*

17 A certaine woman being conuerted to Chriſtianitie, by a ciuill Iuſtice, ſeeing him afterward ſlide from the faith, and the ſaid Iuſtice going about to corrupt her, after he had conuerted her: ſhee ſaid, Sir, I heard you ſpeake as the Lorde, and in hearing you I heard you not ſo much your ſelfe, but I learned of Chriſt by you: I heard not, I ſay, you as man, but I heard by you the Lorde our God which is inuiſible.

Note.

18 It is no more maruel for a prophane perſon, to be as ſenſeleſſe in good things at the beginning of his conuerſion, then for one bound and brought vp in a priſon to be ignorant of the things of the world.

CHAP.

Chap. 60.

Of Riches and their abuſe.

Riches and ſinne haue ſome affinitie, in regard whereof Chriſt ſaith, in a compaſſion of their miſerie whom we ſo wonder at, *Oh how hard a thing is it for a rich man to enter into the kingdome of heauen?* Adding (which the world condemneth for a hard ſpeech,) *That it is as eaſie for a Cable to goe through the eie of a needle, &c.* Chriſt calleth riches thornes, forewarning vs that we handle them well, leaſt we be pricked with thē. They are euil cōmonly in either getting, or in keeping, or in vſing, or in louing them. It is an old prouerbe among the heathen, the rich man is either vniuſt himſelf, or his father. Marke the euill Steward in the Goſpel, the gorgeous Rich-man, the Glutton that promiſed to himſelfe aboundance for many yeeres, who poſſeſſed it not many houres. When Chriſt catechiſed the Rich man, hee went away ſadly. Hee calles riches the Mammon of iniquitie, Matth. 6. The glorie of a mans houſe, Pſal. 37. The bleſſing on the left hande, Prouerb. 3. And the fatneſſe of the earth, is as well the bleſſing of *Eſau* as of *Iacob*. *Demas* loued the world, *Paul* loued not the world. *Eſay* poore and *Sobnah* rich. I put the queſtion to the veriеſt reprobate, and let him anſwere me, whether *Eſay* be not now wiſe, and *Sobnah* be not a foole. Alas what will it profite a man to hoord vp any thing in ſuch a cheſt, as in foure dayes will ſtinke? What if a man can reioyce in his wicked riches ſeuentie yeeres, when hee ſhall be grieued for them ſeuen hundred thouſand yeeres, when they ſhall ſay to the mountaines fall on vs, and to the hilles couer vs?

The miſerie of rich men.

Quicunq; diues aut iniquus, aut iniqui hæres.

Riches ſtinke in a ſhort time.

2 Riches dimme our eyes as a cloude, that we cannot ſee farre with them, and one may well ſay: Pouertie hath ſlaine a thouſand, but riches haue ſlaine tenne thouſand. They are very vncertaine, they promiſe that which they cannot performe, neither can they affoord a contented minde. A man will ſay, Oh, if I could get ſo many Furres, I ſhould bee very warme, and yet his heate commeth from his bodie; ſo manie will ſay, if I had manie farmes, I ſhould bee well contented, when as a contented minde commeth from the Lorde. Take Ciuet and rubbe a Beggars cloake with it, it will make the cloake ſweete; rubbe Veluet with it, and it will ſtaine it. Likewiſe take riches, and giue them to a poore man, and they will refreſh him, giue them to one already rich, and they will ſurcharge him. They are not the water of life alwayes flowing, but they are as the brookes of Arabia which are moſt drie, when one ſhould moſt neede them for water. And they bee as Spiders webbes, which when they waxe great, are ſwept away with a beeſome, and then eyther thou periſheſt from them, as did the rich man, or they periſh from thee, as wee may ſee in *Iob*. Art thou rich in money, thou art in daunger of theeues? Art thou plentifull in houſehold ſtuffe, thou art in daunger of fire? Haſt thou much golde, the ruſt doth venim it and thee? Is thine apparell gorgeous, thou haſt the Moth thine enemie? Haſt thou much cattell, thou feareſt rottenneſſe, in marchandiſe Pirates feare thee, in husbandrie blaſting hindereth thee? Thus the Lorde of Hoſtes hath ſet an hoſt of enemies againſt all worldly things whatſoeuer. When the ice is frozen, one may walke on it for a time, but when the Sunne commeth, it melteth, and ſuch things periſh ſooner then they grow, *In momento ardet, quod diu creſcebat lignum.* The Temple was deſtroyed in fourtie and ſixe houres, that was ſo long in building.

How riches are abuſed, and how many waies they may decay with vs and deceiue vs.

Simile.

Simile.

Simile.

3 The leſſe account wee make of earthlie thinges, and the more account of heauenly things, the liker we are to haue them, for worldly things muſt be ſo craued, as we firſt giue them to God, and then wiſh to haue them if it pleaſe him, as *Dauid* did when he was driuen out of his kingdom, & *Abraham* whē he was ready to ſacrifice his Son: the one had his kingdō reſtored, the other had his Son giuen him again. But when we deſire earthly things griedily, & care litle for heauenly, the Lord withdraweth them frō his children, to teach them to ſeeke

How to haue both earthly and heauenly riches.

ſeeke after ſpirituall riches; and if we deſire heauenly things, the Lord will giue them with earthly too: as When *Salomon* asked wiſedome, it was giuen him with riches too; and ſo had *Iacob* his deſire with earthly bleſſings alſo: therefore let vs ſeek heauenly eſpecially, let vs ſeeke them in & for Chriſt, which may giue vs the forgiuenes of our ſins, which if we can make ſure, all other things ſhall be ioyfull vnto vs: for then ſhall we be made members of his bodie, and that prayer which once he made, Iohn 17. ſhal euer be profitable to vs, that is, *That the Father would loue vs with the ſame loue, where with he had loued him.* And as God the Father in loue hath giuen vs his Sonne: ſo will hee with him giue vs all things, ſo farre forth as he knoweth them good and fitte for vs.

Seeke the kingdome of God and the righteouſneſſe thereof. Matth. 6. Iohn 17.

4 The nature of fleſhly minded men, is, vnwiſely to diſcerne of Gods dealings: for they had rather forgoe many ſpirituall bleſſings, then one corporall, as the Iſraelites, who for the want of bread, deſpiſed their deliuerance out of Egypt, which was a ſigne of their ſpirituall deliuerance. And thus doe men now adayes; for if they be in proſperitie, they are more grieued to forgo ſome part of their riches, then to forſake many of their ſins. Againe, if they want riches, it grieueth them more then the want of ſpirituall things. But we are to learne, that riches are no ſignes of Gods fauour: and if wee ſee not his loue but in them, we are too earthly minded, and would binde God to be like vnto vs. Without riches many men care not for God, which although they ſay not, yet becauſe they neglect the word, prayer and ſacraments, and deſpiſe his Miniſters (as the Iſraelites did *Moyſes* and *Aaron*) they ſhewe that the thoughts of their hearts are ſo: but let vs take heede that this be not in our hearts, and by all meanes auoid it, leaſt the God of this worlde, whom wicked men ſerue, do giue vs here our hearts deſire, that in the world to come, he may haue vs for his portion.

The worldling prefers one corporall bleſſing before many ſpirituall graces.

5 We may not aske theſe earthly *things as ſignes of Gods fauour, therefore if we haue his fauour, let vs not eſteeme the want of them as tokens of his diſpleaſure.* Againe, the Lorde holdeth vs without theſe thinges, becauſe wee would abuſe them, and ſet more by them, then by ſpirituall things: yea, the Lorde for a time holdeth vs without theſe, that wee might eſteeme of ſpirituall graces the more, that ſo in time we may haue them both together. Againe, if we haue wealth and riches, the Lord trieth vs if we will be more thankefull, and more dutifull to him, more reuerent in hearing his worde, and more louing to our neighbour, which will enſue, if we doe truely profite by them: but if we be vnthankefull, ſluggiſh in hearing the Word, in Prayer, and Sacramentes, proud and contemptuous to our brethren; then doth the Lord ſhew vnto vs the corruptions of our hearts, which vnleſſe we ſpeedily cut off, we may iuſtly feare, that he will either cut vs off from them, or them from vs, if we belong vnto him.

Note. Wherefore God denyeth vs many earthly bleſſings.

Whatſoeuer you get by lawful meanes, giue euermore the tenth to the godly poore.

No through reformation can be hoped, in Familie, Church, or Common-wealth, (except the Lorde worke it by ſome notable affliction) where long eaſe and proſperitie haue bredde either ſuperſtition or prophaneneſſe.

6 Many are outwardly well and rich in this world, which are inwardly ill and poore in godlineſſe; and many hate outward euill things, which for want of ſpirituall knowledge, ſee not the corruptions of their hearts.

Poore in godlineſſe.

7 Nothing is ours, but as we feele our title in Chriſt, and as it is ſanctified by the word, and by prayer.

8 It is a common Prouerbe: Hee that loueth the law, loueth the King: and I ſay, Hee that loueth the worde, loueth God. Well, thou ſhalt know, at this time, orat that time, in thine owne conſcience, by the worde preached, that Chriſt doth offer to come to thee: it ſtandeth thee in hande to entertaine this Prince, not without ſome ſolemne preparation. How thou muſt make prouiſion for his comming, thou art taught, Matth. chap. 3. Firſt beware the great mountaine of thy reaſon riſe not againſt the Worde, leaſt ſpeake Chriſt what Chriſt can ſpeake, wee will doe as wee liſt. When this is puiled downe, yet there are many crooked wayes of hypocriſie to be made ſtraight, and many by-pathes in ſtepping to the worlde from the ſight of our infirmities, hindering our perſeuerance, are alſo to be made euen.

Qui diligit legem, diligit Regem. Qui diligit Verbum, diligit Deum.

9 We

9 Wee muſt not thinke, that ſinne will goe from vs of it ſelfe, or that ſaluation will be wrought with a trice, but we muſt deale forcibly with nature, becauſe when ſinne and the word cannot dwell together, Sathan will take ſuch order, as hee will by all meanes hinder vs from the word: which if he cannot do, then he ſtirreth vp a fight in vs, like the ſtrugling of the two children in *Rebeccaes* wombe, ſo as ſometime wee are ready to ſay with *Rebecca*, had I knowne of this, I would neuer haue done ſo; I would neuer haue heard the word. *Rebecca* had two nations in her wombe, *Paul* had two princes in him, and wee haue two Monarches dwelling within vs. Wee can be content to heare, vntill the word rifle vs. But as a purging potion, as long as it is a drinking, is but as another drink vntil it work, and then we could be cõtent to caſt it vp again; or as a drawing plaiſter ſeemeth fauourable enough vntill it worketh, and after wee could willingly put it off againe: ſo we can quietly heare the word, vntill it works vpon vs, and then we could forſake it. But if ye be ſuch, as becauſe ye will not for your health ſuffer a little paine, but will caſt vp your purgation, and ſcratch off your plaiſter, goe to, ye ſhall be ſeered, and a cruſt ſhall be vpon you, and ye ſhall not feele it, but in death the cruſt ſhall be taken off. This fight muſt be in vs, as it was in *Dauid*, Pſal. 42. and in *Paul*, Rom. 7. whoſe heires if we will be, we muſt follow their ſteps. But here is the helpe, many will keepe off the word, that it ſhall not haue a full blow, and ſo they ſhield and ward that ſtroke, that ſhould martyr and crucifie ſin in them. Let vs thruſt the word vpon him, by hearing and meditation: but alas, many giue ſo few blowes, or ſo weake ſtrokes in vſing theſe exerciſes ſo ſeldome, that they preuaile little. But thou wilt ſay, Chriſt hath ouercome for thee. True it is, but had he ſuffered a thouſand times, he neuer ouercame for thee, vnleſſe in ſome meaſure he ouercome in thee. Now wee muſt ouercome, euen as Chriſt (Matth. 4.) did ouercome. Doe this, doe that, ſaith the diuell. No, ſaith Chriſt, it is not agreeable to the word. But how did Chriſt ouercome the world? *euen by being ouercome of the world. Firſt of the croſſes of the world, a ſtrange thing to obſerue by being ouercome, and ſo ſhall we doe. How then muſt we ouercome the fleſh? By crucifying it*, Galath. 5. Wee crie againſt the Iewes for killing of Chriſt, wee may crie as iuſtly againſt the nayles of the Croſſe, and ſay, that they crucified him: it was the corruption of my heart that crucified him, the works of mine hands did nayle him, my ſinnes were the ſpeare that pearced him. What did my faults crucifie him? Well, I will be euen with them, I will haue a *Scriptum eſt* for them, I will ſurely nayle them, and in the reuenge of the death of the ſonne of God Chriſt Ieſus, I will neuer make much of them, I will certainly perſecute them. Alas, how can wee make of our deſires, ſeeing they crucified Chriſt? Wee muſt kill them and burie them, that ſo cauſed Chriſt to be killed and buried. Nay, if wee ſee one that would kill our ſinnes, wee would kill him, and on thoſe ſinnes, which on Chriſt did ſet a crowne of thornes, we are not aſhamed to ſet a gorgeous garland. But if we can ouercome God, may we not eaſily ouercome the Diuell, the world and the fleſh? What is there a way to ouercome God? I ſurely, euen as a poore woman ouercame him: this is your victorie euen your faith, as thus. God hath ſet downe this rule: Whoſoeuer calleth on the name of the Lord, ſhall be ſaued: the woman marking this calleth on Chriſt: Chriſt would not heare her, a hard poynt, he had promiſed to ſaue her, and now he will not heare her. Well, ſhe comes againe to him: what then? He ſaith nothing to her. This was ſtrange, yet ſhe prayeth againe. Now hee ſpeaketh, but with ſmall comfort. I am not ſent (ſaith he) but to the loſt ſheepe of Iſrael. The ſillie woman replies by the word, then he yeeldeth and confeſſeth himſelfe to be ouercome, ſaying: *O woman goe thy way, thy faith hath ſaued thee*. See, ſhe held ſtill the word of the Scripture more than the word of Chriſt. Well then, faith is the victorie, and by it God is ouercome, and much more ſinne, the world, the fleſh, and the diuell.

Striſe in the regenerate. Rom. 7.

Simile.

Chriſt muſt not only ouercome for vs, but alſo in vs.

Our ſinnes crucified Chriſt. Zach. 12. 10.

Chriſt how ouercome to our comfort.

11 This is the plea of the Lord againſt vs, that we dwell in a land, where wee are vſurpers & haue no right. No man is of ſo reprobate a ſenſe, but he will grant, that whatſoeuer we haue, we haue it at the Lords hand. But are theſe free gifts, & without all condition? No, Come to ỹ land of Canaan. Was it giuen to the Iſraelites vpõ no couenant, or without any agreement? It is not ſo. For it is plain, Pſa. 105. The Lord gaue thẽ the poſſeſſions of the heathen. What barely? No, but vpon this condition, that they ſhould keep his ſtatutes. There is

The Lord will condemne vs for the vnworthie poſſeſſion of his creatures.

no man hath a foote of ground, or neuer ſo ſmall a poſſeſſion to dwell in, but he hath it on this condition: Whoſoeuer inhabits this or any other land, he keepes all by violence, becauſe he keepes it without performance of the condition: but if wee keepe the Lords ſtatutes, we keepe the condition, and conſequently haue a good right, and the Lord hath nothing againſt vs: otherwiſe (I ſay) we are violent vſurpers, becauſe the Lord his graunt is vpon limitation, and for ſuch a one, if the Lord either remoue him from the land, or take the land from him, he cannot ſay, but that the Lord his action is iuſt againſt him. Now albeit if we ſeeke elder times, this people in England hath as much been diſpoſſeſſed, as any countrie. But it is all one, whether this diſplacing be generall, or particular in loſing ſome part of our poſſeſſions. If we enquire of the reaſon, why it comes to paſſe that tenures and lands be often alienated, ſo as they be here among vs: our verdit is, that howſoeuer ſinfull the father was, the ſon is an vnthrift, I aske then, why another keepes his inheritance. Thus they ſay, he is wiſer; then this man was a foole. True, the queſtion is, how he comes to be ſo: anſwere is made, the fault is in education. But there is no end in theſe things. Men will not ſee the cauſe to be ſinne, but they flie to couerings and curtaines. Let vs come then to the Lord his awarding, and that is, becauſe *there is no truth, nor mercie, nor knowledge: but killing, ſtealing, and whoring*, Hoſ. 4. 1. 2. Whether then wee know of whole townes, or of particular families, that haue loſt their inheritance: wee muſt know the Lord his inditement to be executed there againſt ſome ſinne. Therefore when we bleſſe our ſelues for our riches, and ſay, the Lord be bleſſed for my wealth, this is a goodly inheritance: *My lines are fallen in a faire place:* We muſt alſo ſay, though this alſo be a good ſaying, All this I haue of the Lord, and hold whatſoeuer I haue of him: doe I keepe that part of the couenant, which is of my part, as he hath performed his part of his condition with me? If I doe, then I am no vſurper: for he hath giuen me a condition, and I haue kept it; he commended knowledge to me, and I grow in knowledge: ſo that I am able to make an account of it, &c. but otherwiſe though I neuer come for any other ſins to iudgement, yet our action for dwelling in our poſſeſſions is ſufficient to ſtand againſt vs. For if we keepe not the couenant, the Lord hath, or will enter an action, and to thee or thy poſteritie he will ſurely performe the execution of it.

Sin the cauſe of the loſſe of many bleſſings.

Chap. 61.

Of Sacraments.

Our Sacraments.

God might haue wrought myracles without the rod which he willed *Moſes* to vſe: for he vſed it not for himſelfe, but for *Moſes* and the people of Iſrael to helpe their infirmities: So muſt we receiue the Sacraments as helpes, *Contra hæreticos.* And as the rod in it ſelfe was a common rod, but being appoynted of God for more excellent vſe, was ſo to be accounted of them: So water, bread and wine although in themſelues common, yet put apart for the vſe of the Sacraments, are to be eſteemed and receiued as the ordinance of the Lord, for the ſtrengthening of our faith, wherein alſo the Lord will trie our obedience, whether we will worſhip him in theſe things which haue ſo ſmall a ſhew.

Neglect of Sacraments.

2 The neglect of Gods Sacraments doth prouoke him againſt vs, as it did againſt *Moſes*, for the neglect of the Circumciſion of his ſonne. The Lord met *Moſes* with ſome ſuch affliction, as that he was readie to dye according to the threatning, Gen. 17. Where we may ſee the neglecting of Gods ordinance puniſhed, but not the want: for *Moſes* did omit it either to pleaſe his wife, or his father, or both: wherein hee honoured them more than the Lord. The like is ſaid of the Paſſeouer, Numb. 9. Deut. 27. Our Baptiſme and the Lords Supper doe anſwere theſe Sacraments, therfore the neglect of them requires the like puniſhment. We haue no leſſe grace offered to vs in our Sacraments, than they had in theirs: if they then were worthily cut off, much more are we if we refuſe either of our Sacraments, vnleſſe it be for neceſſities ſake. And although the Lord doth not preſently meet vs as he did *Moſes*, yet is hee the ſame God, as in mercie to thoſe that vſe them in faith, ſo in iudgement to take vengeance vpon the contemners of them. But ſome will ſay they would come, but the

Contempt of our Sacraments is death.

Miniſters

Miniſters will not ſuffer them. If the Miniſters doe hinder them without cauſe, they ſhall beare their condemnation: but if for want of faith and repentance he doe ſtay them, and be diligent and willing to teach and warne them, and they ſtill continue careleſſe, their blood ſhall be vpon their owne heads: they can claime no part in the companie of Gods children, for he ſhould communicate with them in their ſin, if he ſhould receiue them being vnworthie, either for want of knowledge, or becauſe of ſinnes which they lie in.

To receiue the vnworthie at the Lords ſupper.

3 The inſtitution of the Paſſeouer, Exod. 12. hath in it ſome things, which are peculiar to the firſt celebration, other ſome things which belong to the continuall obſeruation, as in the eleuenth verſe and before, that they muſt not go out of the doores, &c. Theſe belonged to the firſt celebration of it, and afterward were not to be vſed, becauſe they had reſpect onely to the preſent time: therefore our Sauiour Chriſt offended not when they did eate the Paſſeouer ſitting, and went forth after the inſtitution of the Lords Supper: ſome things were perſonall and had reſpect to the preſent time, which were not after to be vſed, as that it was to be eaten with vnleauened bread; for then there was none other: then that it was at night in a parlour, which was that it might be ſhewed that the other Paſſeouer was abrogated, and this came in it ſtead: other things that had no ſuch particular reſpect, are wholy and onely ſtill to be obſerued.

4 We muſt be prepared to receiue the Lords Supper, with ſinceritie and holines, which is the truth of the ceremonie of vnleauened bread: for vnleauened bread had firſt reſpect to true doctrine, as our Sauiour Chriſt himſelfe expoundeth it: *Beware of the leauen of the Phariſees.* And this teacheth vs not onely to beware of all falſe doctrine, as the doctrine of the Papiſts, or ſuch like, which in it ſelfe is euill, but alſo to beware that wee be not defiled with the corruption of the true doctrine, which in it ſelfe is moſt pure: for the doctrine of the Phariſees was much of it true, yet ſomewhat mingled and otherwiſe defaced: and this corruption of true doctrine is called leauen, becauſe if it be ſuffered it will corrupt the whole. Secondly, this hath reſpect to maliciouſnes: for ſo *Paul* expounded it, *The leauen of maliciouſnes*, where alſo not only the groſſe ſinnes are ſaid to be of the nature of leauen, but euen the very rootes of ſinne and maliciouſnes. Contrarie to this are wee commanded to come in a pure and ſound religion and doctrine, alſo in ſinceritie and trueth of heart hauing reſpect vnto, and hauing a deſire to fulfill all the commandements of God. Thirdly, whereas it is called the bread of tribulation, Deut. 16. 3. it ſheweth with what affection we muſt eate this Paſſeouer: namely, that as the poore man hath much paine and labour before he can get bread, ſo that his heart fainteth with want, or when all taſte is gone, by reaſon of his ſicknes; and when he hath gotten bread, or findeth nouriſhment thereby, he euen weepeth for ioy: So ſhould we euen a long time bewaile our ſins, and repent vs of the euill which we haue done, & euen faint for the deſire of Ieſus Chriſt, that ſo we comming to the table of the Lord being refreſhed, may effectually receiue grace and be heartily thankfull.

The truth of the ceremonie of vnleauened bread.

1

2

1. Cor. 5.

3

5 This is one great cauſe, why the Family of loue and others doe with ſo deadly hatred deſpiſe our Sacraments, becauſe they neuer felt the power of them, nor ſought to haue by them the aſſurance of the merits of Chriſt, conueied vnto them and ſealed in their hearts. Would we not then be like vnto this kinde of people, in deſpiſing the Word, Sacraments, and other holy graces? let vs not then reſt in the bare vſe of them, let vs not come to them of faſhion, let vs not content our ſelues with hauing the outward things: but let vs labour to feele in our hearts the power of the ſpirit, let vs pray that by them the ſpirit may worke in our hearts, and in them alwaies let vs looke for the teaching of the ſpirit, ſo ſhall it come to paſſe, that we ſhall alwaies reuerently and worthily thinke of the meanes, and neuer be wearie of them, but alwaies carefully vſe them: and yet not ſeparate them from the ſpirit, but looking for the working of the ſpirit in them; wee ſhall finde the graces of the holie Ghoſt moſt plentifully powred on vs, and as it were by Conduits conueighed into our hearts.

Papiſts and heretikes neuer felt the power of Chriſts grace nor any aſſurance of ſaluation by the Sacraments, and therefore deſpiſe them.

6 The Lambe was not the Paſſeouer but a ſigne of it; ſo is bread and wine in the Supper called the Lords bodie and blood, becauſe it is a ſigne thereof. This is an vſuall ſpeech, when the Scriptures ſpeake of Sacraments, to teach vs that although there be not carnall preſence, as the Papiſts imagine, yet there is a true ſpirituall and effectuall preſence of

Sacramentall phraſes wherefore vſed.

the things ſignified: and therefore wee may certainly looke for the performance of the ſame, if by faith we can receiue it.

Communicats but indifferently prepared for the Sacrament.

7 He ſaid this was his manner in dealing with them that came to the Communion, if they were but indifferently inſtructed thereunto, he by exhortation charged them to beware what they did, he would not wiſh them to come, but if they came he would not vtterly denie them if they lay in no ſinne.

Chap. 62.

Of Sinne, and how to abſtaine from the leaſt, and of iniquitie and the puniſhments thereof.

We muſt abſtaine from the leaſt ſinne, and from all ſhew of ſinne.

THere be ſome which call good euill, and euill good, they ſhrinke vp euil into a narrow ſcantling: and would faine bring it to this, if they could, that none doe euill but they that are in gailes. But we muſt take heede of this, and therefore let vs know what it is to doe euill. Euill is either naturally euill, or euill by circumſtance. In all our actions to auoide euil, 1. Theſ. 5. 22. we muſt learne this leſſon, follow nothing but proue it firſt, and keepe that which is good, but abſtaine from all apparance of euill. Be ſure that it is good ye doe, but if it haue but a ſhew of euill, auoide it: if it be an euill fauoured thing to ſee to, flie it, 1. Cor. 6. All things (ſaith *Paul*) are not profitable, though they be not plainly forbidden.

Two kinds of euils.

Meanes to keepe vs from ſinnes, &c.

2 To heare the threatnings and to tremble at them; to heare the promiſes and to beleeue them; to reuerence the Sacraments and to receiue them; to pray vnto God in all our wants, and to be thankfull for all his mercies: are waies to keepe vs from ſinne, and to recouer vs from ſinne when wee are fallen thereinto. Therefore the neglect of theſe doth pull downe iudgements vpon men: for though *Paul* rebuked the Corinthians of many ſinnes, yet for this cauſe (ſaith he) ſome are aſleepe, ſome are ſickly, &c. For if theſe had been vſed as they ought, ſinne ſhould neuer haue growne ſo farre as it did.

1. Cor. 11. 30. 31.

3 Let them that feare the Lord account it his great mercie, that hee will not let them proſper and thriue in their ſins: leaſt they ſhould be carried away thereby to perdition, and thoſe who belong not to the Lord, (though they thinke all well) ſo long as they feele their profit: yet let them know that the Lord doth ſhew no greater ſigne of his wrath, than when he ſuffereth them to proſper in their wickednes. For as a father that hateth his childe moſt, when he giueth himſelfe to be ruled by his owne pleaſure: ſo it is with the Lord. Therefore let them that take pleaſure in following their owne luſts, and ſatisfie their own deſires in ſinne and wickedneſſe, though for the preſent they obtaine that they delight in, take heed leaſt the cloudes of darknes ſuddenly ouerſhadow them; and ſo the Lord ſend them to be tormented in hell before they be aware. Whereas contrariwiſe he chaſteneth his children in this world, that eternally they might not be condemned.

To proſper in ſinne, a ſigne of wrath.

4 We ſhall neuer throughly leaue ſinne, vntill we know and acknowledge ſinne to be ſinne, and be truly ſorrowfull for the ſame.

See admonition.

5 The nature of the wicked is, that there groweth their loue, where they be not gainſaid and reproued for ſinne, and where they be admoniſhed there groweth their hatred.

6 If once we giue conſent to ſinne, we are made readie to fall into moe and many ſins, and making no conſcience of one ſinne, wee ſhall not make conſcience of many and great ſinnes: and ſo being once inwrapped in ſinne, it is an hard thing to get out of the clawes of the diuell. Lord giue vs grace to ſee and to reſiſt the firſt ſinne, euen the firſt motions vnto ſinne, Iam. 1. 13. 14. conferre with Heb. 3. 12. 13.

7 It is the greateſt iudgement of God that can be, to thriue in ſinne.

8 We muſt take heed that by the occaſion of others that ſinne, wee giue not our ſelues to doe the like: but rather by the fall of others into ſinne, wee muſt learne to riſe vp vnto the Lord.

9 The

9 The occaſion of ſinne may be by another, but the cauſe of it is in our owne corrupt nature, which is alwaies readie to ſinne.

10 Sinne getteth moſt ſtrength, when good men fall into it.

11 It is a great mercie of God to goe bungarlike, and fooliſhly about a ſinne.

12 It is good to reſiſt that which nature moſt liketh.

13 That God that drew light out of darkneſſe, will draw goodnes oft times out of our corruption. Our corruption corrected by the mercie of God, maketh vs eſteeme better of good men, being remoued or taken away from vs, than wee did when they were neere and remaining with vs. *Note.*

14 One ſinne goeth not alone: but one ſinne will open the doores of the ſoule to let in another.

15 We neuer will labour to leaue ſinne, ſo long as we be quiet in minde, but ſtill flatter our ſelues and bedawbe our conſciences with rotten plaiſters, vntill wee be either ſtricken with feare, or caſt downe with iudgements. The greatnes and enormitie of ſinne is ſeene by ſixe poynts: Firſt, on Gods behalfe how huge and deteſtable it is may be ſeene, who by ſinne is ſo greatly diſhonoured: for how much the higher his maieſtie is, ſo much the greater enormitie it is to ſinne againſt him. Secondly, ſinne is noted by the qualitie of a ſinner. Sinnes are made ſo much the higher and greater, the more that a man is bound vnto equitie: for the more and greater benefits he hath receiued of God, ſo much the more is hee bound to doe his will. Thirdly, it is wayed and noted in the qualitie of the matter, where about the ſinne is committed: for a ſinne againſt mans perſon or name is greater, than againſt his ſubſtance or goods: but thoſe ſinnes are moſt grieuous which are directly done againſt God, which doe impeach and touch his maieſtie, ſo neerely piercing him, as it were to the quick, as diſtruſt, deſpayre, blaſphemie, idolatrie, &c. Fourthly, ſinnes meaſured by meanes of the end which the ſinner bendeth to: for the worſe that the intent or purpoſe of the ſinner is, the more grieuous is his ſin. Fiftly, circumſtances are to be reſpected of time, and place. Sixtly, of the very deformitie of ſinne it ſelfe according to it ſelfe, the which is alwaies ſo much the greater and more loathſome, as the vertue is more excellent and worthie which is contrarie to it: whereupon as the loue of God is the higheſt vertue, ſo on the contrarie part the hatred of God is the greateſt vice. S. *Gregorie* ſaith, A vile and ſtinking carrion is more tolerable to mans ſent, than a ſinfull ſoule vnto God. So then if wee feare and be vnwilling to appeare vile, filthie, and deteſtable before the holy and moſt worthie maieſtie of God, and if wee abhorre that the countenance of our Creator ſhould be turned from vs, let vs then auoide ſinne with all carefulnes and pure affection, within and without: for no deformitie can ſo diſfigure vs in mans eye, as the reaſonable ſoule by ſin is deformed, and made vile and hatefull in the eyes of God, and before his ſight: for by ſin the ſoule of man is made like the diuell himſelfe. *Sixe notes of the greatnes and enormitie of ſinne.* 1 2 3 4 5 6 *Simile.*

16 Euill doers ſhunne the light, what they cannot auoide, they endeuour to conceale, they doe things they ſhame to heare of, they walke diſorderly, and thinke to ſhroud themſelues in the cloudes: That, which the feare of God cannot cauſe them wholy to auoid, that the ſhame of men enforceth them to conuey from the eyes of the world. So ſin is aſhamed of it ſelfe, and ſheweth that God had naturally implanted in all a ſentence, and condemnation againſt ſinne, which though we commit, yet committing it we condemne it, and becauſe we condemne it in our ſelues, we conceale it from others. Yet many haue ſo depriued themſelues of this naturall remorſe, they open the face of ſinne to the view of all men, let a man ſhut his eyes neuer ſo cloſe. How earneſt was *Athanaſius* with the Emperour, ſharply to correct the Paſtors in his time going from their flock? If for the reuerence of their perſons, ſaith that good man, thou wilt not conſtraine them to dwell with their flockes, ſuffer me to auoide them out of thy gouernment, and if God aske me a reaſon, why I do ſo, I will ſhew it him. And yet theſe ſinnes being written in the open foreheads of many in this land: how many doe pull downe their hearts one whit the more for it? Thus to walke in ſinne without ſhame at all, is it marueile, if the godly bewaile to ſee it? If there were but one vniuſt man, iniquitie for this one mans ſinne were lamentable, much more when whole families, when whole ſtreetes, nay when whole townes and cities are ſuch, the caſe is to be lamented. *Of iniquitie and the puniſhment thereof.* *Negligence in the Miniſterie.*

mented. And be it that generally the common ſort of men be ſo ill inclined, yet ſo long as the Miniſters be vnpolluted with blood, there is hope, the reſt may be recouered: but if they be as a theefe that laies wait for his pray, *And liuing not only of, but from the altar,* worke euill in the eyes of the people, what then can be hoped for? Yet hope of better is not only cut off, if thoſe that be in authoritie correct both the one and the other, and cenſure both people and Paſtors. But if a ſtate be ſo ruinous, that they doe the greateſt wrongs, which ſit in the higheſt roomes, when iniquitie and authoritie kiſſe each other, when the workers of iniquitie will not be controlled, and cannot be corrected; then it is a time of mourning and lamentation. If the Prophets in their daies did bewaile ſuch things, what ſhould wee doe, whom God hath caſt into ſuch daies, wherein we ſee the bookes had and read wherein iniquitie is preſcribed? As for ſwearing, and prophaneneſſe, theſe are the ſins of poore men, they that will beare a top in the world, muſt now think oppreſſion and adulterie be things indifferent, ſo far are the precepts of iniquitie ſpread euen in our higheſt places. This thou ſeeſt, O Lord, and canſt thou ſuffer it, that what thou condemneſt for a crime we ſhould accompt it vertue? When ſuch things are among vs, and ſuffered and practiſed in ſtead of harmonious ſongs, the muſicke of Ieruſalem ſhould be to lament. Otherwiſe it will bring thoſe times, when it will be our greateſt miſhap that euer wee haue beene happie, ſo much our preſent ſorrowes ſhall be augmented by our by-paſt ioyes. Then it will be time to burne our Crowne to aſhes: when for theſe abominations wee that ſeemed as Gods, ſhall be trampled vnder foote as dung; when the Nobles, that are as the pureſt gold, become to be as earthen veſſels; when our Miniſters, that were honorable, ſhall become contemptible; when the Babylonians ſhall drink in our holy and honorable veſſels of Gods worſhip. Oh that this could teach vs wiſedome, to make the bowels of the poore the coffers of our treaſures. Yet herein is not all, our ſinnes deſerues a greater ſcourge. Our children, for whom wee would not promiſe an heauenly inheritance, ſhall wallow in their owne blood before our faces; when that comes to paſſe, though thy childe be deare, yet remember that he ſhould not haue been ſo deare to thee, as he that ſhed his blood both for him and thee. And yet beyond all this our ground ſhall be burnt to the ground: our vines ſhall drie, our trees ſhall be eaten vp with fire, our paſtures ſcorched as an heath, our ſumptuous buildings ſhall be ruinous houſes, our fields ſhall be like vnto the paued allies, and our cities ſhall be as a plowed field, the enemie ſhall find a Paradiſe and ſhall leaue vs a wilderneſſe. But you will ſay, what is all this to vs as yet? I anſwere, if the leaſt of the Saints (which be precious ſtones in the Lords Sanctuarie) be better then all buildings in the world, who can think of our ſpiritual vaſtation, and not to haue his countenance ſad with the remembrance thereof? Hath not the Lord euen in our daies & in our eyes, pild off the barke from euery pleaſant tree; how hath he made it bare? is there one branch, which the enemie hath not made white? How doe the heards pine away? how doe the flock periſh? That which the Palmer-worme hath left, the Canker-worme hath eaten; that which the Canker-worme hath left, the Caterpiller hath eaten, they haue ſpoyled the Church from hand to hand. Wherfore it behoueth thoſe places, that haue ſo caſt the Lord out, to labour ẏ harueſt may be recouered, and that the braunches be new planted, that the holds caſt down may be reedified, & that the vines decaied may be repaired. For want wherof euery priuate mans field being as a garden, & euery mans garden being as a Paradiſe, the Lords garden (whether for want of manuring, or for the ſleeping of the dreſſers, I know not) lieth like the field of the ſluggiſh man, & his vineyard like the vineyard of one that is idle. And where euery houſe is curiouſly fieled, euery citie aptly compacted, the houſe of the Lord (whether for that the ſpirituall workmen are confounded among themſelues, or the ouerſeers of the worke be willingly corrupted) lieth void & waſte in many places, ſo that they that ſee it, are cõſtrained to ſay, O Lord, why doſt thou behold vs thus, & ſuffereſt vs to ſee ſuch vaſtation? Neither yet ſhall the voice of the enemie crying in the day of reuenge, race it, race it downe to the ground, ſtrike vs with ſuch a terror, as when violence ſhal come vpon vs, our wiues, our children, without all rẽſpect of age & eſtate. It is not poſſible, that we in our great ſecuritie, ſhould conceiue a ſhadow of that inexplicable griefe, which ſhall follow that perſecuting plague haſtning towards vs, when ẏ carcaſes of our friends ſhal make a way, & be as a path

Swearing.

Oppreſſion and adulterie.

Poore.

Plagues threatned.

Famine of Gods word.

Idlenes in the Miniſterie.

Calamities for the contempt of the Goſpell and Gods worſhip neglected.

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in our ſtreetes, when our women ſhall villanouſly be abuſed in the Lordes Sion, the children put to the edge of the ſword, the Princes hanged vp by the hands, no ſparing ſhall be of ſexe or of age, and beſides ſo outragious a rage, when our foes ſhall come to treade as holie ground, where the glorie of God his houſe ſhould ſtrike them ſtone dead, when their ſword ſhould be abaſhed and loſe it glittering, when it ſhould ſee the Maieſtie of the Lord in his Miniſters and Preachers. This is a matter of griefe and indignation: for the harmeleſſe blood powred out by the king of Babel on the ground, beeing compared to the blood of the Saints ſhed by the Pope, it would be but as a ſponefull in reſpect of the Sea. When this moodie Tyger comes, he will pretend that hee rootes out Hereſie; but then why doth he ſucke the blood of infants, who are not capable of hereſie? Well if this bee his intent to roote out hereſie, is the ſword a fit inſtrument to doe it? *Paul* and *Peter*, and the reſt of that bleſſed colledge, and Chriſt himſelfe put many notable heretikes to ſilence, by the force of reaſon, and not by dint of ſword. Was it Chriſt his meaning, that the ſucceſſour of *Peter* ſhould draw out his ſword, when *Peter* himſelfe was bidden to put it vp? And yet this royall Prieſt and Biſhop, generally will drowne the Church in her own blood. And doe we not ſee how the guides, Paſtors, and ouerſeers of the Church are driuen out of ſundrie places, where this Biſhop hath ſet his foot, whoſe hearts could haue bin better contented at once, to haue ſealed their doctrine with their blood, then to bee ſeperated from them, to whoſe ſoules they had deuoted themſelues? An heauie farewell, no doubt they tooke of their congregations, when as we read of ſome, who filled their high waies with their beaſts, and laid their children at the feete of the Paſtors, when they departed from them, crying vnto them, what ſhal be our eſtate, now ye are gone to martyrdome? Who ſhall waſh our children in the chriſtall waters of baptiſme? Who ſhall eaſe our afflicted conſciences when the aduerſarie ſhall accuſe vs? Who ſhall lead vs the way of life, and bring our ſoules to reſt? Recompence them (O Lord) as they haue deſerued, that are the cauſe of this, (O Lord) giue them ſad hearts. So heauie a croſſe will it be to ſee an irremediable deſolation of holy things: we know not yet the bitterneſſe of this cup, yet we haue them among vs which haue taſted it, whom let vs entertaine with *Ioſeph* with teares of mercy, and let vs in their ſuites ſay to the Lord, they haue beholden miſery (O Lord) cauſe them to behold the light of thy louing countenance, for their reliefe and comfort. So be it.

Popiſh perſecution how great.

Perſecution.

17 It is the great iudgement of God vpon the corrupt iudgement of the world, that vnleſſe ſinne be prodigious and monſtrous, ſuch as goe round about the world, we are not mooued with it. When wee admoniſh other ſinnes of ieſting, and ſuch like, forſooth wee muſt ſmile when we doe ſo, and we muſt laugh vpon them, leaſt we moue choler, and giue offence. Well for all ſinne in equall meaſure, and for the leaſt of all ſinnes, Chriſt Ieſus the Sonne of God was faine to ſhed his precious blood. Howſoeuer ſinne ſeemeth little to vs in committing, it was very great to Chriſt in ſuffering for it. They be ſmall ſinnes to vs which are vſuall to all, but if they were not vſuall, they would ſeeme prodigious.

To bee mooued onely with palpable and prodigious ſinnes a ſigne of ſecuritie.

18 All the ſenſes eſpeciallie the eyes, as they are moſt ſingular inſtruments to receiue good thinges by, if they by Gods ſpirit be directed: ſo if they be not well ordred, doe bring greateſt euils, and therefore *Dauid* prayeth that his eyes might be guided aright, & *Iob* maketh a couenant with his eyes, vnder which the other parts are included, as alſo when *Dauid* maketh a couenant with his mouth. *Ioſeph* his miſtreſſe firſt offended in looking without a cauſe: for the wantonneſſe of vaine lookes bewray the corruption of the heart, wee muſt then ſtriue to haue a lawfull cauſe of all our dooinges, that ſo wee may be aſſured of Gods prouidence to watch ouer vs, leaſt if any harme happen vnto vs, we be the iuſt occaſion thereof. Secondly, ſhe offended in not keeping a meaſure: for whoſoeuer ſeeth his owne corruptions, truely will be afraid of the verie appearance of euill, as *Iob*, although he was neuer adulterer, yet priuie to his corruption he made a couenant with his eyes. *Ioſephs* miſtreſſe ſpake to him day by day and he refuſeth, ſhe abideth ſtill in her euil purpoſe, but he ſtill refuſeth her, and here is the difference betweene Gods children & the wicked, the one continueth ſtill in wickednes and would haue all others ſuch, the other perſeuere in godlineſſe, and would bring all men to the ſame, ſhe was conuinced of her fault, and yet ſorrowed not but continued. Where note, *the oftner ſinne the leſſe griefe, a note of the children*

Occaſions of ſinne.

Gouernement of the eyes.

A note of the diuels child & Gods.

of the diuell. But contrarily, the oftner ſinne the more griefe, a note of the child of God. Ioſeph was young about thirtie fower yeares, and yet chaſt, contrarie to thoſe that ſay, fornication is but a tricke of youth. *Ioſeph* was entiſed and yet yeelded not, a ſigne of a pure heart, for although temptations be offred of thoſe, yet it proceedeth of our corruption that we yeeld to them. As *Berſheba* yeelded to *Dauid* becauſe ſhee was corrupted: *Ioſeph* yeelded not to his miſtreſſe, becauſe his heart was pure. If we will bee cleane in all, let vs firſt know our hearts, and ſee where wee are weakeſt and get a ſpeciall defence againſt that, otherwiſe we ſhall take too much libertie, and indeed the chaſteſt in heart, will be chaſteſt in looke, becauſe they know their own corruption and ſtriue againſt it, for who ſo euer hateth ſinne truly, will hate the garment defiled with ſinne: and will beware of thoſe things which in themſelues are lawfull, becauſe he is ready to abuſe them.

Verſe. 12.

Hearts.

The greater place we are in the greater our ſinnes.

The Magiſtrates and miniſters ſin moſt dangerouſlie.

19 If God hath made any as the eye to ſee, as the mouth to reproue, as the hand to redreſſe ſinne either in families, in Church or in Common-wealth, they muſt ſpecially looke to themſelues, they ſinne not. For of all others it is a great diſgrace to ſee them, as the principal members of the bodie hurt. Againe, the hurt of ſuch a member is the endaungering of all the other members. Now great reaſons there are, why ſuch men ſinne moſt daungerouſlie. Firſt the higher we aſcend, the greater ſtrength we receiue of God to reſiſt ſinne; a thing then it were moſt deformed, that the more ſtrength we haue to keepe off ſinne then others, the leſſe we ſhould doe it. Againe the greater and better credit wee haue, the more we muſt thinke our ſelues bound to thankefulnes, then where thankfulnes ſhould abound moſt, vnthankefulnes being found moſt, it is the greater blemiſh. Thirdly where wee are nearer to ſuch dignitie, we ſhould haue the chiefeſt giftes to keepe out motes and beames, both great and ſmall ſinnes; now if the eye, that ſhould foreſee and preuent ſuch thinges ſhould receiue motes and beames in it ſelfe, it is a thing moſt abſurde, when they I ſay, that ſhould rid the houſe, the Church or common wealth of blemiſhes, be moſt full of blemiſhes, it is a great deformitie. Laſtlie, the leaſt offence, that ſuch a one commits, euerie one is grieued with, and then rather then ſuch a thing ſhould be, it were better not to be a Gouernour, or that he were faire burned. For as without the eye no other member can doe his office, neyther the hand, nor the foote can doe their function without ſight; ſo without the direction of ſuch gouernours, no part can doe his dutie. The ſafetie of the eye is the ſafetie of the other members; the good eſtate of the people is in the good eſtate of the Prince, euerie member hath his intereſt in the eye, and therefore the fault of the eye ſtickes in euerie member. So that in the perill of the eye how many members ſo euer are dependant of it, ſo many are in daunger, and ſo many ſlippes that men of authoritie fall into, ſo many occaſions of offence are offred to their charges.

1.
2.
3.
4.

Simile.

Great ſins muſt firſt out.

Degrees of ſin.
1. 2. 3. 4.

20 In a publike reformation we muſt ſpeciallie meete with the greateſt ſin, and begin firſt to caſt out beames, and then motes. This is the order of God himſelfe: for although he firſt talked with *Adam*, and ſo proceeded to *Eue*, and then to the Serpent, (for *Adams* ſin is as the mote) yet when he comes to iudgement and to ſentence of caſting out, he firſt begins with the Serpent, whoſe ſinne was a beame ſinne, and ſo proceedes againſt the other two, which in reſpect of that were but as mote ſinnes. This was *Dauids* order, firſt Pſal. 101. he will caſt out Apoſtataes, and Atheiſts. Secondlie, ſcorners of Religion and all peruerſe ſpirits. Thirdlie the ſlaunderer and taleteller, and laſtlie euen him that looketh but proudlie, which thing we little account of. This was the order of Chriſt: for bodily diſeaſes, it is ſaid Math. 4. he healed all ſickneſſes, and then it is ſaid he healed cripples: for ſpirituall hee firſt cured them that were poſſeſſed, then the lunatike, then the leprous, &c. Laſtlie, this was the order of the Primitiue Church, whether they dealt in excommunication, in ſuſpenſion, or in admonition. For excommunication, firſt they began with ſcorners, then with blaſphemers, thirdly with heretickes, fourthlie with periured perſons, and fiftly, with the obſtinate enemies of Diſcipline. For ſuſpenſion, they dealt firſt againſt common ſcorners, ſecondlie, againſt neglecters of the liturgie: thirdlie, againſt quarrels: fourthlie, againſt incontinent perſons, and fiftlie againſt ſlaunderers. For admonition, firſt they met with the idle perſons: ſecondlie with common pratlers: thirdly with vnreuerent behauiours of themſelues againſt ſuperiours: fourthlie againſt them that exceede aboue their abilitie in their apparell:

Excommunication.
1. 2. 3. 4.

The order of the ancient diſcipline.

Suſpenſis.
1. 2. 3. 4.

Admonition.
1. 2. 3. 4.

apparell: fiftlie, with them that neglected the ſtate æconomicall by needeleſſe running into debt, and ſo into debt, and ſo into wilfull pouertie. Thus wee ſee the order of God himſelfe, of *Dauid*, of Chriſt the Sonne of God, of the Church in it excellent beautie. 5

21 The eſtate of ſinners may well be compared to them that be ſicke: for as when one keepeth his bedde, and goeth to phiſicke, it argueth ſome notable maladie, and diſorder, whereby he is hindered from ſome neceſſarie function: ſo our ſoule by the diſtemper of ſin, is not only hindered from her dutie, but is cleane put out of all good courſe and temper. *Dauid* complaineth of this, *My ſinne hath taken ſuch hold vpon mee, that I am not able to looke vp*, they be gone ouer my head, they haue worne away my beautie, there is no reſt in my bones by reaſon of my ſin. Verie aptly are they compared to ſicke men that are ſinners, to the end they might more warilie look to themſelues, ſearch the bottome of their thoughts, feele their griefe where it lieth, finde out the cauſe thereof, ſeeke betimes for remedie, leaſt not taking it in time, it rankle and feſter inwardlie, it eate and infect more and more, it come to a running ſore, as *Dauid* complaineth, and ſo proue very neare incurable. The Phariſies are well called ſicke men, to moue thoſe Peacock-tailed iuſticiaries, to pittie the miſerable plight and pickle they were in, and not ſo sleightly to ouer-looke themſelues as they were wont to doe. Who is ſo vnnaturall, that is not mooued with pittie towardes the ſicke? who is ſo without all bowels, that is not touched with compaſſion of a ſicke man? If his heartſtrings be not ſo hard as a horne, if he haue not a flint ſtone in place of his heart, if his reines be not ſteele, and his heart and bowels hewed and framed out of an hard Oke, he muſt needes haue ſome remorſe, his bowels muſt needes yearne, and his heart within him cannot chuſe but mourne ouer the groanes of a man that draweth his laſt breath. And as the Lord ſpake it is a memorandum for them to ſtrike their frozen hearts: ſo for our ſelues we haue to take this Item alſo, for in them he toucheth vs, our ſhare is in it, he ſhadowes therein the whole eſtate of mankinde ſubiect to euery diſeaſe, alwaies drouping and complaining, alwaies laide vp on one ſide or other, teaching vs to giue ouer, and to diuorſe our ſelues from all ſecuritie. The Scripture in this poynt is plentifull, *Who can ſay his heart is cleane? There is none that doth good, no not one, all are ſicke either of the couetous dropſie, or ambitious feuer of the itch of concupiſcence.* He that hath not the fit on him, may ſtart vp and looke to his neighbour. All our health is a perillous diſeaſe, our righteouſneſſe is as a ragge ſtained with the flowers of a woman. If none be voide, if many ſinnes lie hidde in vs (for who can tell how oft he offendeth, who can ſay, he is not craſed) if our cleanneſſe be filthie, if our light be darkeneſſe, if our health be ſickeneſſe, how filthie is our filthineſſe? how darke is our darkeneſſe? how ſore is our ſickneſſe? And how truly is our bodie called a bodie of death. If then we had any hope of our recouerie, it would make vs looke for our phiſition Chriſt.

Simile.

Pſalm. 40. 12.

Note. All Sicke.

Chap. 63.

Of Phiſicke and diet, ſickneſſe and health.

IN that Chriſt doth vouchſafe to be called our Phiſition, and to be ſo, it doth greatly commend vnto vs his kindneſſe vnſpeakeable, and mercy vnmeaſurable, that he would come downe from heauen from his throne of glorie, to become a Phiſition to heale our deſperate diſeaſes. More that he is no common leach, but ſuch a one as we may ſafely put our liues into his hand, it will appeare eaſily if we conſider the properties of an expert Phiſition, in whom theſe three are chieflie to be conſidered and required. First a ſenſe of the infirmitie, whereby in looking well ouer vs, he may know the diſeaſe the more throughly. Such a one was Chriſt, Eſay 53. He had good cauſe to know our infirmities, he needed not that any ſhould counſaile him, he knew what was in man. Secondly, a very ready and willing minde to heale them, and take paines with them that are diſeaſed. This alſo was in our Sauiour, Eſay 64. The ſpirit of the Lord is vpon me, in that he hath annointed me, that I was willing to heale the broken hearted, and preach forth the acceptable

Properties of an expert Phiſition.

1

2

yeere

yeare of the Lord. Thirdlie, a facultie and facilitie in healing. This alſo was in full meaſure in him. He went about, ſaith Matthew, doing good, healing euerie diſeaſe and maladie among the people, which may farre more fitlie by way of Metaphor, be tranſlated vnto the ſoule, where after a more ſingular way he worketh great matteries, and doth greater cures. This is the comfort of all comforts to the groning ſoule, to haue a pittifull, a willing, and a skilfull Phiſition to looke vpon them, and take them in hand.

2 When ſickenes or any affliction is vpon vs, wee muſt take heed that wee indent not with the Lord, but learne preſentlie to liue righteouſlie, and to profit by whatſoeuer is laid vpon vs, though we ſee not preſent releaſe. For if the croſſe onely humble vs, and we be not humbled in heart, what ſhall we be when the croſſe is gone? Therefore let vs ſee the Lord, and be humbled; becauſe it is his doing, and with our whole heart ſubſcribe thereunto, and then let the Lord remoue it in his time, ſo that we preſently profit by it.

To be trulie humbled in ſickne, to beare the Lordes croſſe.

3 A certaine man who had bin three yeares pained with a grieuous diſeaſe, and finding no remedie by phiſicke, wiſhed manie times to die, and yet when he had better conſidered, he humbled himſelfe and ſaid with his heart, If this lie on me all my life, yet will I ſerue the Lord, which done he found preſent eaſe, and was not troubled therewith afterward. Alſo when men are fallen into the hands of the Magiſtrate, or of the diſcipline of the Church, they will ſhew great repentance for the time. But when the time of their examination and courſe of iuſtice is paſt, then alſo is their pietie paſt, they are neuer the better, which ſheweth that they were not truelie humbled, neither receiued any profit by their preſent correction. But let vs learne to profit by both, namelie by the immediate, or mediate hand of God vpon vs, and know that if the Lord forgiue our ſinnes they ſhall be forgotten of men, and if we ſhame our ſelues, and be truely humbled vnder his hand for them, then the Lord will take away our ſhame, and whatſoeuer affliction in his due time.

Hardneſſe of hart.

4 If we promiſe amendment in the time of our trouble, & yet follow it not in the time of proſperitie: it is for hardnes of heart. For *Pharaoh* his example is for vs to feare, we muſt not put it off for time to come, but preſentlie learne to amend our liues, otherwiſe the Lord may deale with vs as he did with him.

The theefe on the Croſſe.

5 When ſickenes or any other trouble doth afflict vs, if we would know whether it proceede from the fauor & loue of God towards vs, let vs learne to ſee it in the example of the theefe on the croſſe, who fled vnto God, profited by the croſſe, and would that others alſo ſhould ſo doe: for if we can in trouble flie to God, not to witches, and profit by our croſſe, which in it nature is able to make vs worſe, whereunto alſo Sathan will ſet to his hand; if wee deſire to amend our life, and that others alſo ſhould amend by our example: by theſe fruits we may ſee that our ſickenes is ſanctified in Chriſt, and all other our troubles are alſo ſanctified in him. For God would not haue receiued vs ſo graciouſlie in the ſacrifice of his ſonne Chriſt, if he ment to deſtroy vs, he hath giuen vs ſo manie pledges of his loue: So we may reaſon with our ſoules, as *Manoahs* wife did with her husband. Iudg. 12. 23.

5 Seeing God created all things, nothing hath vertue in it, but as God giueth it; and when it pleaſeth him he taketh it away. Our Father *Adam* liued with hearbs, and yet ſhould haue liued for euer; but we haue many other things for our nouriſhment, and yet liue not. Againe our fathers before the floud liued longer then we do, yet had not ſo many diſhes as we haue. The children of Iſrael liued fortie yeares with Manna, and *Moſes* and *Elias* liued fortie dayes without meate: all theſe teach vs, that man liueth not by bread onely, and that the want of the creatures doth not neceſſarilie caſt vs into diſeaſes, but that it is our ſinne which caſteth vs into them. Meate doth not nouriſh vs, Phiſicke doth not heale vs, & the creatures doe not ſtrengthen vs, but the Lord doth all in all, as it pleaſeth him, to trie his children, or to puniſh the wicked.

6 In corporall bleſſings, if we haue not the ſpirit to teach vs, that by the word, and by prayer they are ſanctified vnto our vſe, if we cannot receiue euen euery morſell of meate at Gods hands, as tokens and pledges of his fauour, ſurely wee ſhall eyther at the laſt bee brought to loath them, or to ſet our hearts too much vpon them: ſo that the Lord ſhall bee conſtrained to take them from vs, to make them rot, melt, and ſtinke, ſo that we ſhall not finde them, nor haue anie good, holie and profitable vſe of them. Contrariwiſe,

if

if the ſpirit doe teach vs, and aſſure our hearts, that all the creatures of God are ſanctified vnto vs by the worde, and by prayer: then ſhall we giue God due glorie in them, find profite by them, and haue them ſo long continued vnto vs, as ſhall be expedient for vs. Some that do look on the word of God only to get knowledge, or to be as others are, at the laſt it will be loathed of them. So the Miniſter of God if we like him onely for fauour, or ſome gifts that he hath, and not for that he is the miniſter of our ſaluation, wee ſhall quickly either make him an Idoll, or elſe vtterlie deſpiſe him. Therefore if we will alwaies haue them in due eſtimation, let vs acknowledge them to be ſuch as labour for our ſaluation. *How to intertaine the Miniſters of Chriſt.*

8 As oftentimes it falleth, that ſome men receiue naturall ſickeneſſes from their naturall parents; ſo doe ſome likewiſe receiue from their naturall parents naturall ſinnes.

9 When ſome had admoniſhed him for making mention of olde ſinnes when hee was at the death of any: he ſaide firſt, I eſteeme not men as they are in the time of their ſickneſs, but ordinarily I meaſure them, as they were in their liues. Againe, they are not guiltie of olde ſinnes in death, which repented trulie of their old ſins in health, and life. Beſides, if they bee not guiltie, my prayer or ſpeach hurteth them not, but profiteth others: if they bee guiltie, the trouble of them ſhall turne to their good, in that they ſhall finde the iudgement of this world, and eſcape the finall iudgement that is to come.

10 He thought that there ſhould not be one miniſter for the ſicke, and the whole in the time of the plague, but that one ſhould miniſter to the whole, whileſt their owne Paſtor tended the ſicke. *Plague.*

11 So greatly he reioyced in troubles, that he would not wiſh to be vtterly freed from often infirmities, becauſe the Lord had verie much by them prouoked him often to examine himſelfe.

12 A certaine godly and eſpeciall friend of his making knowne his purpoſe in taking phyſicke to helpe him in a leſſe infirmitie, he ſaide: Sir, your Phyſicke may eaſe you of ſome paine, but I hope it ſhall not purge you of the fauour of God: for although you bee eaſed in this, yet for that God loueth you, he will meet with you in ſome other thing. *If a croſſe be remoued before we profit by it, God will ſend another.*

13 *Aſa* was reproued, becauſe hee ſought not the Lord when he was ſicke of the goute, which was a puniſhment of his vnlawfull couenant, 2. Chro. 19. though it came of his age and trauaile. The children of God muſt ſo thinke of the meanes, that they ſee God diſpoſing nature, and deſtituting them of grace, if they faile in the right vſe of the meanes. Many now adaies in ſickneſſe go to the Phiſitions with *Aſa*, neuer conſidering their ſinnes, the iuſt cauſe thereof. It is good to ſeeke to the Phiſitions, ſo that God be firſt ſought to by repentance of that ſinne, which we thinke to bee the cauſe of the ſame. But when the Phiſition can not helpe them, and when they know no cauſe of their ſickneſſe, but are ſtrangely ſtricken, and ſuddenly, then they are found, and ſay they are taken, as *Moſes* Exod. 4. ſuddenly ſtricken ſaith, that the Lord hath met him: ſo the ſtrangeneſſe of the thing did ſooner bring him to God. Therefore as the children of God are by this meanes ſooner brought to God, as *Moſes* and *Iob*; ſo the wicked in the like caſes doe flie further from God, and thinke it lawfull to go to witches, when their Phiſitions cannot help. Let vs then both in ordinarie and extraordinarie meanes of bleſſings, and puniſhments alwayes confeſſe, that the hand of the Lord hath wrought it, and ſeek to be cured of him by whom we haue beene wounded. And let vs ſo looke to the meanes, as that we firſt reconcile our ſelues to God for our ſinnes, and pacifie him, in that he may bleſſe, and not curſe the meanes of phiſicke. Exod. 4. 24.

14 The Lord ſendeth plagues one greater then another, yet alwayes threatneth before the plagues doe come: ſo that if wee would profite by the threatnings we ſhould preuent the plague that it ſhould not come. And this vſe ought we to make of the threatnings, that ſo we may eſcape the iudgements by profiting by the worde, and by them.

15 Some will ſay, that they doe not find in themſelues thoſe fruits of true repentance, by their ſickneſſes and troubles, which are ſet downe to be in the children of God. Such muſt take heed that they doe not denie that which God hath wrought in them. *Iob* could neuer be brought to doe ſo. But if thy affliction continue, and thou findeſt not that profite that ſhould be in thee, reaſon thus with thy ſelfe. I am the childe of God, and am afflicted, *Fruites of repentance.*

flicted, and yet profite not as I ought, therefore God doth continue the ſame vpon me, that I may reape due profite by it. Therefore I willingly yeeld to the croſſe, and take it vp: but if thou feeleſt not this, yet if in thy heart thou doeſt loue Gods word, and his children, and all goodneſſe, and hateſt ſinne, and all wickedneſſe, thou thou muſt needes be his childe, and therefore be comforted: for becauſe thou art not humbled, therefore thou reapeſt not the fruit of affliction, and therefore they lie ſtill vpon thee, that at what time ſoeuer thou art humbled, the Lord may take away the croſſe, and giue thee the fruite of thine afflictions. For when thou art humbled, he will ceaſe to afflict.

So ſoone as we be humbled we haue the fruite of our afflictions.

16 A godly Phiſition in the time of perſecution hauing three patients reſorting vnto him, to be cured of one great euill, ſaid: this ſtrange diſeaſe and ſickneſſe betokeneth ſome ſtrange ſinnes and corruptions to be in you, and therefore if you will by me be freed from the ſickneſſe, reconcile your ſelues to God that he may free you from your ſinnes. They all at once excuſed themſelues, wherein they bewraying their great ignorance: the Phiſition vnripped their liues, and at the firſt inquired of them, if they did not frequent the Maſſe? They could not plainly denie it, but couertly excuſed it ſaying, that therein they did but as others: which when the man of God perceiued: haue you ſo highly diſpleaſed God, and knowe not of any ſinne to be in you, goe your wayes, and firſt learne how grieuous your ſinne is, before God: for the Lord hauing laid his rodde vpon you, I dare not take it off, vnleſſe ye ſhew fruites of repentance. And thus he diſmiſſed them, vntill they knowing and acknowledging their ſinne, with griefe returned, and afterward were healed.

Chap. 64.

Of Sathans practiſes, and of Schiſme and ſecuritie.

THe diuell ſetteth an high eſtimation of a man, for that (as we may reade in the Goſpel) he thinkes himſelfe whileſt he is in a man, to be in a pallace; but when he is out of a man, he thinkes himſelfe in a deſert. Hereof it is, that being caſt out, he keepes ſuch roaring, foaming, and trembling, as is wonderfull. Paradiſe, one would thinke, might haue delighted him being ſo beautifull: yet he eſteemed it but as a wilderneſſe in reſpect of *Adam*.

2 The diuell hath a pallace of pleaſure, and a court of libertie for thoſe that be his: but if we will bee the Lords, we muſt be hedged in and ſtinted, we muſt not goe awrie. The diuell will let you doe, ſpeake and thinke what you will, the more libertie ye vſe the better hee liketh your ſeruice: but God hath a ſtricte houſe, he will haue the heart, the mind, the ſoule, the bodie, and the whole heart: this is hard ſeruice: well, it is eaſie to enter ſeruice with the diuell, if one ſay, I will ſerue you freely; if another ſay, I will be a retainer to you, but I will weare Gods liuerie, all ſhall be receiued, none refuſed. If you be well, the diuell is well: if you be quiet, he is quiet, but this is a miſerable ſeruice.

Deut. 6. 3, 4. Sathans ſeruice.

3 The diuell is verie painefull in his aſſaultes. He workes with Chriſt, and doubles his temptations on him, and purſueth him all his life long. When he gat *Dauid* once to conſent to adulterie, then he trebles his blowes, he cauſeth him to make *Vriah* drunken, hee vſeth deceit, he cauſeth him to murther *Vriah*, yea he murthereth many with him, he will not be contented with the borders, but he will aſſay to take the principall citie. Take *Peter* for an example: firſt he comes long behinde: ſecondly, he was haled in by the ſhoulders, then he began to palter, after he denieth Chriſt, not long after he ſweareth, and laſt of all he curſeth.

Dauids adulterie.

4 It is a part of the diuell his ſophiſtrie, as in good things to ſeuer the meanes from the end, ſo in euill things to ſeparate the end, from the meanes: *Dauid* ioyneth both togither, Pſalm. 119. *I am thine, oh Lord ſaue me.* The diuell perſwades vs, that God will ſaue vs, but makes vs neuer looke to that, *I am thine.* In euill he beareth vs in hand, we may vſe the meanes, and neuer come to the ende, and ſo clips off halfe, as when he can ſuffer this.

How Sathan ſhreds ſcripture.

Eccleſ.

Eccles. 11,9. *Reioyce O yong man*, hee would leaue out this, *But thou shalt come to iudgement.* But these hath God ioyned together, and neyther the subtiltie of youth, nor anie witte of man, nor all the Diuels in hell can separate them, the pleasures of the flesh, and the iudgements of God. As to our first parents, *Eate, yee shall not die*; To whome some *Salomon* might haue sayde, if it seeme pleasant to you, *eate it, but death shall come:* So in these two that *Ezekiel* hath ioyned; the ease of the Pastour, and the bloud required at his handes. Hee might haue sayde: go to builde you Tabernacles, where you may take moste profite, and giue care to nothing, yet God shall bring you to indgement, God with a chaine of Adamant hath knitte the pleasure of the world with iudgement, he that hath one must haue both.

5 It is often the pollicie of Sathan, to make vs trauaile in some good thinges to come, when more filthie we might be occupied in good thinges present.

6 We must be proude against Sathan in Christ, and humble to all men in Christ.

7 Sathan will tempt vs, though he cannot ouercome vs.

8 As God and his Angels are about vs, so is the Diuell and his Angels: and as the good Angels haue not beene seene, but extraordinarilie: so are the euill Angels, and hee that depriueth himselfe of this meditation, weakneth his faith. For it is to our comfort, that though we be in danger, & no man by vs, yet God and his Angels are with vs to keepe vs. *See the first part.* And this meditation ought also to humble vs, that though in euill dooing no man can see and hurt vs, yet the Diuell, and euill spirites still houer ouer vs. Againe, wee must knowe, that as the Angels haue appeared to good men for speciall defence: so the foule spirites may appeare to some men for speciall sinnes: which euill spirites are not the soules of anie departed, as in the blinde papacie it was imagined, but the euill spirites in the ayre, as the Apostle speaketh, Ephes. 6.12. which are there truelie called the *Princes of the darkenesse* of this worlde, because they doe as Lordes, commaunde, and sway in the blinde soules of men, Ephes. 2.1.2. Iohn. 1.4.5.

9 Experience teacheth, that manie meddle with the matters of the Church, which are senseleese and barraine in the doctrine of newe birth. But alas what if a man knewe all things, and knewe not himselfe to bee a newe man in Christ? all is nothing. We must stirre vp our owne sluggishnesse, by the forwardnesse we see in others, so shall we rightly profite by Gods graces in them,

10 If we play with our owne affections, sinne in the end from sport will spurre vs to confusion: for though we be giuen to flatter and presume of our selues, that being twise or thrise spared wee dare sinne againe: yet we must know that the Lord will recompence his long tarying with wrath in the end. *Securitie.*

11 As a man being outlawed may take his pleasure for a while, but whensoeuer and whereseoeuer hee may bee taken, he must yeeld to the punishment which by verdict he is appointed: so the wicked on whome sentence of damnation is alreadie passed, may for a while shake off their paine with vaine pleasure, but afterwards they shall bearrested, and carried violently to the place of woefull execution. But for the godly vnto whose conscience, the assurance of their inheritance of heauen, by the euidence of the Gospell and seale of the spirit is ratified, all the diuels in hell shall not preuaile against them, but in death they shall be warned to make their open appearance in the day of the resurrection, yet as honest and before the Iudge, and not as fellonious offenders. *Note.*

12 It is a fearefull thing to be ouer quiet with our selues when we haue sinned: for the way to draw sinne with Cart-ropes, is, not to be grieued with sinne, and the casting or shaking off of temporall griefe, is the way to eternall griefe. When we haue sometime quaked at sin, which we haue seene in others, and afterward (although we like it not yet) if wee dislike it not with as great indignation, as we were wont to doe, but by little and little we can well away with it: It is greatly to be feared, that by degrees we shall fall into the same sinne or sinnes our selues. *Griefe. Feare of sinne.*

13 Many that are not meere euill men by securitie, haue fallen into the hands of Gods iudgement. *Securitie.*

14 It is the righteous iudgement of God, that there often is most deadly enmitie, where *Enmitie.*

Reconciliation. where hath beene worldly and carnall amitie. If there bee any hatred arise betweene our selues and such men, who haue been our friends, let vs examine our selues if we sought first to please God aboue all, and then to please them by good meanes.

Sudden iudgements. 15 Gods iudgements are most suddaine, and when men are in greatest delights. Euen in the Sun-shine Sodom was destroyed, and in the banquet time *Iobs* children were slane: therefore we are to learne to be most warie and watchfull, and then most to suspect our selues when the world thinketh least of euill, and is most secure.

Chap. 65.

Of Parents, education of children, gouernment of youth, and care of posteritie.

See the first part of education. When children haue infirmities, their parents are to see and consider whether they haue not receiued such sinnes from them. If they haue, they are rather to pray for their children, then too much to correct them, least they persecute their owne sinnes in the persons of their children.

2 When *Moses* was to goe at the commaundement of the Lord into Ægypt, hee first returned with his wife to his Father in lawe *Iethro*, to haue his leaue of him, thereby shewing his dutie and obedience vnto him, that so hee might giue no occasion of offence and might auoid all appearance of euill: so must all the children of God, be carefull in the like case, and not to excuse them selues by good meanings.

3 The Lord is carefull that his workes should be recorded, and that not for his owne cause; for he knoweth them well, not for the age present, for that many remember it, but for posteritie to whome he would haue it to come, that in them, thereby he might bee glorified. Therefore the Lord made choyse of *Iosua*, to whom he would haue *Moses* to rehearse the victories which he had giuen the Israelites ouer Amalecke & his people, that he might not be proud thereof nor glorie in his owne strength, but that he might giue the glorie wholy and onely to the Lord that gaue it. Secondly that therby he might bee prepared to helpe the people, and to gouerne them after *Moses* departure. And this must teach vs to pray, that the Lord would euer prepare such as may be profitable to posteritie. And therefore in the 78. Psalme, God commaundeth that the workes of the Lord, should be taught to posteritie, and so saith *Paul* to *Timothie*, deliuer this to men, which may be fit to deliuer it to others, &c. From whence wee may learne, that when the Lord will haue a blessing continued to any people, he will also prepare instruments to conuey his blessing to posteritie. But when the Lord will not continue his mercie, then will he depriue them of the meanes. Seeing then in our time men are carefull onely for themselues, and few care for them that shall come after, and that so few regarde to Catechise their families: these things I say are signes, that the Lord will not continue those mercies to our posteritie, which we doe now enioy.

Exod. 17. 14.

Prouide for posteritie.

Families must be Catechized.

Young age is a dangerous age.

4 Youth especially is to take heede of pleasure: for though fier be good, yet in flax or tinder it is not good; so though pleasure bee good, yet pleasure in youth is not good. Wee need not plough for weedes, they will grow fast enough in the fallow. But some will take their pleasure in their youth especially, and they purpose to become good, and to liue gravely heereafter in their age. This is to make a couenant with the diuell, as the diuell said to Christ, I will come out, but the time is not yet come: so wee will leaue pleasure when the time comes, and in the meane time hee keepeth vs in a purpose. Young men make their sinnes of a double die, Crimzen sinnes, they become a disease of the bones, and custome is turned into a necessitie, whereupon diuers say, I would faine but I cannot leaue them, of these if one recouer, fortie rotte away.

Late repentaunce dangerous.

We must vse pleasure but with restraint.

5 If Sathan can make our youth an vnprofitable age, in all the ages following little good is to be looked for. For if yee once nip the blossome, where is the hope of the Autumne? Where may we looke for fruit? Well, if we will needes vse our pleasure, then must we set down some measure. The diuels rules neuer haue exceptiones, but Gods

Saints

Saints muſt learne reſtraint; we muſt neuer make our hearts the ſtewards of our affections, that our thoughts wander not in them, and leaſt in deſiring things too much, we exceed when we haue them. There muſt be the leaſt luſting of theſe outward things, becauſe there is leaſt vſe of them. If a man cannot want them, he will abuſe them when he hath the. It is true that *Ierom* ſaith: The beginning is honeſt, but the greatneſſe is deformed. And that alſo ſinne is verie reaſonable in the beginning and verie ſhamefaced. *Thamar* went firſt to play the whore with a vaile before her face, but now with an open face: firſt honeſt recreation and then a pleaſure of vanitie, recreation before labour, to play before we ſtudie, we vſe pleaſure, but to no good end. *Sinne by degrees growes to impudencie.*

6 There is a generall rule, wantonneſſe is the beginning of ſinne. We ſee in *Eſau*, to what great prophaneneſſe his wanton pleaſure in hunting grewe. So in the Scriptures there can be found none other beginning of *Salomons* fal, but this that 1. Kin. 3. when he had ſpent ſeuen yeares in bulding the houſe of God, hee ſpent thirteene after in bulding an houſe for himſelfe. This was ſcarce a good proportion, to beſtow thirteene yeares on his owne houſe, and ſeuen yeares on God his houſe, and the Apes and Peacocks that hee brought into the land, ſet the people in ſuch vanitie, that they vaniſhed away in their wanton thoughts. Idleneſſe and trifling be the callings of Gentlemen now adaies, as alſo needleſſe expenſes. 1. Tim. 5. *Wantonnes ends in wickedneſſe.*

7 If euer we would haue the Church of God to continue among vs, we muſt bring it into our houſholds and nouriſh it in our families.

8 A certaine woman ſaying without pittie at the birth of a poore childe, here is the mouth, but where is the meate, had this ſaying replied on her at what time ſhee brought foorth a child which died, heere is meate but where is the mouth?

9 Wee are not to iuſtifie our ſelues before God onely by faith, but wee muſt alſo iuſtifie our ſelues by good workes before men: ſo that wee muſt not onely labour for our ſelues, but endeuour to ſtirre vp others alſo, and looke one on another, as the Cherubins did, and tell things one to another: as *John* tolde his brother. Wee muſt bee carefull one for another, and that not onely for the time preſent, but for the time to come. This we are bound to doe, and our common dealings ought to bind vs thereunto: we prouide for our children, ſhould we not prouide for the Church, which is ſpiritually tied vnto vs? Surely, if wee conſider the plentie and peace, which we enioy, we ſhall ſee that it is not for our deſerts; for we abound in ſinne, and none iniquitie is wanting in vs, but it is the bloude of the Martyrs, who haue purchaſed this ſo dearely. For theſe dayes did they ſowe with teares, and we haue reaped them with ioy. Now, if we will not haue our poſteritie to reape the teares of our liues, then let vs be carefull to ſowe the good ſeede of godlineſſe, elſe they ſhall feele the ſmart. The meaning is this, that they which haue houſehouldes and haue been called themſelues, ſhould labour to leaue behind them a godly ſeede for the continuance of the Church, as we ſee in *Zache*, vnto whoſe whole houſe the Lord Ieſus brought ſaluation. It is a fearefull thing to haſten to be worldly, and to linger to an euill thing is an holy lingering, and to make haſte to godlineſſe is a godly haſtineſſe. *Eliſha* muſt not ſalute any, whom he meeteth; the Apoſtles muſt not tarrie to talke with any in their iourney, and why? The Lord requireth great haſte in his buſineſſe. It is profitable to make haſte to heauen, but it is no wiſedome to make haſte to hell, yet to doe wel we find a Lyon in the ſtreetes, but to doe euill, there is no hoe with vs. Well, the kingdome of God ſuffereth violence, we muſt make haſte to it, and beware we linger not as the fooliſh Virgins, to beſtore our ſelues with Oyle and to furniſh our ſelues with the graces of God. *Againſt verball profeſſors, which turne Gods grace to wantonneſſe, Iud.* *Haſte to doe good.*

10 *Iob* ſaith, wiſdome is not found in that land which liueth in pleaſures. If you find a land of goodfellowes, you may ſeeke ſomewhere elſe, for wiſedome is not there. If God hath appointed, Gen. 3. that none ſhould eate a crumme of bread without the ſweate of his browes, how much more the bread of euerlaſting life? If they be not able to direct themſelues, the next way is to ſeeke counſell of others. But *Horace* ſaith, This age will beare no admonition. *Reboboam* thought his own counſell beſt, more reſolute at twentie yeares, then at fiftie, yet reaſon is but as a griſtle in vs. Set them in a good way, and yet

be vnconſtant in it, deſirous to trie concluſions eaſily drawne from euill, and yet they will eaſilie ſlip the coller, and turne to euill againe.

Youth muſt renounce pleaſures.

11 There is no ſacrifice ſo acceptable to the Lord, as for youth to ſtriue with this double, triple and ſeuen fold corde, to abandon all pleaſures, before we haue taſted of the hony with *Ionathan*. It is acceptable I ſay before a taſte, not after a loathing: God loatheth ſuch ſeruice, when the ſtreame of affection is weake. Looke how many baites and ſnares Sathan hath for ſinne, ſo many remedies hath God to crowne vs. But young men will haue their reaſons, I will doe it, but for a while: A fooliſh reaſon, ſeeing the whole age of man is but ſhort. God will not allowe a minute, therefore not our youth. Againe, in our time we muſt not looke for *longum*, but *oportunum*, this is the time of ſaluation. It is in man as in other things, in breaking of Horſes, luring of Haukes. *Vigetius* in his fourth booke *De re militari*, had rather haue a Souldier that neuer learned to fight, then one ill brought vp in warfare. *Timæus* requireth a double tuition for a Scholler, that had been ill brought vp. The diſeaſes of the Spring are more curable then thoſe of Autumne: So the ſinnes of a young man are curable, if they take not many ſurfets one vpon another. In youth it is eaſieſt to reſiſt the pleaſures, which we neuer taſted of. If a young man then ſay, I will tarrie vntill I be old, before I reſiſt ſinne, it is as much as if he ſhould ſay, I am ſtrong now, I will ſtay till I be weake. This is the indignitie of our reaſon, Eſay 2. There be ſinnes called purple, crimzen, ſinnes of a deepe die. If it be right purple, it was died both in the wooll, and in the threed. So if Sathan doe die vs before we are made cloath, in our youth, whiles we be wooll if we be ſo dyed, it is like to ſticke by vs. But if we will needes be died purple, wee muſt be ſo died as purple is taken in the Apocalyps: purple righteous in the blood of the Lambe. When a man hath long had a truſtie ſeruãt, he is loath to forgoe him, he will rather giue him double wages, ſo is it with the diuell, and thus for their continuance. *Auguſtine* ſaide, of a young man that had liued riotouſlie in his youth, and afterward ſodainely conuerted: I graunt true repentance is neuer too late, but late repentance is ſeldome true. Therefore to make ſure worke, let vs carrie the yoke in our youth. Often God doth puniſh the want of his feare in our youth, with the want of wiſedome in our age, he puniſheth the fleſh with the world: Oh ſaith *Iob*, all theſe things that I ſuffer, are for the ſinnes of my youth, his conſcience accuſed him of nothing elſe.

Chap. 66.

Of Gods worſhip, and of Religion true and falſe.

ALthough the word of God is alwaies in ſeaſon to be miniſtred: yet mens harts (becauſe of their corruption) are not alwaies in ſeaſon to receiue it.

Sathans policy.

2 The diuell doth oftentimes bring men to ſuperſtition in a good thing, that afterward he might procure them to leaue it off vtterly.

Superſtition.

3 Superſtition doth breake off loue in all eſtates.

To be preſent at the Maſſe how dangerous.

4 It is a great and ſecret offence thorough the corruption of nature, to perſwade our ſelues that we may goe to ſee idolatrie, though in heart we conſent not vnto it. But doubtleſſe as by the iudgement of God we often fall into that ſinne, which before we did not know, ſo the offence is great. Firſt in reſpect of our corruption which naturally is giuen to ſuperſtition. Secondly, in reſpect of our brethren, if they be ſtrong, to grieue them; if they be weake, to offend them. Thirdly, in reſpect of Gods glorie, the zeale whereof ſhould make vs with heroicall ſpirits, to crie againſt ſuch ſinne.

God requireth the vſe of the bodie in worſhipping him as well as the ſoule.

5 In the firſt commaundement the ſubſtance of Gods worſhip is ſet downe, in the ſecond the meanes, in the third the end; and in the fourth, is the time preſcribed, wherein theſe things eſpecially are to be practiſed.

6 God requireth the bodie to worſhip him as wel as the ſoule, and therfore let him that hath an eare to heare, heare: he that hath a tongue to ſpeake, let him ſpeake; he that hath hands to lift vp, let him lift them vp: and he that hath knees to bow, let him bow them.

There

There are ſtrange ſpeeches to this ende in the Scripture, that not onely they that haue tongues ſhould praiſe the Lord: but euery thing that hath breath; yea, he requireth to be praiſed of euery bone in the bodie. The right and title whereby God chalengeth this ſeruice of our members, is becauſe we are his, and when we were not his, he redeemed vs with a price. Firſt the clay wherof we are made was his, by creation of right he may claime vs: he findeth vs here at his own charge, coſt and expences, and ſo by the teſtimonie of the booke of his prouidence we are his. The Lord by bleeding from his heart by the ſpeare, from his hands and feete by the nayles, from his head by the thornes purchaſed vs to his ſeruice, and therefore his title to the body is good: wherefore againſt the Anabaptiſts and Familiſts we ſay, that as God is the God of the ſpirit, ſo he is the God of all fleſh; and though he will be worſhipped in ſpirite, yet not in ſpirit only but in truth alſo, which truth (being his word) requireth the ſeruice of the body. So many then as refuſing the congregation, making the corners of their Chambers onely witneſſes of their Religion, detract from the Lord his worſhip. But they excuſe themſelues with fearing the ſuſpition of hypocrites, an eaſie ſlander, a thing that none can purge himſelfe of, a caſe therefore to be referred to the Lorde himſelfe. But theſe men of all other doe euill in ſpeaking againſt hypocriſie: for if they be no more inward then they are outward, if their Chamber holineſſe be no more then their Chappell godlineſſe, then are they of all men moſt miſerable. Reade Pſalme 122.42. and 84. and 68. and we ſhall ſee the Prophet *Dauid* highly to magnifie that which they ſmallie account of.

How iuſtly God may challenge of vs to ſerue him in bodie and ſoule.

7 Many carnall men thinke they can truſt in God and in riches to: they will carrie two bowſtrings into the fielde, that if one faile another may ſerue. But we muſt ſerue God either euer or neuer, either in all or in none, either euery where or no where. Theſe men will not ſay with Chriſt, one thing is neceſſary, but they will ſerue God and the world. Thus ſome pray to God, and performe their vowes to the diuell, ſome are onely retainers to Chriſt and beare his liuerie, but are indeede the ſeruants of ſinne and their owne corruption, ſome beare the marke of God in their foreheads and in profeſſion; but they beare the marke of the beaſt in their hands and conuerſation: we dare and muſt credite the Lord with our ſoules, why ſhould we not credite him with our bodies alſo? God knoweth that we are but fraile, and he hauing made vs will ſurely preſerue vs.

We muſt not be of a darke and cloſe Religion or of a double profeſſion.

8 The place where God is worſhipped, is called in the Scriptures, *The preſence and face of the Lord.* It is oftentimes ſaid in the Pſalmes, that we muſt come before the face of the Lord, and they that eate of the ſacrifices are ſaid to eate with the Lord. Therefore when we come to heare the word, to pray or to receiue the Sacraments, we come euen before the Lord, where he ſheweth his preſence more cleerely, although whereſoeuer we be we are in his preſence: for as the power of the Prince is ouer all the land, yet his chiefe preſence is in the court, ſo is the preſence of the Lord chiefely in the houſe of prayer, though he be euery where: which if men would rightly conſider of, then would they alſo take heede with what feete they enter into the houſe of the Lord, and would not be ſo bolde as to come thither without preparation, nor to paſſe away without any meditation of that which they haue done or heard. The want of this perſwaſion cauſeth all careleſſeneſſe, both before and after, and when we are preſent. If this kinde of dealing, will not be liked nor allowed of any worldly Prince; that men ſhould be admitted to the Chamber of preſence, and yet care not what they ſpeake nor how they beleeue themſelues: ſurely the Lord will not alwaies beare with ſuch as abuſe the houſe of prayer, and irreuerently behaue themſelues in his holy preſence: though for a time he ſuffer them, yet certainely in the end he will be ſure to puniſh it moſt grieuouſlie. Therefore we had need to be watchfull ouer our ſelues both ſoules and bodies, leaſt by abuſing our ſelues before the face of the Lord, we prouoke him vnto anger, and cauſe his diſpleaſure to fall vpon vs.

Gods preſence.

Simile.

Eccleſ. 4.17.

Mal. 1.

9 In the beginning of our gracious Soueraigne her raigne, it was vſuallie ſaide, that the dearths that then were, was for the new learning. Afterwards the Lorde ſent peace and wealth, as wee doe now ſee: whereby hee giueth vs to vnderſtand, that it is hee that brought them from poperie, ſo that now hereafter none can complaine. Wherefore they doe ſinne very grieuouſlie that ſhall ſay the Goſpell hath brought dearth, diſeaſes, and warre.

Popiſh obiections againſt the Goſpell.

For we can all teſtifie, that the Goſpell hath brought peace, plentie, and health, which if we will not beleeue, then the Lord will roote vs out, though for his name and glories ſake, and for his ſonne Chriſts ſake, he will raiſe vp a ſeede after vs, that ſhall confeſſe this to his glorie, as we ſee in the example of the Iſraelites, which had a *Ioſuah* and a *Caleb*. But as he puniſhed the Ægyptians becauſe they were ignorant, and the Iſraelites becauſe they abuſed knowledge; as he puniſhed the Iſraelites becauſe they would not worſhip him, and puniſhed the Ægyptians becauſe they would not ſuffer them to worſhip him: ſo he hath puniſhed the Papiſts, becauſe they were falſe worſhippers, and the Proteſtants for that they abuſe the true worſhip: and as he puniſhed the Papiſts, becauſe they would not ſuffer the Lord to be worſhipped; ſo will he puniſh the Proteſtants, if they will not worſhip him in ſpirit and truth, for there is like proportion.

Note this proportion.

Mal. 3. 14, 15, 16

10 Some will ſay, what can we gaine by hearing the word, can we liue by prayer? Our houſeholde muſt be prouided for: if we could come by our liuing ſo eaſilie as ſome doe, or if we were as well to liue as ſuch a man is, we would ſerue God then as well as any of them, they may ſerue God freely, and without any cares to hinder them, we muſt take paines for our liuing, neceſſitie calleth vpon vs to follow our labour. But doſt thou not knowe, O man, that the Lorde leauing thee in this neede, doth now proue thee, whether thou ſerue him for thine owne eaſe, or for his glorie ſake? If thou doe not now diſcerne of thy temptation, and applie thy ſelfe to the ſeruing of God, in hearing, praying, reading, and thinking of his word, but doeſt in a greedie care ſeeke after earthly things, be ſure that if thou be his ſonne, he will at one time or other correct thee, and by one way or other waine thy minde from theſe outward things: but if thou belong not to his couenant of grace, he may perhaps giue thee thy deſire, and leaue thee alſo without correction, which is a ſigne of a baſtard, but at the laſt he will cut thee off from the things that thy chiefe delight is in, and finally thou ſhalt periſh euerlaſtingly in hell.

How God puniſheth ſuch as receiue not his truth in loue. 1. Theſ. 2. 11.

11 When men will not hearken vnto the truth, then will he giue them vp to beleeue lies, and when they will not regard his faithfull miniſters, that labour with them to bring them to holineſſe, then will he leaue them to ſuch deceitfull workers as ſhall pleaſe them in prophaneneſſe. And as it fared with *Pharaoh*, and his people that would not beleeue *Moſes*, but hearkened to the ſorcerers of Ægypt: ſo ſhall it fare with all thoſe that will not beleeue Gods faithfull ſeruants, the true Preachers and Miniſters of the Goſpell, but will be led and headlongly caried with popiſh Seminaries, and ſuch wicked guides as lowe falſe doctrine, and leade them into all errors and hereſies. The Sorcerers could not take away the plague of the Frogges, &c. but indeede they cauſed moe to come, whereby the King and his people were the more troubled: ſo is it in all falſe religion, they will bring men into many troubles, but they cannot helpe them out of one, they will helpe to perfect ſinne in men, but they cannot rid men out of one ſinne. It is proper to the word of God onely, and to the true doctrine deliuered out of the ſame, that miniſtreth comfort to Gods people in their troubles, and ſtayeth them in their diſtreſſes, as *Dauid* ſaith, *Except thy law had been my delight, I had periſhed in my troubles*, Pſalm. 119. 92. Wherefore if in death, and in troubles we will be quickned and comforted, let vs delight in the ſtatutes of the Lord, and wholy depend vpon the doctrine of his word.

Iethro no Idolater.

12 *Moſes* was not ſo well when he was in Madian, as if he had been in Canaan, yet better then when he was in Ægypt: for though *Iethro* had not the worſhip of God pure in euery reſpect, yet was not hee an Idolater. For then *Moſes* would not haue dwelt with him, nor yet haue ſacrificed with him, if he had offered to a ſtrange God. Whence we learne two things; the firſt, that if we haue the chiefe and principall poynts of religion with vs, although there may be ſome wants and defects, yet that we make much of Gods great bleſſing therein, and labour carefully and diligently to vſe them, ſhewing our ſelues thankefull to God for them; ſo will the Lord in his due time beſtowe moe bleſſings vpon vs, and miniſter that which is wanting vnto vs. Secondly, that the Lord will alwaies haue ſome to keepe his truth, to the glorie of his owne name, and the condemnation of the wicked. *Iethroes* religion may be tried by theſe notes. 1. That he reioyced more for the deliuerance of Gods people, then for the promotion of his ſonne. 2. Becauſe he was carefull

Triall of Religion.

to

to confirme his faith, by the experience of them which had receiued greater graces. 3. Becauſe his ioy did breake out into an open profeſſion of ſacrifice. 4. His diuine ſpeech and good counſaile which he gaue to *Moſes*, doth teſtifie that he was a pure worſhipper of God: at the leaſt he held the chiefeſt, and was not a nouice in religion. By *Iethro* his example we may learne to trie our religion, if it be pure, then it worketh in vs a care to vſe all the meanes. 2. We take ioy in them. 3. We expreſſe the fruits of it in our life. 4. We reioyce more at the proſperitie of Gods people, than at our owne preferments or commoditie.

CHAP. 67.

Of Regeneration, and Sanctification.

IT is a greater miracle that a man ſhould become a new creature, than a man ſhould be cured of neuer ſo ſtrange a diſeaſe. Hereunto agree the Prophets, as Eſay. 11. where it is ſhewed, that men as ſauage as wilde beaſts ſhall change their nature, and become tame, ſo that the Prophet counteth this a miracle: yea, if wee our ſelues ſaw the wilde beaſts tamed, wee would count it a miracle. The Fathers thinke that the regenerating of a man is more miraculous, than to turne water into wine: for the wine is of the grape, the grape is of the tree, the tree is nouriſhed by water, ſo that wine after a ſort doth come of water: ſo that the one is more common; the other is to bring out one contrary out of another, and a thing of that which hath no cauſe going before, and he that marueileth not at the conuerſion of men, he hath not taſted of the gift of regeneration, and new birth.

Regeneration how wonderfull.

Simile.

2 Men muſt firſt be made, by feeling of their ſinnes, to ſeeke after Chriſt; then by an holie faith to finde Chriſt; and then by newneſſe of life to dwell with Chriſt.

3 We haue nothing to doe with God the Father, the Sonne, or the holy Ghoſt, vnleſſe we be regenerated.

4 As wee haue taken a vaine delight in the vaine courſe of this life; ſo wee muſt ſigh and pray, to be delighted ſpiritually in ſpirituall things. If the bloud of Chriſt hath waſhed vs from the guiltineſſe of our ſinnes, then the holy Ghoſt hath purged vs from the filthines of our ſinnes.

We muſt delight ſpiritually in ſpirituall things.

5 The reaſon why the graces of God are ſweeteſt in our new birth is, becauſe wee doe after the ſame, fall ſomewhat to the fleſh againe, otherwiſe it would not be ſo. And regeneration (Ioh. 3.) is the work of the ſpirit only, although in reſpect of vs it ſeemeth contrarie betweene vs and the world: for the world thinks the pleaſures preſent alwaies ſweeteſt: ſo doe not the children of God, euen of their ſpirituall delights, nay they are contrarie in an other thing to themſelues, for they thinke their preſent corruptions and temptations euer greateſt, as in ſicke men, the laſt ſickneſſe is the foreſt, but they thinke the preſent feelings of the ſpirit euer leaſt, though it may be, they be as great as euer they were before: but who knoweth the cauſe of theſe things, ſeeing it proceedeth wholy from the ſpirit of God, who as the winde bloweth here and there, and in what meaſure it pleaſeth him.

Of feeling.

6 Seeing we are the temples wherein the Lord will vouchſafe to dwell, it is good reaſon wee ſhould cleanſe our ſelues. In reſpect whereof, firſt the Prophet Eſay. 52. 11. and then the Apoſtle, 1. Cor. 6. 17. building the exhortation of clenſing, preſuppoſe this, that where God will dwell there is a place clenſed, and indeed a temple.

7 There is no man of iudgement, that though in other places hee thinkes many things lawfull, or at the leaſt indifferent in their owne nature to be done, yet he will not do them in the temple. So conſequently, if wee be Gods temple (as euery Chriſtian ought to be whereſoeuer he goes) we muſt be cleanſed. Againe, for that the Lord hath made vs prieſts, and we muſt carrie the veſſels of the Lord, therefore we muſt be cleane, Reuel. 1. for prieſts were to cleanſe others, and therefore good reaſon it was they ſhould be cleane: and wee, if

VVe are Gods Temple.

we will be cleanſers of others, neceſſarily we muſt be cleane our ſelues. Yet there is a third argument, Iere. 31.1. which is moſt effectuall, and that is, *becauſe our heauenly father is holie.* And if this moue vs not, we are rather as ſeruants holy, for feare of the whip, or we are mercenaries, we will cleanſe our ſelues for hope of reward. God our father is cleane, therefore wee his children muſt be alſo cleane. God is of pure eyes, and no defiled thing muſt enter into the new Ieruſalem: wherefore wee muſt cleanſe our ſelues, becauſe wee be the Lords Temple, becauſe we be Prieſts, becauſe our father is cleane and holy. A thing is filthie in the Law, either by touching another thing that is vncleane, or which hath vncleane iſſue in it ſelfe, ſo that there are theſe kinds of pollutions: the firſt, if we touch an vncleane thing: a thing vncleane of it ſelfe, as a leaper: and thus, if wee touch ſin, or the diuell, or any limme of the diuell, which be things vncleane, wee ſhall be alſo vncleane. The cauſe is, pitch will defile a man. There is a ſecond kind, which is this: we know that water, for as much as it is a baſer ſubſtance than the wine, though in it ſelfe it be no meere vncleane thing, corrupteth the wine being mixed with it: In like ſort, the creatures the things of this world, though they be not wholy vncleane of themſelues, yet becauſe they be things of a baſer condition than our ſoules are, if our hearts be ſet on them, they pollute vs. There is a third kind, and that is not by touching any vncleane thing, but by becomming impure by it owne nature: and this is the touch *of our owne reaſon, of our owne wit, of our owne imaginations proceeding of our ſelues, which will defile vs: though we touch neither the diuell, nor the world.* And indeede this is ſuch a kinde of defiling, as comes by a mans owne ſweate, or by our owne blood, being polluted in it ſelfe, as the babe whith God paſſed by, Ezech. 16.4.5.6. From theſe kindes of filthines wee muſt be cleanſed. And yet there is another manner of cleanſing, and that is put downe for vs, Leuit. 13.48. where it is ſpoken of a warpe or woofe which had been defiled with the plague of leproſie, that ſhall be waſhed. And yet although the Prieſt ſee it be cleane, it ſhall not be cleane, vntill it be waſhed the ſecond time, verſ. 55. We muſt proceed from cleanſing with ſope to cleanſe with Fullers earth, and with Nitre. Now, how this cleanſing muſt be, the Lord Ieſus ſheweth, Ioh. 15.3.4. *Now are ye cleane through the word which I haue ſpoken vnto you:* but the ſpirit worketh by the word. In Baptiſme wee are cleanſed, it is not the water that cleanſeth vs, but the ſpirit which is as a fire: howbeit this fire hath oyle to miniſter matter to it, which is the word. This word is that, which quickeneth and inflameth vs: and this is not onely holy in it ſelfe, but it maketh vs holie alſo, if we beleeue it.

How we muſt purge our ſelues, and how many wayes we may be defiled.

1

2

3

Note. Tit. 1.15.

8 If wee were to be cleanſed but from ſome kinde of filthines, it were an eaſie matter, we would eaſily conclude it. For there is no man, but cleanſeth off ſome filthines, no man hath all the ſpots that are mentioned, but to be ſcoured from all: this makes the purification full. It is ſaid, *Herod* heard *John*, and hee heard him gladly, and hee did many good things. So he was cleanſed in many things, but not in all, when it came to the ſweete ſinne, Thou ſhalt not haue thy brothers wife, which ſhould haue made vp all, then he broke off. When *Felix*, Act. 24. had heard *Pauls* matter, he gaue him libertie, but withall he hoped he ſhould haue gotten ſome money, ſo that his heart was not wholy cleanſed. *Ananias* and *Saphira*, Act. 5. gaue a great part of all their poſſeſſions to the Apoſtles: but all came not, they kept backe a peece. *Naaman* (2. King. 5.) would worſhip and ſacrifice to none, but to the true God: but yet hee would haue the houſe of his maſter *Rimmon* excepted, to offer to the God *Moloch*. So may we ſay of our times. The Bethulians would haue a tearme to ſerue God in: they were tearmers, but it was but for a time. This (all) then is that which makes all perfect. And then is it wittilie ſaid of a Father, of this word *Catholike:* As it ſignifies an vniuerſitie of all, as that God hath a Catholike Church, that is, in all ages, and in all places, and of all eſtates of men, a Church; ſo me thinketh, that they are good Catholikes that are ſanctified throughout, that will wholy cleanſe themſelues. So then we muſt throughly be cleanſed, that is, both in the fleſh, and in the ſpirit, as 2. Corinth. 7.1. both in heart and in hand, Iam. 4. In the Hebrue tongue it is worth the obſeruation, how two words commonly to this effect runne together: the one is, that wee muſt be *ſtraight*, as were all the Saints, *Iob*, *Paul*, and *Daniel*, who were alwaies ſtraight: So muſt they bee that deale with God; they muſt haue no crookedneſſe in them: the word (as I thinke) is alluding

We muſt be throughly waſhed and ſanctified.

Our ſanctification muſt not be of one part.

The godly are, 1. *Straight.*

3

ding to the outward timber in a building. The other word ſignifies *Sound*. It muſt not be hollow, though it be ſtraight. So that theſe two muſt goe together, *ſtraight*, and *ſound*: we muſt neither be crooked, nor hollow. So referring theſe to the Saints of God, whom wee named, if you looke to their outward parts, they were ſtraight, if you looke to their internals, they were ſound. This then ſerueth well for two ſorts of men, which are both hypocrites. There bee ſome men that will beare the world in hand, that the beſt ſide is inward, and the worſt outward, as the Nicodemites, who, howſoeuer they doe outwardly, inwardly they worſhip God deuoutly. Others there are cleane skinned, men as cleane as Alabaſter outwardly, but inwardly they be diſſemblers, and they are contrarie to the other, and beare the world in hand, that the beſt ſide is outward. Theſe haue the cleanneſſe of the fleſh, though not of the ſpirit: as the other thinke, they haue the cleanneſſe of the ſpirit, though not of the fleſh, and theſe be meere dangerous diſſemblers. If a man bow to *Baal*, one may ſee a ſpot of his knee, and yet he will haue a cleane ſpirit, he is an hypocrite. Well, we muſt not be halfe Chriſtians, wee muſt be good Catholikes, cleane throughout, cleane both in the fleſh, and in the ſpirit.

2. Sound. Simile.

Two ſorts of men hypocrites 1 2.

9 The fleſh is ſure a very corrupt thing, and wee ſhould ſoone ſee it but for the fleſh, which is as ſalt to keepe it from putrifying for a while, which if it be gone, the fleſh corrupts ſtraight, which we ſhould ſee, if wee would but take the view of a dead man out of the graue: It is but a rotten thing, and therefore all that is beſtowed on it, is laid vpon that, which in the end will make all as rottenneſſe it ſelfe. They therefore doe euill, that lay out all their ſubſtance on their fleſh, for it will rot: in regard whereof, the Apoſtle bids vs not to take any great thought for it, or to prouide much for the luſts thereof, Rom. 13. All that comes of the fleſh, and all that ends in the fleſh is filthie, and therefore wee muſt not make our fleſh a Queene, or as a Paradiſe on earth.

10 Our Sauiour Chriſt ſaith, our righteouſneſſe muſt exceed the righteouſneſſe of the Scribes and Phariſees, therefore not to exceede the Phariſees, not to exceede heretikes, nay not to exceede the Heathen men, but to want euen the outward good things which they haue, ſheweth that all our Religion is in vaine. And yet to cleanſe hand, foote, eye, tongue, and all without, is called but the cleanſing of the outſide of the platter. But wee muſt not reſt here, wee muſt goe yet further, and be pure in heart: for, *Bleſſed are the pure in heart*, ſuch ſhall receiue the bleſſing. Wee had great neede to cleanſe our ſpirits: for as they retained the image of God before ſinne came, ſo now being corrupted, they are moſt corrupt. For euery thing degenerating into a contrarie nature to that, which it was, is made moſt contrarie. The hony a very ſweete thing, yet when it is often purified, many haue a moſt bitter matter of it. So God his nature is gentle, and hee is long ere he be prouoked to wrath: but when hee is angrie, who is able to abide his wrath? downe goe mountaines and hils, and all before him: ſo the perfecteſt part of man being euill, is of all things moſt abominable to the Lord. This deceiues all men, to thinke ſome good thing is left in them. But if the tongue which ſpeaketh out of the abundance of the heart, haue but the ouerplus and ſuperfluitie of the heart, be a world of wickedneſſe, (as Saint *Iames* ſaith) how much wickedneſſe thinke ye is in the heart? Nay, the ſinne of the ſpirit is ſo euill, that the Lord hates the ſmall ſmoking ſtemes of it, euen the very euaporations which aſcend out of it. There be ſome motes in it, which in the darke cannot be ſeene, as in time of ſuperſtition, becauſe of their palpable ignorance, they cannot be diſcerned: but when the Sunne beames commeth, thoſe little motes are eſpied. Vntill this Sunne beame had ſhined to *Paul*, he could not ſee theſe motes, but afterward he ſaw, that *Thou ſhalt not luſt*, was a great thing, and then ſeeing his motes, he fell out of conceipt with himſelfe. Our fine ſpirits now adaies will admit Religion, but they will mingle it with that filthineſſe, that comes out of themſelues, I meane their owne wittie conceits. Thus wee ſee, that a man that will grow vp to the cleere hope of a better life, hee muſt be cleanſed from all filthineſſe of the ſpirit, euen from his fineſt ſinnes: for otherwiſe they will worke him woe enough.

We muſt ſanctifie both body and ſoule to the Lord. Pagans and Papiſts haue better outward things than carnall Proteſtants. Spirit.

11 Touching ſanctification, wee muſt haue our direction out of the old Teſtament, and wee muſt conſider, whether our thoughts, words and workes be cleanſed from their outward

What is required to be ſanctified.

outward corruptions, and though wee be not guiltie to men, notwithſtanding I ſay, our thoughts are not ſure. And all things are impure vnto the Lord, vnleſſe they be ſequeſtred and made impropriate to God: ſo that, if we haue ſet our very thoughts apart to God, then there is a holineſſe begun, and then wee are meete not onely for meate, but for a ſanctified vſe. To vnderſtand this the better, we muſt know that the Iewes (who referre vs by proportion of ſanctification to the ſignes which the law hath ſet downe) ſay, that ſundrie beaſts ſeruing for meate onely, were not vncleane, but if they come to an holy vſe, they were vncleane. So we, though we be not vncleane in theſe outward things, yet that is not enough, wee muſt be cleane alſo to ſerue the Temple, and holy as the Temple that is holy. Now the difference of the beaſts vſed in the Temple and other common beaſts is in this, the beaſts vſed to a common vſe were vſed in many things, but thoſe of the Temple were vſed but to one. So if we be to ſerue for a holy vſe, wee muſt not be for when and for what we liſt, but taken vp in thought, word and deede to ſerue the Lord: wee are not to beſtow our thoughts on all things, but to referre them to the Lord mediatly or immediatly.

Our ſanctification muſt be continuall and is not perfected vntill our reſurrection.

12 Certaine it is, that to the cleanſing of our ſelues, as it was in the Law, that the gold and ſiluer being cleanſed for the ſeruice of God, had ſuch a defiling by the ſeruice of Idols, that no water could waſh them cleane enough, but being neuer ſo well purged, yet they muſt of neceſſitie paſſe thorough the fire: ſo wee ſay of our corrupt nature, though wee cleanſe it, and cleanſe it very oft and very much, being ſo much corrupted both of it ſelfe and with the touch of outward things; yet it muſt needes goe thorough fire, and paſſe by death, which muſt throughly purge it, without which it cannot wholy be purified. For before an vniuerſall cleanſing there muſt be a diſſolution of nature. There may be other ſeruices to vſe in vs, as there was of thoſe beaſts that were for meate: but when we muſt come to that one and immediate ſeruice of God, there cannot be any, vntil our nature be diſſolued, and are paſſed thorough the furnace of death, and ſo we ſhall be freed from all filthines. In the meane ſeaſon the crackes and breaches of our nature, and the corruption crept into the bones, ſinewes, and veines hidden in the ſecret parts betweene the marrow and the ioynts, (whither, the Apoſtle ſaith, the word of God doth pearce, Heb. 4. 12.) I meane the ſinnes of naturall corruption ſhall not be laid to our charge, and for other pollutions in our ſoules wee are to ſtriue againſt them, and to grow vp in the feare of God, which (2. Cor. 7. 1.) is to fulfill, as the Virgin *Mary* fulfilled the daies of her purification, the daies of our ſanctification. The word is taken from the text of the booke of Numbers, where the daies of conſecrating a Nazarite muſt be fulfilled. He ſhould be many daies in cleanſing himſelfe, which if they were not fulfilled, his ſanctification ſhould not be perfect. So that if the Nazarite continued thus vntill the end, then he ſhould be free: but if euen the verie night before his time was ended he touched any vncleane thing, then all that hee did before was voide, and he was to begin all his daies againe, for hee was impure. For ſo long as any part of the ſanctification is to be done, all is vnperfect. This is more cleerely ſet downe, Numb. 19. 11. 12. where mention is made of purifying the third day, and the ſeuenth day, and if the man touching the dead did not fulfill euery day, then though he came neere the end, and fulfilled not the end, he ſhould be impure ſtill: if he purified not himſelfe the third day, he ſhould not be cleane the ſeuenth day. So wee muſt not deliuer an holineſſe to God for a time, or in ſome cauſes, or for ſome perſons: but we muſt thoroughly fulfill the daies of our holines, not preſenting (I ſay) a maimed holines: as in the Law it was not permitted for a man to offer a lame or maimed beaſt, though it wanted but the taile, which was a ſmall thing, yet euen for that defect the Lord refuſed it. There are a great many of profeſſors, which would needes be men ſanctified, but they are loath to be cleanſed, and to fulfill the daies of their holines. They will goe a while, a day, or two daies, they will not come to the third, and then they are vncleane the ſeuenth day, and ſo all their labour is in vaine. Others, when they cannot away with this ſtrictnes to continue, ſay on this manner: Seeing we are ſtill vnperfect, let vs be vnperfectly vnperfect, let vs be vncleane ſtill, let vs prepare riuers of ſinne: for Chriſt ſhed ſtreames of blood, the more wee ſinne, the greater glorie will come to Chriſt. And thus they ſtand at a ſtay, their holines is a ſtanding holines, it fils not, it ſtands at a ſtay, they are no perfect Nazarites, they ſtill lie in their pollutions: their

Death is the complement of our mortification.

Death.

To fulfill the daies of our ſanctification.

The ſanctification of a Nazarite.

motions

motions are from the house to the Church, and from the Church home againe, and at the yeeres end they are as holy as in the beginning of the yeere: they go and go to the Church, and make many voyages, as an horse in the Mill makes many circuits, who labours still from morning vntill night, and then hee is but where hee was at the first: so they are in a motion from morning vntill night, and at night they are euen where they were when they begun in the morning. There is another sort not standing still, but they make many beginnings: and when they come to the third day they begin againe, and againe, and againe, still they goe backe, and then they must begin againe, and so they come to holinesse by fits. These many beginnings are not good. There is but one motion commanded, but it must be continued, we must fulfill our many daies, when we haue once begun, we must not defile our selues to become new Nazarites. Neither must we stand at a stay, but goe forward: but if happily we doe fall, wee must take a view of our selues, that if wee fall not the second time, we will fulfill our daies indeede. The equitie hereof stands in this, the Lord respects the fruit, and not the blossome. He calles himselfe Alpha, the beginning, for he is so; but in respect of the end he is also Omega. So must it stand with them, that are his Temple, they must not be onely Alpha, but also Omega, they must fulfill their holinesse. In regarde whereof, we see Ezech. 9. that the mourners are marked, it is with the letter *Tau*, which is the last letter in the Hebrue Alphabet, and it betokeneth an end, to shew they had not quaumes and starts of well doing, but they were men fulfilling their daies. Wee know the trees in Gods Orchard, are Palmes and Cedars. The nature of the Palme tree is to grow being young, and to beare fruite continually: the Cedar though it be long indeede ere it grow, yet when they bring forth they beare fruite long, and when they are very olde. So they, that are planted in the Lords house, the older they growe, the more fruite they beare, being of the nature of the Cedar growing from faith to faith, not making many beginnings. And if the Lord be not content to abound, but to ouer-abound in mercie, then must wee also euen abound more and more, in mercie, grace, and sanctification.

A true description of our ignorant and idle protestants. Simile.

The Palme tree.

Rom. 5. 20.

13 It is not possible without affliction to enter in Christs kingdome, *except yee sup of that cup, and be baptized with that baptisme, that he was baptized with:* Why? But here is now no persecution. Surely if wee haue not *Esaues* sword, wee shall be sure to haue *Ishmaels* tongue, and that is worse than a two edged sword. This time will affoord no sharper, but when the beast shall be loosed againe, but when the Dogge-daies come in againe, wee must learne ioyfully to receiue the other, and to accompt a chaine of gold lesse honorable, than a fetter of yron, which shall be clapt vpon vs for Christ and his Gospell sake.

Affliction.

14 The bellie was the first sword the diuell drew against man. *Paul* saith to *Timothie*, drinke no more water: in sickneesse or infirmities we haue leaue to drinke wine, otherwise we must take heed of wine wherein there is excesse. *Noah* thought that after the great water, wine would haue done him no hurt, but it made him a laughing stock to his owne son. The children of Israel did eate and drinke, and then rose vp to play, for they had not so much lust before meate: and what play played they at that time? That which made *Moses* breake the Tables for anger. *Lot* did most shamefully abuse his bodie, where though hee cannot be accused for wilfulnesse, yet hee may be condemned of negligence. And what children came of that stock? surely the washpot, and the maker cleane of shooes, the enemies of God his children, which might not be receiued after fourteene generations. When *Eliah* was to be prouided of God, to haue him his Cater, what meate fed he of? A cake bakte on the coales, and a pot of water: might not God haue sent him roste meate and baked meate? But he knew it was not best for him. So *Daniel* being in the Lyons den, God might as easily haue caught one of *Nabuchadnezzars* garde, carrying a seruice vp to the Kings board, to bring meate to *Daniel*: he seazed vpon *Habacucke* carrying the Reapers their meate, which I thinke was but an homely seruice. *Elisha* when he made a set feast for the yong Prophets, they had nothing to dinner but a few worts, and there were Coloquintidaes among them to. *Daniel* durst not venter on the Kings fare, but put vp a supplication, that they might haue nothing but gruell.

Temperance and abstinence practised of Gods children.

Lots posteritie.

1. King. 19. 6.

15 It is too vnnatural to yoke the spirit vnder ỹ flesh in most miserable thraldome, to set the

the crowne on her head to make her a Ladie, and to compell the ſpirit to take lawes, iniunctions and commandements at her hands: to ſet her at the helme, and to make her word to ſtand, and if ſhe ſay, I will, that thou abuſe thy bodie with ſurfeitings, drunkenneſſe, adulterie, it muſt be done whatſoeuer it coſt. Why this is to ſet a blind horſe, or an vnruly mad horſe formoſt in the teeme: this is to ſaw off our owne legge of fleſh, and to get vs on a wooden legge; this is to take the Crowne, the Scepter, and the kingdome from the Oliue tree, and Figge tree, and to giue it to the ſcratching and vnprofitable Bramble, which will ſerue vs to no vſe but to ſcratch vs by the hands. True it is, it goeth well with this bodie of ſinne, that it ſhould be ſo, and it goeth to her heart it ſhould be otherwiſe. But alas conſider, though to a man ruled by the fleſh, adulterie be at the firſt as ſweete as the hony combe, and as ſmooth as the oyle, yet the end is very wormewood: nay, nay, it is a pearcing ſword. Though wine in the glaſſe hath a goodly looke, yet at laſt it ſtingeth like a Serpent, and biteth like a Cockatrice. Though to be vnruly in wringing and oppreſſing, grudge not the conſcience awhit; though ſtolne water be ſweete, and bread priuily eaten hath a good taſte; yet in the end their mouth ſhall be full of grauell, and *Sichems* whoredome will end with a ſword, and *Achans* Babiloniſh garment will coſt him his hart blood. Farre otherwiſe is the condition of the ſoule than this of the bodie: for where as wee haue neede of a table and ſundrie meates to cheriſh our bodie, of a pot and ſundrie drinkes to refreſh it, of cloathes to wrap it in, of medicines to ſalue it, and of many other things to ſupport and beare it vp to the ſoule: to the ſoule there is but one thing neceſſarie, euen faith in Chriſt, this is to it the bread that came downe from heauen, the riuers of water flowing to euerlaſting life: this is *Eſaues* coate that ſmelleth ſo well in *Iſaacs* noſtrels, this is the ſoueraine plaiſter, this is all in all. Oh how much better is that, that needeth but one thing? By this faith wee obtaine the reward promiſed vs. True it is we muſt fight; and ouercomming, wee ſhall haue the reward. Howbeit, God doth not onely ſet before vs the reward, and intaileth it to vs, but hee giueth vs alſo to ouercome, hee aſſiſteth vs, hee encourageth, he ſmiteth for vs, he doth all for vs, he giueth vs the meanes: onely this he requireth, that if wee feele our ſelues ouermatched, wee will but crie to him, if our heart faile vs to ſay to him, thou art our buckler. Let vs therefore preſſe downe the fleſh, and exalt the ſpirit.

Simile.

The fleſh muſt not rule.

Faith.

Note.

Chap. 68.

Of the Sabboth.

The religious obſeruation of the Sabboth.

IN Exod. 16.4. we may reade how the Lord would trie the children of Iſrael, whether they would keepe the Sabboth or no: hee applieth the ſame ſpeech in particular for the keeping of that day, which generally is ſet downe for keeping the whole law, to the end that *as diligent as they would be to keepe all the law, ſo diligent ſhould they be to keepe his Sabboth:* and that they might doe this the better, both in keeping it themſelues and committing it to poſteritie, the mercie of God is commended herein, that he would giue them double Manna for the Sabboth day. The like mercie hee gaue to this people when they were in daunger of warre, that the enemies that day ſhould not inuade them. Now although the Lord deale not in the ſame manner with vs, yet the ſame promiſe is made to vs, to take away that too much carefulnes of prouiſion, which wee might excuſe our ſelues by. Then wee ſhould truſt to this promiſe, and equitie thereof, as *Paul* alleageth it, 1. Cor. 8. that albeit the Lord vſeth not the ſame meanes to defend vs and preſerue vs, yet we may be ſure that he will euer defend vs and miniſter to our neceſſitie.

2 The keeping of this commandement, is the keeping of all the reſt, as the breach of this is the breach of all the reſt: for ſo he ſaith, Exod. 16.28. That the Iſraelites had broken his commandements, when this one was onely broken.

3 The

3 The want of the true doctrine of the Sabboth hath bred two extremities. First in Papistry, it brought so many holy dayes. Secondly in the Gospell, many controuersies about the ceremonies. *Two extremities for want of the religious obseruation of the Sabboth.*

4 Of the auncient Fathers, some thought that this day was ceremoniall, and therefore was appointed of the Church, as other dayes might also be appointed, and haue beene as we see: Othersome said it was meere ceremoniall, and now is ceased, so that now there remaineth a continuall Sabboth: others seeking libertie, haue been content to vse it, as their occasion serued.

5 In Exod. 16. *Moses* speaketh of the Sabboths, as a thing that was in vse before, and came not in with his ministery; and therfore no reason it should be abolished with the same. 1

6 Whatsoeuer was requisite to *Adam* in his innocencie, and to keepe him from sin, is now requisite in regeneration to helpe vs out of sin: if *Adam* being perfite had yet need of meanes, then much more we, whose regeneration is vnperfite. 2

7 If *Adam* being cleane from sin, had yet need of meanes to keepe him therefrom: much more we, from whom the dominion of sin is but onely taken away, and yet the remnants of sinne be within vs. This kinde of reasoning is good, for wee vse it against heretikes, to proue the necessitie of the Word and Sacraments. *Adam* had need of the Word and Sacraments, hauing the Word in his heart and in the outward Commandement, therefore haue we needs of these as he had, though we could come to the perfection of *Adam* (which as yet we cannot) contrary to the Anabaptist. They will say, we are risen againe; then let them not eat, let them not marrie, let them shew themselues voyd of all humane infirmitie, which must needs be, if we be risen againe, for then should we be like Angels. 3

8 The Commandement of the Sabboth is of such nature, that it was giuen for our infirmitie, as is manifest, for to him all daies are alike, therefore he blessed it to man. Gen. 2. 1. In that he is said to sanctifie it, he did it not for himselfe, but for men, as he is said to sanctifie or blesse the Creatures for mans vse. A man must labour sixe dayes, and leade a life actiue, and the seuenth day he must leade a life contemplatiue, in hauing a spirituall vse of the Creatures. Why would the Lorde haue the garden dressed? euen for that it might be more glorious: for there was the Summer and Winter, budding and falling of the leafe, which the Lord wrought by meanes: Euen as needful was it that the soule of *Adam* should bee dressed that he might grow: for although hee was made in the Image of God, yet so that he should grow vp therein. And this Commandement is for our imitation, it is plaine by this reason, because that the same words that are here to perswade him to the obedience of this Commandement, is vsed, Exod. 20. to perswade all others to obey the same: therefore as *Adam* for his infirmitie stood in needs of this helpe, til he were translated to the heauens, to leade a continuall Sabboth, so is it to vs. *The sanctification of the Sabboth.* *Simile.*

9 The end of Marriage in the beginning, was to preserue man in obedience: since his fal there came an other end to raise him from his fall, and to helpe him in his obedience: so the end of the Sabboth was one before the fall, and another since. *Marriage.*

10 The Morall law was not giuen first by *Moses*, but renewed, because the Lorde had tried them long by tradition, and they profited not, as is plaine in euery Commandement, and therefore this law for the Sabboth was not then first giuen, but renewed as the others were, wherefore it is no more ceremoniall then the rest.

11 In this that the Lord maketh expresse mention of the sixe dayes, and afterwards of the seuenth, it appeareth, that the order of continuing the sixe dayes, is here noted to be vsuall, and the Sabboth to come after: therefore it was not then first deliuered by *Moses*, it was before, though much abused.

12 Yea, the ceremoniall law was in substance before *Moses*, because we reade of Altars, and holy dayes for the sacrifices to be offered in, though they were corrupted: for the Lord left not his people to worship as they list, because *Obedience was euer better then Sacrifice.* 1. Sam. 15. The Lord making Lawes, respecteth not what any one man needeth, but what most stand in needs of: therefore seeing there is mention of Priestes, Sacrifices, Altars, Holy-dayes, and that the Gentiles which had these, borrowed them of the Iewes, it is manifest that the Lord neuer left his people to their owne gouernement in his worship. *Will worship euer condemned.*

13 The Lord gaue the ten Commandements and ſpake them himſelfe, Exo. 20. Deu. 5. Yet *Moſes* added many things: hence we may gather that whatſoeuer the Lord ſpake himſelfe, it belongeth to all, that which *Moſes* added was for the Iewes, and ſo is ceremoniall.

14 The Lord ſanctifieth this day, when he commandeth it to holy vſes: the people ſanctifie it when they ſo vſe it.

Numb. 15. *The breach of the Sabboth puniſhed.*

15 The Iewes were puniſhed, not for breaking the ceremonie, but for contempt of Gods Commandement, and for doing it with an high hand: as appeareth there, where he that gathered ſtickes is adiudged to die. For firſt there is a deſcription of the ſinne, and then followeth that in practiſe which was in word or in precept. This is alſo ſeene in the law of the Faſt, wherein no man muſt worke, for who ſo wrought, he ſhould die, not for that he wrought, but for that he contemned the means to be humbled: ſo the like reaſon generally is for working on the Sabboth and the faſting dayes, that they were not puniſhed for the ceremony, but for contempt of the ordinance of God ſo neceſſary. The equity is in that the Lord giueth ſix daies to work, and but one to ſerue him, if the firſt being a permiſſion doth endure for euer, then doth the other alſo remaine for euer. And that this permiſſion to worke on the ſix daies, cannot be reſtrained for any religious vſe, it appeareth, as in that *Adam* had the vſe of the creatures, and the Apoſtle doth leaue all things free, and therefore theſe dayes came not for any religious vſes.

16 But ſome may except, the Lord made holy dayes and faſting dayes, therefore wee may do ſo now. Anſwere, firſt, exceptions do not take away a generall rule. Secondly, the Lord maketh Lawes for men and not for himſelfe: therefore they may not follow him, vnleſſe they haue the like reaſon, as in the day of humbling for any ſingular benefite, as in the Coronation of the Prince; yet theſe dayes are not taken vp of men, but the Lord bloweth the Trumpet, and in neglecting them it is ſinne, for God muſt haue this prerogatiue onely, to make Lawes. Seeing the equitie of the Commaundement is to vs as well as to them, therefore the Sabboth belongeth to vs as well as to them. The Lord created all things and gaue them to all, and all may haue vſe of them: therefore this is a ſure proofe that the reaſon is common to vs with them, and ſo this commandement.

17 The Expoſition of this Commandement ſheweth the ſame: for the worſhip of God is neuer commanded, but this alſo is commanded, and the corruption thereof neuer corrected, but this alſo aboue all the reſt: as may appeare in all places of the Scriptures, where mention is made of the Sabboth, eſpecially Numb. 15. And is all this becauſe of the pretermitting of a ceremonie? Would he not be euer worſhipped in ſpirit? Neuer to delight in the ceremonie? Therefore this was becauſe the means of Gods worſhip were contemned.

The Lords day. 18 That it ſhould be changed once it was meet, but neuer to be changed againe: for as then the day of reſt for the Creation was moſt fit; ſo now the day of our redemption is moſt fit, ſeeing now the world is as if it were made new, and therefore it cannot be changed.

Kindling of fire on the Sabboth. 19 Then they could not kindle fire, which we doe, therefore it was ceremoniall. Firſt, ſome thinke that Commandement was but for time of the wilderneſſe. Secondly, the Iewes in euery Commandement had ſomething ceremonial, which we haue not now being in Chriſt. As in the ſecond Commandement, we are to reade, and teach the word of God, it belongeth to vs as well as to them, but to haue frontlets wee are not bound. So of ſinging, we are bound to haue ſinging as well as the Iewes, but yet not with Organes and ſuch like. So of burying the dead, we are as ſtraightly charged to do it as the Iewes, yet not with oyntments and ſuch coſtes as they were at. So in euery Commandement they had ſome thing pedagogicall which is taken away; but the Commandement it ſelfe, is more ſtreightly required of vs then of them, becauſe it is more cleerely ſet forth to vs then to them.

20 Not onely they that ſpend the Lords day on their pleaſures, are to be reproued as breakers of the Lords ſeruice: but they alſo which worke vpon the ſame. Amongſt them, thoſe that are the children of God, whoſe hearts God hath touched by his ſpirit, ſhall ſee that the Lord will not let them proſper in the ſame ſin; but what they take in hand ſhall go ſlowly forward, their bargaines ſhall bring but ſmall gaine, they ſhall haue but little vſe of that which they buy on that day. Nay ſometimes they ſhal ſee that when they haue broken the Lords Sabboth, ſome iudgment or other doth light vpon them and their labors, ſo that they

they will confeſſe that their Sabboth dayes labours ſtand them in ſmall ſtead.

21 Many will obſerue ſtreightly their Eaſter day, but wee muſt haue euery weeke an Eaſter day, to conſider of the benefit of Chriſts reſurrection; not that we muſt onely that day think thereupon: for as our father *Adam* euery day when he dreſſed the Garden, ſhould thinke vpon the creation, yet on the Sabboth day hee ſhould wholy giue himſelfe to obſerue the ſame: ſo muſt we euery day conſider of Chriſts reſurrection, yet on that day wee muſt do it wholy, that we may recompence the want of the former dayes.

22 Hee that keepeth the Sabboth in trueth and in conſcience, will continually walke vprightly in his calling all the week after; and on the contrary he that is a careleſſe prophaner of the Sabboth, if his life be examined, he ſhall be found to be a looſe liuer, if he be not in ſome notorious ſinne. Therefore if any man deſire to walke in the Commandements of God, let him labour with conſcience to be a ſanctifier of the holy Sabboth. *Note.*

23 Many will be ſuperſtitious obſeruers of their popiſh holy-dayes, and ſtreight keepers of their Eaſter day, & then ſhal all buſines be done quickly, that all may go to Church: but the Lords day is of ſmal accompt with them. Yet muſt we make euery Sabboth day an Eaſter day, that is, a day wherein we are to record the reſurrection of Chriſt, and all other mercies which God through him hath ſhewed on vs, and on thoſe daies muſt we labour diligently to feele the fruite of them all.

24 Playing ſhould not be on the Lords day, becauſe mans finite nature being ſubiect to diſtractions, is no leſſe hindered by pleaſure, then burdened with worldly cogitations: yea and ſo many are the exerciſes of religion and loue, both priuate and publike appertaining to that day, that a man is not able to perfourme all the number of them in one day, much leſſe then hath he time to follow his delights.

25 Vpon a great raine falling in a faire time, not long after the Sabboth, *which by the Faire was broken*, he had this working in his heart; how one ſhould order his affections in ſuch a caſe. Firſt, in reſpect of God, whether one ſhould not reioyce, ſeeing men would not be taught by ſo long preaching, to keep the Sabboth, that the Lord, euen by his afflictions ſhould teach men his holy ordinance. Secondly, in regard of men, whether he ſhould not pity thē for that their goods were ſubiect to ſuch dangers. True it is, that men are to be pitied: but when the queſtion is of pietie towards God, & pitie towards men, it were better to reioyce that the Lord will through ſome hinderance of worldly things, tender the obeying of his owne ordinance, then pietie ſhould decay, and ſo many ſoules periſh. *The breach of the Sabboth puniſhed, and how to order our affections in the view of ſuch iudgements.*

26 Againſt them that ſay the Sabboth is ceremonial, we muſt firſt marke, that the Prophets are continual vrgers of the moral law, as for the ceremonies, whē they came to them, they paſſe them ouer, ſaying, that God hath no pleaſure in them, as Eſa. 2. & 66. and among the reſt, nothing is more namely, and preciſely vrged then the Sabboth, therfore it is no ceremony. Againe, grant it to be ceremonial, and ye ſhal make God a confounder of the law and Goſpel, a mingler of the ceremonial law with the moral; and admitting one ceremonie in the Decalogue, why may there not be two or three or mo? Concerning this mixture, many hereſies hereby haue crept into the Church: and it cannot be auoided, if we make the fourth Commandement ceremoniall. We know that when *Saul* was among the Prophets 1. Sam. 19. it was a common ſaying, *Is Saul among the Prophets?* as if it were no good order, but the Prophets ſhould bee among themſelues, and *Saul* with his companions? A third reaſon may be, that Chriſt in the Goſpel deliuereth a ſumme of the whole law, *Loue God aboue all, and thy neighbour as thy ſelfe*. But this ſumme of the law is meerely morall, therefore the law, whereof this is a ſumme, is meerely morall, except we will accuſe Chriſt for giuing vs a morall ſumme of a ceremoniall thing. Beſides the Commandements were but a renuing of the law of nature, for it was written in the breaſt of *Adam* by the finger of God. Now there became a declining from this lawe of nature, by the negligence of them that ſhould haue taught it to their children. Therefore would the Lord haue it written once for all. But in that law of nature there is no ceremonie, for it is the image of God, and whatſoeuer is in God, it is altogether holy and for euer, and ceremonies are holy but for a time: therefore in the image of God, in the Decalogue, there is no Ceremonie, and conſequently the Sabboth is not ceremoniall. A fift reaſon is this: they that affirme the Sab- 3 4 5

both to bee a Ceremonie, muſt eyther ſay that the Ceremonie is in the worde *Sanctifie*, or in the worde *Sabboth*: for this is the Commaundement, *ſanctifie the Sabboth*: as for *Remember*, it is but a *proviſo*, and no part of the Commaundement, but the force of the Commandement ſtands in the word *Sanctifie*, and it is a Verbe tranſitiue, and therefore cannot be without an Accuſatiue caſe, as *Day* or *Sabboth*, and in ſanctifying is no ceremonie: Therefore the Commandement is no Ceremonie. Moreouer it muſt needs follow, that that which is concluded by a reaſon, is commanded by a precept; but in this it is concluded by reaſon: your labour and reſt muſt be ſcanned by Gods labour and reſt, and the Lorde laboured ſixe dayes, and reſted the ſeuenth day, therefore you muſt worke all your workes in ſixe, and reſt the ſeuenth. As much reaſon is this, that as Chriſt reaſoneth how the Diuorce being a thing brought in vpon occaſion, did not therefore binde the conſcience of the Iewes, becauſe from the beginning it was not ſo, which was as much, as if he ſhould ſay or inſinuate by the contrary, whatſoeuer was from the beginning it bindeth the conſcience. So we ſay of the Sabboth, that it being from the beginning, not onely printed in the breaſt of *Adam*, but alſo ſounded in his eares, muſt therefore bind the conſcience.

Diem *or* Sabbathum. 6

7

Chap. 69.

Of Thankeſgiuing and right vſe of the creatures.

NOne can euer praiſe the Lord, till he be rauiſhed with his greatneſſe, and goodneſſe, and the want of this feeling cauſeth vs to be cold in thankeſgiuing, euen as our prayers be cold when we haue but ſmall feeling of ſinne.

2 And that we doe in trueth of heart acknowledge God to be the preſeruer of vs from all euils, and giuer of all mercies, we may trie by our thankefulneſſe and prayer.

Of vnthankefulneſſe.

3 The ſin that was in the Iſraelites is in vs, for the want of one good thing, doth make vs rather to mourne, then the hauing of many good things doth make vs thankefull.

4 We muſt be thankefull preſently and ſpeedily, when we will long keepe the remembrance of any mercie.

5 Becauſe our faith yeeldeth but droppes of thankefulneſſe, the Lord is conſtrained to yeeld but drops of his mercies.

6 Being with one afflicted in bodie and minde, vnto whom the Lord had ſhewed great tokens of ſaluation, and fruitfull to ſanctifie the preſent afflictions: he ſaid, I feare not the time of the viſitation of them, that thereby do grow in the gifts and graces of God: but rather I feare leaſt the time of their deliuerance ſhould be tainted with vnthankefulnes, and ſo wofully they ſhould looſe the fruite of that good which ſo dearely they purchaſed of the Lord.

Vſe of the creatures.

7 Wee haue no continuing citie now, but we looke for another, not that wee may not call theſe things ours, which are ſanctified vnto vs by the worde and prayer, and in a good conſcience vſing them: but that we ſhould not ſet our hearts vpon them, further then they are ſanctified vnto vs, we ſhould not deſire to vſe them.

8 Theſe outward benefites are promiſed with a condition, that ſo far we ſhal haue them as is for his glory and our good, with which condition we are commanded to aske them: if then we want any thing, we muſt know it is not good for vs, but hurtfull: we are to magnifie his mercies, which holdeth thoſe things from vs which are not for our good: and yet giueth vs that by the want thereof, which by the thing enioyed we could not come vnto. For the thing doth not hurt vs, but our corruptions which abuſe it, therefore he keepeth promiſe when he taketh it away, for he hath made the promiſe for our good.

9 It hath been the order of the Church, to begin and end their aſſemblies with praiſes. And no maruell, for of all ſacrifices this ſeemeth to be moſt principall. Firſt it was an exerciſe in Paradiſe, and it ſhall be an exerciſe in heauen. Againe, this exerciſe ſhall continue, when all other ſhall ceaſe. For in heauen we ſhall not need the worde, nor prayer, nor ſacraments, nor diſcipline: but the praiſing of God ſhal not ceaſe, being a peculiar exerciſe

of

of the Angels and Saintes of God in heauen. Besides to this exercise of praising God are all other exercises directed. For why doe wee heare the worde, but that feeling increase of knowledge, we may praise God? Why do we pray, but that hauing experience of God his mercie, we may more amply giue thanks to God? Why do we receiue the Sacraments, but that being rauished with comforts by thē, we might giue greater glorie to God? And moreouer, if we may coniecture the goodnes of a thing by our vnwillingnes todo it, this exercise may be thought to be the best, because it is the hardest. Large volumes of protestations flie from vs, but in our need, which would make one beleeue we would be thankefull, but scarse a word of perfourming any thing is found in vs, after our prayers be heard: wherein also we are not vnlike to the dissembling Shipmen, who in extreame dangers leaue their Oares and fall to prayer, but comming to the land, they fill Cans, and drowne all the remembrance of their gracious deliuerie with deepe drinking. In sickenes and health we are full of praying, but the tempest past we are too quiet and careless. It is marueilous in our liturgie, that among an hundred prayers, scarse one thankesgiuing is found, and yet in euill matters, either by a naturall logicke, or cunning rhetoricke, wee haue learned to begin a new suite, with a thankefull commemoration of receiuing the old. *Simile.*

Chap. 70.

Of Temptation.

GOd tempteth vs not as the diuel, or the wicked do to euil, but to trie in what measure we haue profited by his mercies, and yet by the same meanes that the diuell doth, but to a far other end, as to let vs see our vnworthines, and weaknes of our faith. If we did throughly beleeue this, that as many benefites or afflictions wee haue, so many baites are for the diuell, and so many meanes for God to crowne his owne mercies, we should be very carefull to finish our saluation with feare and trembling. *How God tempteth vs.* Phil. 2. 14. 15.

2 If we doe truely acknowledge God to be he that preserueth vs in mercie from euill, and wee haue the testimonie of a good conscience: then if the Lorde trie vs with want of things, with disquietnesse of minde, &c. we shall sustaine our selues, because we know it is not for sinne, but for the triall of our faith, because we haue walked in our wayes, and tarried in our calling, hee hath some ende in it which wee know not, and therefore wee may looke for his helpe and comfort in his good time, and that he wil giue vs wisedome to beare it, or else recompence our wants in spirituall graces.

3 The Israelites had a great temptation, yet many thinke they were not tempted, to be brought into a wildernes without meate: if he should trie vs so now, we would be as readie to murmur (though we thinke the contrarie now) as they were, seeing we repine if wee want but a little.

4 It is certaine that the Lord doth as well trie men by benefits, as by want, and a dangerous temptation is it: for as the Israelites were at the bitter waters tried by want; so also were they tried by enioying the goodnes of God in the Manna: Seeing then that both waies men are tried, euery man hath to trie what his temptation is, and against what he hath to fight, as if he be in prosperitie, he hath to fight against pride, securitie and contempt, or small regarding of Gods creatures, with which we must continually striue, or els he shall haue no triall of his faith, nor comfort in that he hath receiued. Againe, if a man be in aduersitie, then hath he to fight against distrust, murmuring, repining, vnpatiencie, and such other, which wil ouercome vs, if by faith we do not resist them, and so shal we spoile our selues of the goodnes of the Lord. Deut. 29. 22. *God trieth men as well by benefites, as by wants.*

5 Herein hath also euery man to discerne his temptation: a man is sick, and yet not altogether cast down; a man is poore, and yet not oppressed therewith, euen here doth the Lord trie him whether he loue him or no, whether he worship him in trueth or not. Herein doth the Lord tempt euery one of vs still, when hee commandeth vs to pray but onely for daily bread, wee ought therefore herein to take a triall of our selues, but the ouerthwartnesse

neſſe of our nature is ſuch, that wee can neuer looke to our owne eſtate preſent, wiſely to thinke of that: but if we be in pouertie, oh then we would ſerue God indeed if we were rich: if we be in ſicknes, we would ſerue God if we had our health. Againe, being in health, we thinke we would ſerue God if we were ſomewhat tamed with ſicknes: if we be rich, we thinke we ſhould well ſerue God if we were in pouertie; in the meane time not ſtudying to glorifie God in ſickenes, riches, and health, by thankfulnes for them, and the right vſage of them, to that end, for which he hath giuen vs them, neither yet regarding in our ſickeneſſe and pouertie, with faith and patience to waite on the Lord, being contented to ſerue and worſhip him with whatſoeuer he ſhall lay vpon vs: for by the want of theſe things the Lord doth proue vs, whether we worſhip and ſerue him for theſe outward things, or for the loue zeale that we haue of his name and glorie: ſo that if wee cannot willingly come to reade and heare Gods worde, to pray, and receiue the Sacraments, though wee be pinched with want of things, but we beſtow more ſtudie, care, and time vpon them, then of this worſhip of God, it is a manifeſt ſigne, that for theſe things we ſerue the Lorde, or elſe wee would not.

The triall of our ſeruice and zeale to God.

The diuels obiection Iob 1. Doth Iob feare God for nothing?

6 By the example of the Iſraelites, we are taught to take heed that our hearts be rightly and wholy with God, that not only in the plentifull abundance of things, we can be content to ſerue him, but alſo euen in want, and in greateſt afflictions, knowing that by this meanes the Lord doth take triall of vs, euen as ſiluer is tried in the fire, that the droſſe may be burnt and taken away. Secondly, that the mettall may be more pure and fine; euen ſo we by ſuch trials ſhould not onely haue our great corruptions purged, but we ſhould alſo be made more fit for the vſe and ſeruice of the Lord. For of our ſelues whether we be tempted on the right hand, or on the left, we are not able to ſtand, as we ſee in the Iſraelites. So long as the Lord continueth true Religon with this Gouernement, euery man thinketh he ſhall euer ſtand: but when there ſhall come a change, there will be a triall: ſo when God ſheweth vs tokens of his loue, we may thinke we truſt in him, but when he denieth theſe tokens vnto vs; there is the triall. When the children of Iſrael were either in a moderate eſtate, or in ſome new deliuerance, they liued very godly, and are commended, but if abundance of things did once make them wanton, they fell to idolatry, and when they were in miſerie they murmured: where we ſee that it is eaſie to come to generall obedience, but in particular to embrace it in euery place and time, this is harder. Againe, that is onely true faith, which in trouble and want holdeth out conſtantly, & faileth not for any temptation.

Triall of faith.

7 The Lord doth trie his people many wayes, yet but with one thing at once: as ſome times with want of bread or with want of meat, or with want of water, he doth not poure all his puniſhments at once, to let them ſee the corruption of their hearts, becauſe they are ready to diſtruſt for euery thing: and againe, to let them ſee that for many things they cannot be thankefull. This is the ordinarie dealing of the Lord with vs, he doth vs good many waies, he trieth vs ſometime one way, ſometime another way: and doth not lay all his puniſhments on men at once, vnleſſe their ſins be come to the full, and they deſerue it: or elſe if he be minded to take ſome ſingular triall of men, as he dealt with *Iob*, and thus he dealeth with vs, to beare with our weaknes, and to trie vs, whether the hauing of many bleſſings would moue vs rather to follow the Lord, then the want of ſome one thing would cauſe vs to forſake him. This may be ſeen in particular trials as when he giueth a man many things, and letteth him want his health. If we conſider this, wee ſhall ſee that wee are as ready to murmur as euer they were: for if the Lorde giue a man two yeeres health, yet one yeeres ſickneſſe doth more make him to murmur, then many yeeres of health doth make him thankefull. For the want of this will make men deny God, and the Goſpell, and to bee readie to go to witches for their health, & will not looke for helpe at the Lords hands. The infidelitie of the Iſraelites was greatly herein bewrayed, for did God make the waters of Egypt blood? dried vp the red ſea? made bitter waters ſweet? would not that God alſo make waters to come out of the rockes in the wildernes? their murmuring is here therefore very manifeſt, and our murmuring is now as great as theirs was. For though men thinke that this people did euill to murmur, and thinke that now there are greater occations then they had: let vs conſider their temptation, and we ſhall ſee it will excuſe them, and greatly

VVe are as ready to murmur as the Iſraelites.

accuſe

accuſe vs. For what temptation was it to haue many children and cattell, and not to know where to haue water for them? Wee vpon leſſe occaſions will murmur, for though wee confeſſe that we are in better caſe then our fathers were, yet becauſe ſome haue leſſe then others haue, therefore they are readie to murmur, though they haue otherwiſe ſufficient: Much more therefore would men murmur if they had nothing, and then would they bid God and his word and all farewell. And hath not God dealt with vs as mercifullie as with them? Yea ſurely, if we haue hearts to conſider Gods prouidence, for who cannot ſee that the Lord hath deliuered him often from dangers? Whom hath not the Lord dealt his mercie moſt liberallie to? Therefore are we as much without excuſe as euer they were.

8 *Moſes* finding the Iſraelites to murmur for water, calleth the murmuring a tempting of God, becauſe it did not proceed of infirmitie, ſeeing they had taſted of, and felt the wonderfull mercies of God for them, farre greater then this was to giue them drinke: for by the former miracles they knew that God was able and alſo willing to helpe them, and therefore ſeeing they ſtill murmured, *Moſes* calleth this a tempting of God, whereas before when they murmured diuers times, yet hee did beare with them, as ſuch as did offend of infirmitie. Where wee ſee that God dealing with vs as with them, hath borne with the time of our ignorance, and we may all confeſſe that the Lord doth not deale with vs according to the workes of our owne hands: but if we will be ignorant ſtill, and deſpiſe inſtruction, or after we haue had experience of his goodneſſe, if then wee will preſume to tempt God it is fearefull, when wee know the great goodneſſe of the Lord, and haue experience of the ſame in our ſelues, Pſal. 93. 2. When we know it is a ſinne which we commit, and yet we will tempt God whether hee will puniſh or no, as *Peter* rebuked *Ananias*, Act 5. and *Paule* rebuked thoſe who in vaine excuſes would eate in Idols temples, ſaying, doe you prouoke the Lord, 1. Cor. 10. And this was the temptation with which the diuell tempted our Sauiour, ſaying, caſt thy ſelfe downe. But Chriſt anſwered and ſaid, if I ſhould ſo doe without Gods commaundement, I ſhould denie his prouidence which only watcheth ouer men in their waies. And thus he putteth away the diuell; this then is to tempt God, & this *Moſes* meaneth when he rebuked the people, ſaying, why tempt yee the Lord? that is to ſay, You know your ſinne well enough, the dealing of the Lord with you is manifeſt, and mine alſo; now adde not rebellion vnto ſinne, but if you ſin, then doe you tempt the Lord: The Lord in Pſalm. 95. paſſeth ouer other ſinnes, and maketh this the end of temptation. *Wherefore he ſware &c.* Now let vs conſider when wee fall into ſome ſinne which wee know not, the Lord is mercifull, but if we then, when we know it is a ſinne by the law of God, and when we haue felt euery waie the hand of God vpon vs, and the ſpirit of God checking vs for it, and that the Lord hath vſed meanes to bring vs out of it, if then (I ſay) wee ſin, this is a plaine tempting of God. And this we muſt applie to our ſeuerall tranſgreſſions, as if a man haue bin an adulterer or an angry perſon, or couetous before his knowledge, the Lord will beare with it, but after the Lord hath dealt with vs in theſe ſeuerall ſinnes as before is ſet downe, then if men doe ſinne, this is the tempting of the Lord, and this is the beginning of the wrath of God. And ſuch men ſtand in a verie fickle eſtate and are in great daunger to fall into the hands of the Lord. This is then a comfortable doctrine, to heare that the Lord will beare with the offences of our ignorance, and will not lay them to our charge, if then we will goe chearefullie forward, when he giueth vs knowledge and other meanes to draw vs vnto him: but if we refuſe inſtruction, and will not be drawne from our ſins, this is a tempting of God, and this ſhall be laid to our charge: as wee ſee that the Lord ſaith to *Dauid*, that he was in all thinges vpright before him; but in the caſe of *Vriah*, becauſe his other ſinnes which he committed, both often and grieuouſlie were but of humane infirmitie, and this was contrarie to knowledge, and againe he ſought meanes to hide his ſin, and was not eaſilie brought from it, yet did he obtaine pardon, becauſe this was but once, and he was much humbled for it: But *Saul* often doing the ſame, at laſt asked counſell of a familiar ſpirit by a Witch, which he before had puniſhed, wherein hee did cleane contrarie to his knowledge, euen for this it was ſaid, that the Lord did cut him off. Wherefore wee haue to pray with *Dauid. Pſal.* 19, *Lord who doth vnderſtand the errors of his life? then purge vs from our ſecret ſins, & keepe vs that no preſumptuous ſinnes doe beare rule ouer vs, ſo ſhall we be free, &c.*

What it is to tempt God.

To ſin againſt knowledge is a tepting of God.

God beares long with the offences of our ignorance.

To refuſe knowledge is a tempting of God.

Dauids ſins.

For if a man ſinne againſt man there may be an arbiter, but if a man ſin againſt the Lord,
1.Sam.2. who ſhall deale for him? As *Eli* ſaith to his Sonnes. q.d. If you had done this being ignorant, it had been a ſmall matter, but now you that haue been taught of me the contrary, haue now made the ſacrifice of the Lord to ſtincke, and ſo haue tempted the Lord.

9 As it is a great comfort that no temptation doth inuade vs, but that which hath ta-
1.Cor.10. ken hold on the nature of man, ſo this ought to make vs with profit to humble our ſelues, that there is no temptation vpon any man, but the ſame may take hold on vs in time alſo.

10 We are neuer the further from temptation for miſliking it, but the nearer, vnleſſe as in iudgement we miſlike it, ſo in affection we humble our ſelues in feare and prayer before the Lord, as knowing the ſame in time may inuade vs.

11 We muſt not keepe our hearts too cloſe in daungerous temptations, nor deny mercie to others, leaſt God deny mercie to vs.

12 If we be tempted, let vs examine it by prayer, whether it be contrarie to the word, for ſinne by the law is reuealed and rebuked; if it be ſinne, then it bringeth the curſe, for the
To tremble in temptation. Law accurſeth the ſinner; if it bring a curſe, then muſt we tremble: if we tremble not, let vs ſuſpect that our nature liketh the temptation, and let vs apply prayer: if we tremble in truth, we will neuer doe the thing whereunto we are tempted.

13 When Sathan cannot get vs to omit groſſe ſinnes, he will aſſaile vs with ſpirituall temptations.

14 Thoſe temptations are moſt dangerous which haue moſt holy ends.

15 If we conceale our temptations long, it is the policie of Sathan to make vs keepe his counſell.

16 The Lord through grace doth quench in vs thoſe temptations, which would quench in vs his ſpirit.

17 Temptations being reſiſted do bring a proofe of that grace that is in vs; temptation being receiued argueth corruption in vs. *Adam* ſhould not haue been worſe for his temptation, no more then Chriſt, but that the one yeelded, the other did not.

18 They that tremble in the temptation, ſhall triumph after the temptation: our faith is
Simile. as a pots mouth which being large receiueth much, and being narrowe receiueth but little.

19 The godly ſee their temptations oft, much, and with profit; the vngodly ſee them ſeldome, ſcant, and without profit.

20 Being both feeble in body and ſicke in minde, when he felt the Lords ſtrength in his ſickneſſe, nouriſhing him: as alſo that he did cleare his iudgement and more and more giue him a miſliking of euill, and a liking of good: he knew his temptation ſhould goe away in the end.

Chap. 71.

Of truth and errours, ſinceritie and contempt of the word.

Application of doctrine how neceſſarie. THere is no profit in teaching or hearing without application. Eph. 6. *Paul* ſpeaking of the truth, calleth it a girdle of truth, it muſt not be a looſe truth, out of which a man may eaſily be ſhaken, it muſt be a tried truth not a ranging truth, if it be looſe about vs, it will fall away with the leaſt flaw of wind. Rom. 15. The Apoſtle ſpeaketh of this putting on of Chriſt, we muſt not make abroad cloth of him, to make him apparel to warme vs at ẏ hower of death or in ſome time of trouble, but we muſt preſently make him a garment, that it may fit as cloſe to vs as our cotes. *James* ſaith in his firſt Chapter, *that the word muſt be engrafted in vs*, it muſt not hang by vs; but as there is no true grafting without the renting of the old ſtocke, that the new graft may be faſtned and cloſed

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vp in the rent: ſo there is no true receiuing of the word, vntill our corrupt wiſdome be rent aſunder and the word of God cloſed vp in ſtead of it: So that as there is truth required, ſo a girdle of truth: As Chriſt is our comfort, ſo he muſt be put on: As the word is receiued, ſo it muſt be engrafted in vs. In more ſenſible things we are familiarly acquainted with this matter. What profit is there in a plaiſter, be it neuer ſo skilfully made, vnleſſe it be applied? Well nothing indeede is good without applying. The Sunne is comfortable, but what doth it if we be ſhut vp and it neuer come to vs? What nouriſhment is in meate, what vſe in apparell, if we vſe and apply them not? So Chriſt and the word not applied are nothing to vs though moſt profitable in themſelues. *Simile.*

2 Truth is a thing ſpecially eſteemed of the Lord, and it is a ſeruice ſo acceptable vnto him, that he will not be without it, and therefore a rent or penſion due vnto the Lord. But why doth the Lord ſo require truth, ſat our hands? The Prophet ſaith, *The Lord hath magnified his truth and his name aboue all things, and he hath put on himſelfe, as his name, to be called the God of truth.* And Chriſt the ſecond perſon in Trinitie witneſſeth his death to this, in calling himſelfe, not the God of truth, but truth it ſelfe, and he bare witnes before *Pilat*, that he ſpecially came into the world to beare witnes to the truth, ſo greatly he loued it. For the holy Ghoſt we read Ioh. 14. He is ſaid to be the ſpirit of truth. So we ſee how great a thing this truth is with God, for he makes himſelfe glorious in this title, and makes it the Crowne of his head, his Sonne, his Spirit, his Miniſters are glorified by it. In a ſecond reſpect truth is deare, for that *Adam* being charged to beware of the forbidden fruit, had his firſt aſſault of Sathan againſt the Lords truth, and backe-ſliding from it, he loſt all his poſſeſſion in Paradiſe. Becauſe of this dealing of the Deuill in Paradiſe, euer ſince the Lord hath been very iealous of his truth, and wils men ſhould whatſoeuer they doe remember to pay him t rueth. The third reſpect, why the Lord will haue trueth, is, becauſe it is a thing moſt concerning vs, and comforteth vs in the agonie of a diſtreſſed conſcience. For in this caſe mercy cannot ſo comfort vs, for God hath iuſtice as well as mercie, and hee is iuſt as well as hee is mercifull; and for Chriſt he cannot comfort vs, for hee is not giuen to all, and it may be not to thee, and therefore in theſe two onely there is no comfort. But to chalenge the Lord his trueth is beſt, and his faithfulneſſe in giuing Chriſt, whom hee hath promiſed, is our chiefeſt hold, and nothing can put vs beſide it. This is the ſureſt tenour of our ſaluation, becauſe by this we hold whatſoeuer we hold, and howſoeuer we are defectiue in other things, yet in reſpect of truth we muſt make much of it. Thus in theſe reſpects, that truth is the diademe of the Lord, in reſpect that Sathan doth ſo aſſault it; and it is the tenour of our ſaluation, it is ſure that it is a penſion to be payd. But to come neerer, whether this truth bee in vs or no, we ſee the earth it ſelfe is not onely true, but liberall to vs. And as it hath trueth and mercie, ſo knowledge is in it to; for it knoweth all times and ſeaſons, *When to receiue, when to returne, it ſhewes it ſelfe a cunning Scholler, and it keepes ſuch a comely courſe in all ſeaſons, as if it had perfect knowledge*, and this is another reaſon, why we muſt labour for trueth. We may well be compared to a land: *For though there be a ſoule in vs of the ſubſtance of heauen, and comming into our bodies made of earth, ſhould make them like to heauen, and ſo heauen ſhould lift vs vp to heauen from the earth*, yet our bodies, which by the ſoule ſhould bee more heauenly, haue ſo weighed downe heauen as it were to the earth, and preſſed downe the ſoule to things below, *That we haue ſet earth as it were aboue heauen in all our attempts and imaginations*, and ſo our ſoules are become a very ground and lande, for all our intent being earthly, wee are iuſtly called earth. *Truth how great ſpeciall arguments.* 1 1. *Father.* 2. *Sonne.* 3. *Holy Ghoſt.* 2 3 *Men may be compared to land or earth.* *Note.*

3 There are found out three truthes. Firſt, *The truth of life*, which euery man muſt labor for. The ſecond is, *The truth of iuſtice*, which is in common wealths. The third is, *Truth in doctrine and Religion*, which is in the Church. For that truth of life, which ought to be among men, that we may better vnderſtand it, we will ſhew it in meaſures and weights. In a meaſure there is a Standard, and in weight there is a Seale, and if our meaſure be equall with the ſtandard, and if our weights be iuſt with the ſeale, ſo as they be neither lighter nor heauier then the ſtandard weight: our meaſures and weightes are true. Now to apply theſe things: the maine and ſtandard truth is ſet downe, Ioh. 17. *Thy word is the truth*: Then *There are three kindes of truth.*

here

Note. here is the point, the word is truth. If our thoughts be agreeable to this ſtandard, and then our tongues be agreeable to our hearts, well agreeing to the ſtandard, if our doings agree with our tongues: Then comes ſinceritie of heart, ſimplicitie of ſpeech, and conſtancie of life. Now here is the queſtion then, whether the concluſion we make in our braine, be equall with the ſtandard, or elſe our hearts are falſe, and they being falſe our tongues are out of rule, and our outward life can neuer be true. For ſurely if the word haue not taught vs our truth, we haue no truth in the world, and then we truly meaſure all things according to the truth, when we eſteeme all things as the word doth eſteeme them: looke what concluſions the word hath ſet downe of the world, and of other things, that muſt be our concluſion and principle in euery thing. Phil. 3. *Paul*, who doubtleſſe knew the truth, and deliuered nothing but meaſured by the ſtandard of the truth, hath this concluſion, that to win Chriſt, he would looſe all: there was nothing ſo glorious in the world, but he counted it riffe raffe for the attaining of Chriſt. This is then the firſt thing to doe all things by the analogie of the word, and then we ſhall haue but one heart, not a heart and an heart. Otherwiſe we ſhall be as deceiuable as the vineyard that *Eſay* ſpeakes of, whereof grapes were looked for, but it brought forth wilde grapes. And becauſe men haue worldly concluſions, and the world not the word is their ſtandard, ſo that they are reſolued of their principles ſpeaking thus ſecretly in their hearts, *We will keepe this gaine and profit*, they haue loſt the truth. So muſt it bee in the ſimplicitie of our ſpeech, for vnleſſe our words bee according to our hearts, wee delude our ſelues. For if in the Church wee ſhall haue an *Amen*, a great prayſing of heauen, and a large curſing of ſinne, and yet no regard of this ſimplicitie, all is but an illuſion. When men ſhall publikely ſing out of the Pſalmes, that nothing is more precious then the word of God, and yet wee ſette by nothing leſſe: this is plaine mockerie to beare the world in hand that wee loue the word, and yet our thoughts are more large and deepe, and attentiue to the world. So that wee haue falſe hearts and diſſembling wordes: and truely though wee dare not ſhewe this to the worlde, and though in our hearts wee care not for a Sermon once in ſeuen yeares, yet if wee were asked howe wee ſtoode affected to the word, what great credite and commendations would flie out of our mouthes? But nowe let vs come to the trueth of our actions in ſtedfaſtneſſe of life, that a man may binde on our word: the ouerthrowing of our liues, doe ſo much drowne the voyce of our mouthes, that whatſoeuer wee proteſt in word, wee ſpoyle in our workes. The bloud of *Habel* was an action, and it cryed vppe to heauen: our *Amen* in our mouthes is drowned by the bloud of our actions crying ſo loude before the Lord. For our actions bewary men, for there is ſuch wringing, going, ouergoing, and incroching, that there is no trueth in our liues, in reſpect of the concordance of the tongue. And whatſoeuer their bondes are, wee muſt haue other forfeiture vppon forfeitures to proclaime their falſehoode to the world. Now come to the trueth of the Common wealth, wee ſee, as the Prophet ſaith, *Iudgement is turned into wormewoode, that is, a man had as good eate a handefull of wormewoode, as haue our cauſe pleaded in the courte.* Let Noble men bee neuer ſo wiſe to open the truth, yet the Diuell hath made many wiſer in breaking of the trueth, then any can bee wiſe in ſetting it downe. It is knowne too well, that many grieuances haue beene, for that men haue growne more cunning in ouerthrowing of iuſtice, then many haue been able to eſtabliſh iuſtice. But euery man would bee content to beare this burthen, becauſe it concernes another courte. But what ſay you to the trueth of Religion that is among vs? why our doctrine is ſounde inough, that needes not to bee ſpoken of. No? yes ſurely, verie needefull it is to ſpeake of it. Trueth indeede runnes about the Church walles for eares, and goeth about the pillars, but it findeth no hearers, and as the wiſe man ſaith, hee that hath a treaſure in ſtore and not in vſe, is as though hee had it not: ſo wee may ſay of our age, men haue a little knowledge, but for want of vſing it, they are as though they had no knowledge, and ſeeing we hide our knowledge if we haue it, and we connot ſpeake the truth, at our going in and our going out, as men are charged by *Moſes*, we cannot be ſaid to haue the truth. So in a ſecond degree *Paul* would haue vs vſe the world as though we vſed it not, ſurely had he made his wiſh of the truth, as he did of the world,

The true ſtandard of truth.

Note.

Truth in ſimplicitie of ſpeech.

Truth in actions.

Truth of the common-wealth.

Truth in the Church.

world, he had ſurely had it. All our knowledge is a knowledge of the braine, it is not a knowledge of the heart, for it neuer makes vs ſet leſſe on the ſcore of ſinne: ye ſhall ſee this plaine, we know that fire will burne, and becauſe we know it in deede, by no paine almoſt can we be brought to put our finger in the fire; and doubtles, if we were perſwaded, that ſin would burne vs as a fire, we would not ſo eaſily put our hands vnto it. And I would know, if a man had a rule or gold-weights, whereby he might meaſure his timber, and weigh his mettals, & yet he neuer vſeth either his rule or his weights, what good it would do him. Talke of religion, and begin to ſpeake of the word, and you ſhall haue many, that wil hold you talke a whole dinner time, or halfe a day, and looke into their liues and common courſe of their conuerſation, and they wil falſifie whatſoeuer they haue ſaid; ſo they haue a thing, but without al vſe of it. There is yet another thing mentioned Ephe. 6. and that is a girdle of truth, it muſt be tied to vs, but our truth is not girt to vs, it ſitteth not cloſe to vs, it wil eaſily be ſhaken off from vs, if the croſſe come, and perſecution ſhake vs a little, we can eaſily ſhift it off.

Simile.

Verball profeſſion.

4 A man would not willingly dwell by an euill nature, and hatred will driue any man away. Truth is hated among vs, and no marueile, though it delights not to be among vs. If a man ſhould take vpon him to plucke vp an olde hedge, and to admoniſh one of ſinne, ſtraightway one ſnake or other will be readie to hiſſe at him and to ſting him for his labour. They that ſhould looke to vs, are hated, and if a man be ſo bold as to tell a man of his fault, he ſhall haue a rebuke for his paines, with this ſcoffe or the like: this is one of the wiſe generation which can tell the truth: ſo cold an occupation it is to tell the truth. So that we are not onely culpable for not hauing truth, but becauſe we haue driuen truth out of the land. It would grieue me to name mens ſins herein, but yet your ſelues know, that a man will ſell credite, faith, and all that he hath, to ſet truth out of the way, and ſhall we thinke then, that truth hath any heart to dwell among vs, ſeeing we ſell it for two-pence, or a groate, nay for a payre of old ſhooes? But let vs know, that ſeeing Chriſt hath pronounced himſelfe to be the truth, he hath made theſe men that ſell the truth, guiltie of the ſinne of *Iudas:* they ſell Chriſt not for ſo much, but for halfe ſo much, nay, for a quarter ſo much as *Iudas* ſold him. For Chriſt is truth, and Chriſt is ſold.

Why truth is not found among vs.

5 Contempt and hatred ouerthroweth all eſtates, if either the law be contemned, or the law-giuer hated. And as in kingdomes, ſo it fareth for this poynt in the Church, if the law of God be not eſteemed, then the iealouſie of our Lord of Hoſts will ſurely either take away his law, or puniſh the abuſers of it. The cauſe of contempt commonly, as they ſay, is familiaritie, Familiaritie breedeth contempt. Indeede the wiſe men of the world noted, that there were three excellent mothers, which brought foorth three very euill daughters. The mothers are theſe: firſt Familiaritie, which is the high pitch of friendſhip, brings vp contempt, ſo the more we enioye the thing loued, the viler it growes in our eyes. Secondly, trueth breedes hatred. The third is peace, and that is the mother of idleneſſe and ſecuritie. So that whatſoeuer is free in vſe once, that growes vile, as Manna, though it were a very precious thing, did in the eyes of the Iſraelites. Yet we muſt know, that albeit ſometime theſe iſſue from theſe mothers, yet they be not their naturall daughters. The naturall child of familiaritie is not contempt, but it commeth of our corrupt nature, which is cleane oppoſite to the nature of God. For as the nature of God is ſo perfectly good, that he doth turne euen verie euill things to verie good things, as the malice of the Iewes in putting his Sonne to death, to be a meane of our ſaluation; ſo our nature is ſo abſolutely euill, that it turnes verie good things into euill. Wherefore retaining this fooliſh axiome of vanitie, that nothing is precious but rare and ſtrange things, it commeth not of the nature of the thing, which is ſtill good, but of our nature, which no more eſteemes it. In the firſt of *Samuel* it is ſaid, the word was precious in thoſe dayes, which was, becauſe it was rare, for they accounted highly of *Samuel,* becauſe they had no Prophet long before, but we muſt not doe ſo, neither in other things doe we ſo. Doe we in naturall things contemne the ſunne, the water, and the fire, becauſe they be vſuall? we doe not. Then ſurely, naturally we contemne not a thing for familiaritie: but the cauſe of contempt is the ignorance of the vſe of the thing; and therefore no doubt, as we doe not contemne the ſunne, the water, the fire, becauſe we know and are perſwaded of the true vſe of them: ſo therefore we doe in long vſe

Contempt of the word dangerous.

Familiaritas parit contemptum, veritas parit odium.

Three good mothers bring forth three euil daughters.

" *Note.*

Charity is true.

contemne

contemne the word and prayer, and ſacraments, becauſe we know not the neceſſitie and the vſe of them. Whenſoeuer then we begin to be cloyed, let vs know the nature of a ſinne doth begin to grow in vs, not that in the long vſe of the word we are ſo full of knowledge, but for that we know not the vſe of it, and therefore like ſwine we leaue the pearle, and goe to the ſhels. Greatly therefore are we to pray againſt this. Concerning hatred, when the pearles are contemned, the leweller is wrathfull, and when the word is deſpiſed, the Lord is ſurely diſpleaſed, for which cauſe good men feeling their ſpirits to grow hot at the ſight of ſuch contempt, and the contemners ſeeing themſelues to be drawen out into the midſt of the congregation as it were, then they begin to war with the Lord and his miniſters, and they ſeeke either in their liuing to muzzle them, or els to purſue them with the ſword of *Iſmael*, that is, with their tongues to ſmite them, & ſo to trie them euen as with coles of iuniper. *Dauid* complaines, that he was compaſſed about with dogs, which thing was moſt accompliſhed in Chriſt, who was made of many peeces, ſometime thought to be a Demoniacke, ſometime a drunkard, ſometime a friend of publicans and ſinners: and as they ſpake of the maſter, ſo will they ſpeake of the Diſciples, whatſoeuer comes into their choler. Yet though there be three parts of the land nought, for the fourth ſake we muſt ſow, that though three parts of the congregation be not good, yet for the fourth part we muſt preach, as Chriſt, who went about into all places, for an hundred and twentie ſoules, who no doubt had foure times as many hearers: and ſo we muſt follow the renting part for their ſake, that heare with reuerence and fruit.

6 The Galathians eſteemed of *Paul* as of an Angel, yea he beareth them witnes that they would haue plucked out their eyes, and haue giuen them to him: and the Millaines were ſo affected to *Ambroſe*, that they proteſted that they would rather looſe their liues, then their Byſhop. *Dauid* being called from a ſhepheard to be a king, had friends more then a good many, thicke and three-fold. But when the oyle is powred forth, ſharpe wine muſt goe in. But yet *Paul* is impriſoned, *Ambroſe* hath faire promiſes, and *Dauid* meeteth with one *Shemei* or other, that will giue him hard good-morrowes, and pelt him with ſtones: ſo long as the quailes laſt, and the fleſhpots, and Manna comes down as thicke as duſt and feathered foules, as the ſand of the ſea, who but *Moſes* then: but if they haue not fleſh at their call, if they fall once a ſhrugging and whyning, if *Moſes* get him not out of the way, he may be ſpurd and perchance goe to the pot. Chriſt if he can ſo prouide that the water may be turned into wine, and that there be taken vp twelue baskets full, and ſo they may ſit downe on the greene graſſe, and eate by 4000. and 5000. it is a trim world, why Chriſt ſhal be a king, and Rabbi and Rabboni, and good maſter and *Hoſanna* in the higheſt, and all that may be, and more then may be. But if Chriſt caſt out a word, and ſay that a Prophet is not eſteemed in his owne country, his countrymen are readie to lay hands on him. It is good being for Saint *Paul* at Iconium, if he and *Barnabas* can promiſe ſo, that they can make men whole with a word, ſuch fellowes ſhall not lacke. *Iupiters* prieſt ſhall be ſent for, and ſacrifice ſhall be made. They ſhall be taken for no men, but for *Iupiter* and for *Mercury*, if they can doe vs any good. But if *Paul* goe and gather ſtickes, and ſo a viper catcheth him by the fingers, then out vpon him murderer, ah wretch, Gods iudgement ſeazed on him: yet for all this, let him ſhake it off quickly, and he ſhall goe for a God.

The people of Mediolanum or Millaine. Amittere animas quàm Epiſcopum.

The world followes, and fauours the Goſpell when it brings proſperity with it.

7 If thou wilt diligently heare, there are two kindes of vnderſtanding, one in iudgement, another in heart, the one is but little, the other bringeth practiſe. Deut. 29. for we are ſaid to erre in heart, though not in iudgement. Pſalm. 95. ſo in iudgement though not in heart, if we vnderſtand in heart, then it will be a ſmall matter to bring practiſe. For when we allow in iudgement, and loue in heart, then are we carried willingly to that thing: ſo that if we know a thing which we cannot be brought to do, it is becauſe we vnderſtand not in heart.

8 The chiefeſt thing, that God is pleaſed with, is to be truly religious, to loue the truth with ſinglenes of heart, and a prepared minde to be obedient vnto it, without the which, though a man ſhould leade an Angels life in outward ſhew, yet by how much it were the more praiſe of the world, by ſo much it is more abhominable in the ſight of God.

9 If we play with our owne affections, ſinne in the end from ſport will ſpur vs to confuſion.

fuſion. For though wee are giuen to flatter, and preſume of our ſelues that being twice or thrice ſpared, we dare ſinne againe, yet wee muſt know that the Lord will recompence his long tarrying with wrath.

10 If any man make no conſcience to walk vprightly, I will not free him from pouertie, from ſicknes, from hereſie: for as well can and will the Lord puniſh the mind as the body.

11 *Pharaoh* ſcorning Gods people and his meſſengers, the Lord turned it to a bleſſing, and it may teach vs not to mocke the children of God, and againe to beare patiently the practiſes of ſcorners, as *Dauid* did *Shemei*: and ſo ſhall it be turned into a bleſſing vnto vs. *Pharaoh* could mock and contemne God in his proſperitie, but he could not withſtand the plagues when they came, but was moſt fearefull: and this is the courſe of all the wicked, to contemne God in proſperitie, and to be moſt fearefull in any trouble. *Againſt ſcorners.*

1 The promiſes of God muſt be to vs, as a double ſtring to our bowe, as *Iacob* ceaſed not to wreſtle, though his thigh was bruiſed vntill he had the bleſſing; ſo we muſt not faint in temptation, though we be humbled vntill we haue victorie. We muſt not deſpaire of the victorie in temptation becauſe of our ſtriuing, albeit we haue ſome infirmities, but rather we muſt reioyce in our will, and in God his grace, whereby we haue deſire to goe to God. *Adde theſe foure ſections to the chapter of temptation.*

2 We need not goe farre from our ſelues for monſtrous temptations.

3 It is ill halting before a cripple, when one hath been exerciſed with many temptations he can diſcerne others.

4 Sathan by temptations maketh a man forget mirth, and caſteth a miſt before his eyes that he cannot diſcerne, and corrupteth his taſte that hee cannot iudge of meates. A certaine man labouring grieuouſly of a great ſicknes in bodie: yet the paſſions of his mind were ſuch, that hee was ſenceleſſe of the paine of his bodie. Againe, the Lord afterward changing his mourning into reioycing, gaue him ſuch abounding comforts of his ſpirit, that as before through extreame anguiſh of his ſpirit; ſo now through moſt wonderfull paſſions of heauenly ioyes, and aſſurance of his ſinnes pardoned, he felt no outward paine of his bodie, though dangerouſly it was afflicted. *Note.*

Chap. 72.

Of VVitchcraft, vowes, and vnbeleefe.

Witches and wizards can do nothing, as appeareth in that wizard *Balaam*, Num. 23. who ſaith, that God muſt firſt be diſpleaſed, or euer he could preuaile againſt Iſrael by his witchcraft: therefore muſt we not ſeeke for helpe of them, they haue not power to hurt nor to helpe vs. For God is almightie, and he muſt helpe thee, therefore turne to him by faith and repentance, and doe not flie to them. Meanes may ſtay Gods children for a time, that they looke not to God, nor to their ſinne: yet if the puniſhment be long vpon them, then they lift vp their eyes vnto God, Pſal. 30.

2 As when a man brought into the gayle, conueying him out by bribing the gaylour, purchaſeth to himſelfe greater puniſhment, if after he be taken, yet ſuing to the prince for pardon, getteth it and ſcapeth cleerely: ſo if a man be healed by a witch or wizard, which is vnlawfull, he deſerueth a greater euill, if the Lord viſit him: wherefore let ſuch ſpeedily repent: but if we be healed by the Lord, and the meanes he hath ordained, then wee freely eſcape and may be thankfull. *Similé.* *The cure of witches.*

3 The wiſe men of Egypt could not doe as *Moſes* and *Aaron* in the ſmall creatures, where we ſhall note, that witches cannot hurt, further than the Lord will, as the diuels paces are alſo limited, and they cannot hurt, when, nor where they will, but as the Lord is diſpleaſed, as *Balaam* confeſſed. And *Ahab* was not deceiued, before the Lord gaue the ſpirit leaue, that ſo the hypocriſie of men, which receiue not the truth in loue, may be detected, yea the Lord may afflict his children for a time hereby, for to let them ſee their vnbeleefe, and to ſtay their faith.

4 Many not knowing their owne infirmities, raſhly vow, and promiſe liberally, as *Vowes.*

whores and theeues, and therefore anon after returne to their vomit. But the children of God, knowing their own weakneſſe, are afraid to make large promiſes, and yet ſtand more ſtrongly afterwards againſt ſinne.

Chap. 73.

Of the word of God: and of the confirmation thereof by wonders.

THe Lord being about to giue his law vnto the Iſraelites by the miniſterie of *Moſes* his ſeruant, doth aforehand warne *Moſes* thereof, and this he telleth him, that he will be ſeene of him in a darke cloud. Of this the Lords ſtrange and wonderfull appearing, there are two ends or cauſes: the firſt was, that hee might get more credit to his law, and alſo to *Moſes* the Miniſter of the law. The ſecond was to ſhew *Moſes* his weaknes and infirmitie, whereby he might be humbled. And for the firſt, wee ſee that when the Lord would bring to paſſe any mightie works, he did withall ſhew ſuch mightie ſignes, as made his works with reuerence to be receiued, and thoſe whom in his buſineſſe hee had appoynted Miniſters, to be well accepted. In the day of *Elias*, when the law had loſt credit in the hearts of men, and was little or nothing at all regarded, then did the Lord wonderfully work by his ſeruant *Elias*, and did great things by his hands, that credit might once againe be wonne vnto his law. And when hee brought his ſonne into the world, by whom he would publiſh the Goſpell, euen the ſauing health of all men, ſuch works were ſhewed, as had not been from the beginnings, and ſuch wonders were wrought, as made all men amazed, at ſuch time as theſe more than ordinarie mercies were brought and offered vnto the world, whereunto theſe extraordinarie works were coupled and adioyned, and therefore ſuch works cannot ordinarily be looked for, becauſe they were neuer ordinarie. For if ſuch works, and ſignes, and wonders, ſhould now be looked for, and if we ſhould attend vnto them, and beleeue them, the Lord would then haue warranted them to vs by his word, and then hee would haue foretold vs, that ſuch things ſhould after come to paſſe. And hath he done this? No, no, he hath taught vs another leſſon, and cleane contrarily hath he admoniſhed vs, when he biddeth vs beware of falſe Prophets, which come to vs in ſheepes clothing, and would purchaſe credit to themſelues by lying ſignes and wonders. Seeing therefore that there ſhall be many ſuch falſe Prophets, eſpecially in the latter daies, which ſhall be ſent abroad euen into all places, effectually to delude thoſe that haue not receiued the truth in loue. And againe, ſeeing the Lord is not bound to meanes, but hee will worke, when, and where, and how it pleaſeth him, that we may wiſely iudge of them, and diſcerne the ſpirit of error from the ſpirit of truth and life: it ſhall be profitable for vs to ſet downe ſome true notes of thoſe wonders which are ſet out to vs in the word: if by comparing them together, it may appeare when, and how farre they muſt be receiued, and contrarily, when we may and ought to refuſe them. The firſt note or difference is in the workes themſelues; the other is in the perſons by whoſe miniſterie they are wrought: and for the works themſelues, which God hath extraordinarily wrought, there hath euermore ſuch maieſtie appeared in them, that the finger of God might be ſo plainly ſeene, that all men, yea euen wicked ſorcerers haue been brought and forced to acknowledge the ſame: and though the diuell can turne himſelfe into an Angell of light, and his miniſters make a ſhew, as though they were indeed the miniſters of righteouſneſſe; yet let them worke what they will, and ſay what they can, neither their workes nor words ſhall beare ſuch an apparant ſhew of maieſtie, as the workes of God haue euer done. Euery man therefore may plainly ſee God in his works, and none ſhall be deceiued by the other, but thoſe that loue to beleeue lyes, and are willing to deceiue themſelues, whom God doth iuſtly giue ouer to be deceiued, and to fall from faith, becauſe they loued not to abide and ſtand ſtedfaſt therein. For as an Ape, of all other liuing things moſt like a man in ſhape, and yet moſt vnlike of all others in qualitie and condition, can deceiue none: but euery one will eaſily know an Ape from a man,

VVonders.

Notes of diuine wonders.

VVho be deceiued with the lying wonders of Antichriſt.

a man, vnleſſe they be fooles or children, or ſuch as will be wilfully ignorant: ſo betweene the works of God and the lying wonders of the diuel, there are ſo cleere notes of difference that all may eaſily diſcerne them, but thoſe that ſhut their eyes that they may not ſee, and harden their hearts that they cannot vnderſtand. The children of God do receiue ſuch wiſdome from aboue, and ſuch knowledge doth the Lord in mercie beſtow vpon them, that they are able to diſcerne the ſpirits, to trie their works, whether they be of God or no, and to ſeuer true doctrine from the falſe. And albeit the Lord ſometimes correcting them for their ſinnes, doe ſuffer them for a while to be deceiued, and that they might hate falſehood the more, doth let them a little be deluded therewith: yet becauſe the truth of God it cannot faile, nor an haire of their heads periſh, it is impoſſible that they ſhould for euer fall away; it is impoſſible that they ſhould finally be deceiued, and become open enemies of the trueth, or obſtinate maintainers of a lye. Secondly, the Lord did neuer raiſe vp ſuch extraordinarie workmen, or ſhew ſuch extraordinarie workes, but it was either to confirme the doctrine that had been taught, to get further credit vnto it, or elſe to make it more cleere, and to giue a greater light vnto the ſame: As wee ſee in *Moſes*, who came to bring the law vnto this people, not a new law, nor contrarie to that which was before, but hee renued it, confirming and making it more cleere, and that which they had before, deliuered from hand to hand, that hee gaue in tables, & that which they afore had practiſed, he giueth forth vnto them now in precept. For by the whole ſtorie of Geneſis it is ſoone perceiued, that not only the moral law contained in ỹ two Tables, but euen the ceremoniall and the iudiciall law were knowne vnto *Abraham*, and others that liued before the law, it was neuer lawfull for them to haue any more gods but one only and true God, and ſo conſequently that his pure worſhip, which was according to his will. The Sabboth was obſerued and kept not onely in Paradice, but euen of the Iſraelites, when they were in Egypt, before they came to the wilderneſſe: which they could not haue done, had they not receiued it by traditions. The duties alſo in the ſecond Table were as common, and as well known as any others were. And when we reade in Geneſis of Prieſts, and Altars, and ſacrifices, differences betweene cleane and vncleane beaſts, &c. it doth eaſily appeare that the ſubſtance of the ceremoniall law was long before *Moſes* his time: the death of adulterers, and the puniſhment of murtherers, doe plainly declare that they had the politicall law before the daies of *Moſes*; and that he was not the firſt giuer thereof vnto the people; he taught therefore no new or ſtrange doctrine, nor yet contrary to that which was before. He was only the meanes to confirme it, and to make it more eaſily to be vnderſtood, for he deliuered it in plainer maner than it was deliuered vnto the Fathers. The Prophets did expound it more plainly than he, and as euery Prophet was more neere the time of Chriſt, ſo did he bring greater light to that which went before. *Iohn Baptiſt* had cleerer reuelations than any of the Prophets. For our Sauiour doth prefer him before them, not in reſpect of his perſon, but in reſpect of his office & calling: but the Lord Ieſus euen our God and Sauiour, and our onely Prophet of all others, hath brought moſt cleere light, which he hath reuealed and made knowne vnto the world, both by himſelfe, and his Apoſtles: whoſe Epiſtles and writings are by many degrees more plaine and manifeſt than the writings of the Prophets which were before them. And do we not ſee, that ſince the time that the Lord began to renue the light of the Goſpell, and to deliuer vs (as it were) from the darkneſſe, wherewith we were well neere oppreſſed? Do we not ſee, I ſay, that greater light doth more and more appeare, and that many things are now more manifeſt than they haue been in former times and ages? Moreouer, the law had teſtimonie from the couenant made with *Abraham*, *Iſaac* and *Iacob*. The Prophets did proue their doctrine by the law, and the couenants, and our Sauiour hath his witneſſe out of the law and the Prophets: and his Apoſtles did draw their proofe from all. The law is in the Goſpell, and the Goſpell in the law: and therefore whoſoeuer ſhall not make their doctrine agreeable to the law and the Goſpell, they may, nor ought not to be receiued: but in the boldneſſe of Gods good ſpirit, we may ſay with S. *Paul*, *Let them be accurſed.* For the Lord is not contrarie, nor vnlike to himſelfe. As the ſpirit ſpake in old time in the Patriarkes and Prophets, ſo ſpake hee in the Apoſtles of our Sauiour Chriſt, and ſo will hee ſpeake in his true ſeruants and miniſters to the end

Simile.

The law morall was before Moſes, and obſerued in the Church before it was written.

The light of the Goſpell hath diſpeld the miſt of Poperie.

of the world: there is with him no variablenes nor ſhadow of change, but he abideth euer the ſame, moſt like vnto himſelfe: and ſo doth his word, which is of the ſame nature. Whoſoeuer then ſhall bring vnto vs any doctrine not warranted by Gods word, or contrarie to that which before hath been deliuered: yea, if he bring it in harder and more darke ſpeeches, than the word of God is, or if hee deliuer it more ſtrangely or obſcurely, and yet will beare vs in hand, and make vs beleeue that he hath cleerer reuelations, we may then iuſtly ſuſpect him of vntruth, and vtterly refuſe him, further than by certaine grounds and reaſons out of Gods word, he doth confirme his doctrine. And as we may rightly hold all the doctrines of men accurſed, when they ſpeake or write any thing contrary to the holeſome word of truth, or elſe doe adde any thing thereto. So likewiſe if any ſhall take away from the word of God one iot or tittle: we may in the feare of God, and in the zeale of his truth pronounce againſt him that ſentence, wherewith God in great wiſedome hath cloſed vp his holy Scriptures: *The Lord will take his part out of the booke of life, and out of the holie citie, and out of thoſe things which are written in this booke.*

The Lord often vſeth vehemet ſpeeches to ſtur our dull heart.

2 *Iohn* ſaith, the Spirit bloweth where it liſteth, ſo alſo as much as it liſteth, ſometime breathing ſoftly like the coole ayre, and ſometime like the whirle-winde: for man is full of wandring thoughts, and imaginations, eſpecially when he heareth the word: but nothing is more dangerous than the yong mans hart, which is in all places of the world at once, if you ſpeake not what he thinketh, he doth not attend, if he be not aſtoniſhed: and for this cauſe doth the holy Ghoſt often offer galling conceſſions, and pinching permiſſions, as Eccl. 10. God ſeemeth in ſuch ſpeeches at the firſt to fauour ſinne But as we lift vp a thing high, to driue it the harder, ſo God vſeth ſuch ſpeeches to throw thē to eternal deſtruction, to breake them to fitters. Yea we would think the Lord to be a proctor of euill, if he ſhould not ſometimes be very vehement. The bitterſt kind of deniall is to bid vs *goe*, yet ſo faine would God work on our hearts, that he vſeth ſuch vehemencie.

In Rhetorike, Permiſsio cū Cataſtrophe.
In Logicke, Per obliquum ductum.

Why God vſeth vehemencie of ſpeech, and how we muſt reade it.

3 It is as farre from God his nature to deride any man, as it is for him to repent: but our ſins are ſo great, that if it were poſſible, wee ſhould make him a ſcoffer. But as when ſaluation is wrought in the higheſt meaſure, it is wrought in greateſt compaſſion; ſo the higheſt point of reuenge is deriſion. We know the nature of God is full of pitie, and (vnleſſe it be to very euill perſons) his ſpeeches are full of compaſſion. Speake my people, ſaith he, Micah. 6. And Eſay. 5 *What haue I not done that I could doe to thee?* And, *Oh that my people would haue heard*, Pſal. 81. And when they would not heare, he ſpeaketh to the dumbe creatures: *Heare heauen and earth*, Eſay. 1. And Chriſt ſaith, *O Ieruſalem, Ieruſalem, &c.* Theſe are good and royall ſpeeches, which are very ſweete, and ſweetnes it ſelfe. But when he ſpeaketh to the deſperate and wicked, he changeth his ſpeech into ſharpnes, as Mat. 6. If light be darknes, how great is that darknes? If ſweetnes become bitternes, how great is that bitternes? Euery thing, when it degenerateth into his contrarie, becommeth moſt contrary, as of the ſweeteſt wine is made the ſowreſt vineger, and that, which is coldeſt, when it is boyled, is moſt feruent, the ſea calmeſt, when it is moued, is moſt raging. *Auguſtine* ſaith, that his laughter is more to be feared than his anger. That which he ſpeaketh with laughter, let vs reade with weeping. For God neuer vſeth ſuch ſpeeches of deriſion, but there followeth immediatly deſtruction, Prou. 1. 26. 27. Pſal. 2. Hee will laugh them to ſcorne, and then will breake them in peeces. And becauſe this is the laſt warning before iudgement, when wee finde the Lord ſpeaking ſo vnto vs, it is as much, as if he ſhould ſay: Now heare the word, or neuer. Well theſe ſpeeches are vſed to wilfull ſinners, as *Micaiah* ſpeaketh to the King, that would goe to battaile, whatſoeuer came of it, *Goe to and proſper*, Prou. 2. Becauſe you haue not heard any word, nor profited by my ſermōs, nor by my inward checks, nor come when I ſhewed out my benefits, but refuſed my correction, then commeth this: *I will laugh at your deſtruction. Ephraim* will needes follow Idols, well let him ſaith God, Ioſu. 4. Pſal. 2. We will not be yoked: and will ye not? goe to, the Lord in heauen will yoke you. And againe, ſuch as drink iniquitie, till they haue no vſe of God his gifts in them, woe be to thē.

Riſus Dei præ omni ira Dei. Quod cum riſu loquitur, tu leges cum luctu.

4 We muſt redeeme time euen from our ordinary callings, to reade the holy Scriptures.

5 It is beſt to note the generall vertue of the word, and not to vſe exceptions, but vpon particular and conſtraining neceſſitie.

6 It

6 It is the grace of God, when the word of God is of ſuch credit with vs, that it humbleth vs more than all manner of corrections. *A ſpeciall grace to be humbled by the word.*

7 The vſuall dealing of the Lord is, that hee firſt ſendeth his word, then his wonders: which if they preuaile not, then doth hee fall to the afflicting vs, and the ending of one croſſe ſhall be the beginning of another, till he hath brought vs to him, if we be his; or till we be hardened, if we belong not to him. *Wonders.*

8 The word of God is the ſauour of life to ſome, and the ſauour of death to others, * it bringeth ſome to repentance, and others it hardeneth. **So the Sunne hardneth the clay, but ſofteneth the waxe.*

9 Wee muſt eſteeme highly of the Sacraments, and admonitions of our brethren, becauſe in contempt of theſe we deſpiſe Gods ordinance, and they can neuer haue their fruit in vs. For whoſoeuer hath felt the fruits of the ſpirit, can tell that nothing is ſo comfortable to vs, as that great ioy, which they felt in the right vſe of theſe holy ordinances of God. And hereof commeth that continuall ioy which the children of God take and finde in reading, hearing, and ſpeaking of his word, prayer and Sacraments. Therefore let vs learne to eſteeme the word of God, which hath been offered ſo long, and let not our corruption as in other things, ſo in this leſſe eſteeme it, becauſe it hath been long with vs, which through corruption we ſhall doe, if God by his great grace doe not ſuſtaine vs. *Sacraments. Admonition.*

10 Our father *Adam* had nothing to leade him by, but the great book of the creatures, which whē by ſin it was blotted, the Lord ſupplied this want by the word though not written (which is cleere) (for that without faith it is impoſſible to pleaſe God) but *Abel* by faith pleaſed God, and that faith preſuppoſed the word, therefore they had the word: for which cauſe ſome were called the ſons of God, becauſe they were ruled by the word of God. And this word is ſaid by the Apoſtles and Prophets, that it endureth for euer: therfore our Fathers had this word, though not alwaies written. *The Fathers of the firſt age had the word.*

11 We muſt learne principally thoſe things, which the ſpirit of God moſt purpoſeth to teach vs, and be more ſparing in thoſe things, which to know, Gods ſpirit is the more ſparing to teach vs.

12 Although the word of God is alwaies in ſeaſon to be miniſtred, yet mens hearts are not alwaies in ſeaſon to receiue it.

13 To one that ſaid ſhe had a thing told her in the ſpirit that ſhould vndoubtedly come to paſſe: he anſwered, how it might be of God: who, after ſome great and grieuous conflict, comforteth her. But euermore ſuch workings are according to the word, if they be of God. And ſeeing ſuch inward motions, for the moſt part are either offered or wrought by our owne corruption, or ſent of the diuel, as an illuſion: we muſt trie theſe motions by the word, whether they be for ſpirituall or temporall things: if they be of God and according to his word, beleeue them for the words ſake, and not onely becauſe of the reuelations: if they agree not to the word, how pleaſant ſoeuer they ſeeme to fleſh and blood, liſten not then to them too much, and leſſe beleeue them.

14 The word of God is reuerenced with many titles, it is the reuealed will of God; the librarie of the holy Ghoſt; the cubit of the Sanctuarie; the Lanterne of Iſrael, Pſal.119.105. the ſpirituall Manna; Chriſt his Aphoriſmes; the wiſedome of the croſſe; the Lord his legacie; the touchſtone of error; the key of the ſheepfold; the myſterie of godlineſſe; the oldeſt way of life and truth, Prou.28. the fulnes of knowledge; the Schoole-maſter of mankind; the beacon of the ſoule; the ſeede of new birth; the mouth of the Lord *Iehouah*; the two-edged ſword; the acts and ſtatutes of the higheſt Parliament; the mint of the Church; the lode-ſtarre of the faithfull pilgrim; the ſignet of God his right hand; the Lambes booke; the watch-bell; the glaſſe of our life, 1.Pet.2.2. the ſcepter of his kingdome; the arch of ỹ truth; the breath of the holy Ghoſt; God his Oracle; the Epiſtle of God to the world; the ineſtimable pearle; the tenour of our freehold; the couenant of promiſe; the Court-roule of his fines and amercements; the well of the water of life; the Lord his treaſurie; the lightning and thunder of the moſt High. When God ſpeaketh any thing, although it be no more then once ſpoken, we ought to receiue it with that faith and deuotion, as if it had often bin ſpoken. Wee muſt thinke of the Lord his writings at the leaſt, to be as ſure, as the proclamations of the Medes and Perſians, which alter not, Dan.6.12. Euery iot and title in the librarie of the holie Ghoſt, is fined, hath paſſed ſeuen times through the fire, ere it come to our *Titles giuen to the word.*

Duo eccleſiæ vbera.

Cum Deus aliquid dicit, etſi id non amplius quam ſemel dicat, ea fide ac deuotione accipiēdum eſt, ac ſi ſæpiſſimè dixerit. Chryſoſt. aduerſ. vituper. Monaſticæ vitæ.

our hands, so it shall not neede the furnace of our vaine reason, for it further triall, Psal. 12. This word was giuen first by God in his owne person: secondly, by the ministerie of Angels: thirdly, by his seruants the Prophets: fourthly, by his owne sonne, Coloss. 2. 3. it was written, 2. Pet. 1. 21. it was inspired, 2. Timoth. 3. 16. it is perfit, Prouerb. 30. 6. Deut. 4. 2. it is plaine, Ioh. 7. 17. Whereunto wee must giue our diligence, bewaring that the rule of
Will worship. our obedience be not our owne good intent, will, or deuotion: nor the rebellious affections of our corrupt nature: nor that wisedome, inuentions, doctrines of the carnall man, nor the examples, customes, fashions, manners of the world, but onely the pure and perfit word of God, which is compared to a sword for the cleauing and diuiding of the hard hart. If a sword will not serue, it is compared to fire for melting, and dissoluing of such, as will not giue place to the edge: but if we be so stonie, as fire will not doe vs good, it is an hammer to batter, bruise, and crush vs in peeces.

Chap. 74.

Of good VVorkes, and our obedience to his word.

IT is written, Exod. 10. 5. 6. *Moses and Aaron did as the Lord commanded them, and so did they.* And the Apostle *Paul* saith, that of our selues wee can doe nothing. *Yet through the Lord Iesus we are able to doe all things.*
Numb. 20. Vpon such like places the Papists gather that the commandements may be kept. I answere, that those words concerning *Moses* and *Aaron* are to be referred to that particular action of bringing the people out of Egypt: for both before, and after we see many infirmities in the, yea with what temporall punishments are they punished, that they cannot enter into the promised land. That also that was said of *Noah*, is to be referred to the making of the Arke, Gen. 6, 22. So when *Dauid* prayeth to be heard according *to his righteousnesse*, it is in respect of that cause which he had in hand, for the which his enemies did persecute him. Againe, the children of God from time to time haue fallen into great sinnes; as *Noah*, *Abraham*, *Lot*, and *Dauid*, whose examples we ought to lay vp in our harts, to keep vs from despayre, when we feele infirmities in vs.

2 Nothing is so availeable to obedience, as the due consideration of Gods ordinance.

Obedience. 3 The obedience of God is as a chaine to tie vp all the creatures of God from our hurt, and as a thing to muzzle their mouthes that they cannot bite vs. Againe, disobedience breaketh the chaine, and openeth the mouthes of all things to our destruction.

Good wooks. 4 In good works we must not onely be wrought vpon as patients, but work as agents.
Three signes of good works. There be three speciall signes of good workes: first, a good worke must haue it foundation
1. Word. in the word, for a good worke is grounded on a good word, and euery plant, that is not planted in God his Eden, shall be plucked vp. In vaine wee worship the Lord, with our owne traditions, whatsoeuer thou doest, doe it, because God commandeth thee. Now because wicked men may doe good things, as sacrifice, heare the word, pray, build houses, vse hospitalitie, &c. wee must next see whether these be apples of the tree of faith or no, which
2. Faith. only purifieth the heart, Act. 15. and euen makes the actions pure. *Kain* kneeleth at the altar, *Habel* kneeleth at the altar, both sacrifice, both obey the commandements in both the same worke according to the same word: but the one offers in faith, the other not. *Chore* offered his sacrifice, *Aaron* offers his sacrifice, the same worke, but not the same faith. *Esau* leesing the blessing wept, *Peter* leesing Christ wept: here are teares alike, but not in truth alike. *Iudas* said *peccaui*, *Dauid* said *peccaui*: here is repentance, the work like, the faith vnlike. Yea again, as we must looke to haue a writ from the Lord, and with a good writ haue
3. The end, Gods glorie. a good heart; so we must beware we looke not at these things with a squint eye. The Pharisee prayeth in the market places, he would haue a good worke in hand, but his heart was not right, it was mixed with a little leauen of vaine-glorie. Here then falles all the great

works

works of Papiſts, who will plucke part of their ſaluation from God, and make the Lord to become debtor to them, whereas euen the very works of Chriſt without the promiſe could neuer haue merited ſaluation. We muſt ſay rather, my well doing O Lord, extendeth not vnto thee, all that I doe, is nothing, I am ſtill an vnprofitable ſeruant. Now all men muſt doe good workes, for the law being written for all, ſhall be exacted of all. Vnder the ſteward we are all conteined, we muſt all appeare, we muſt giue an account, euery tree, that bringeth not forth fruit, as well the vaſte oke of Baſhan, as the low ſhrub ſhall be all caſt into the fire. It ſtill runnes in an vniuerſalitie, yea the very reprobate muſt doe well, and though he cannot attaine heauen, yet his condemnation is not ſo deepe, his worme is not ſo ſore, his ſtripes are not ſo many. But is none more bound to doe well, then others? Yes the faithfull. If a brother offend, admoniſh him. Though the ignorant ſhall haue ſtripes, yet they that know the truth, ſhall haue moe ſtripes. If I had not come ſaith Chriſt, ye ſhould not haue had ſuch ſinnes, but now haue ye not wherewithall to couer them, yea of the children of God one is more bound to good works then another. Vpon euery ſoule commeth tribulation, vpon the Iew, &c. Who, for that they had the prophets, the tabernacle, the couenant, and we for hauing good Miniſters and Magiſtrates are eſpeciallie bound to good works. If we would know on whom we ſhould ſhew theſe works, I anſwere vniuerſallie on all, euen as our heauenly father doth on all; yet this hath alſo a bound and reſtraint, Gal. 6. 10. *Let vs doe good vnto all men, but eſpeciallie to thoſe that are of the houſehold of faith.* Among them alſo they are eſpecially to be helped, which moſt ſtand in neede of our helpe, as we may ſee in the man in the Goſpell that lay wounded. Laſtly, to ſhew why we muſt prouoke and be prouoked to good works, to paſſe Iewes and Gentiles we will come to Proteſtants, who are moſt bound to good works. We are ſlandered to denie good workes, becauſe we would ſupplant and depoſe them out of the chaire of Chriſt, and denie them to haue the prerogatiue of ſaluation. But we defend good workes. Firſt, we affirme good workes out of Epheſ. 5. 1. *Be ye followers of God as deare children, becauſe as God hath called vs to be his children,* ſo herein we ought to reſemble his image by doing good both to iuſt and vniuſt. Secondly, where it is ſaid, Tit. 2. 12. that Chriſt gaue himſelfe for vs to this end, that he might redeeme vs from all iniquity, and purge vs to be a peculiar people *to himſelfe zealous of good workes*, we alſo ſay, that we are debtors to do good. And ſurely this commends all the paines of Chriſt, *if we be zealous of good workes:* ſo not to begruen to good works doth in ſome ſort crucifie him againe. But it is enough that we haue once grieued him on earth, and therefore let vs not grieue him in heauen alſo. Thirdly, being the temples of the holy Ghoſt, 1. Cor. 6. 19. it were a deſpite againſt the Lord, if we make the houſe of God the ſtye of Sathan, and ſinke of ſinne. Fourthly, the Angels reioyce to ſee a ſinner repent, as alſo there is great ſorrow, when a Profeſſour falleth away, the heauens ſeeme to be clothed with blacke thereat, and the Angels weare mourning attire. But to come down frome heauen to earth. Fiftly, whereas the rankeſt heretikes haue had often great feelings (whereby this is no good way to ſaluation, to thinke our ſelues ſure in a carnall ſecuritie) *Peter* teacheth vs another way: *Make your election ſure by good workes*, 2. Pet. 1. 10. as by a ſigne conſequent, not as by a cauſe antecedent. Sixtly, we muſt by good works auoide the offending of our brethren, leaſt that as *Lot* was vexed among the Sodomits, we grieue the hearts of the Saints. Seuenthly, as we are not to grieue ſtrong *Lot*, ſo wee muſt not offend the weake ones, for whoſe ſakes wee muſt abridge ſome what from our libertie in things lawfull: and much more cut off our licentiouſneſſe in things that be vnlawfull. Eightly we muſt do good euen for the wicked. Wherefore the Apoſtle, 1. Pet. 3. 2. admoniſheth wiues ſo to liue, that euen *they which obey not the word, may without the word be wonne by the conuerſation of the wiues.* If women are thus charged, then much more men. Ninthly, becauſe the diuell not barred out by good workes, doth make vs his palace, or rather his paunch or his ſtable; and at the fall of a righteous man the damned doe as it were make great bonefires in hell: let vs bring forth the fruits of righteouſneſſe, which may make the diuell to ſome in fretting, and worke more madneſſe and melancholy in the damned. Tenthly, for the confuſion of the wicked in the laſt day, it ſhall be good by well doing to redeeme ſome comfortable confidence of our being in Chriſt, againſt that day, when the ſides of the

On whom to conferre our well doings.

Proteſtants muſt bound to good works.

1.

2.

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Motiues to good workes.

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11 wicked ſhall lye panting in paine. Now to make vp the number of a dozen, we may be
12 moued to doe good workes, by conſidering the end of the godly, and the end of the wic-
ked, Matth. 25. Theſe reaſons, many and waightie, ſhall redeeme vs from this reproch, wherewith our enemies doe charge vs.

Perdere beneficium & dare, non dare & perdere.

6 To doe good is worth the doing, albeit in vaine, and as *Seneca* ſaith: *He is a perfect man that can looſe a benefite and giue it, not to giue and looſe it.* But whoſe is the hurt? Chriſt preached in vaine to the Iewes, and *Noah* to the olde world, and *Lot* to the Sodomites, but were *Noah*, *Lot* and Chriſt hurt for it? And yet many writers thinke no good worke is in vaine to him that it is done to. But certainely to him that doth it, it is not in vaine: there is a great rewarde for them in the life to come. And in that reſpect God will haue his children doe many good workes in vaine. As to *Moſes* he ſaid, Goe preach to *Pharaoh*, he ſhall not heare thee, yet goe. Againe, that which is well done, is better done then not done: for then it periſheth with them, otherwiſe it ſhould periſh with thy ſelfe.

We muſt doe good, though it ſeeme to be in vaine.

Good workes.

7 There is none hath a priuiledge whereby he is exempted from doing of good workes. The lawe is giuen to all, Iohn 10. Euery one had his talent, Luke 19. Euery one ſhall beare his burthen, Gal. 6. Euery one ſhall ſtand before the Tribunall of God: euery mans blood ſhall be vpon his owne head, Ezech. 5. Euery tree that bringeth not forth fruite, ſhall be cut downe, Matth. 3. Tribulation and anguiſh ſhall be vpon euery ſoule, Rom. 2. Thus we ſtill ſee it runs of all and euery one. The reaſon is, God accepteth no perſons neither in giftes of nature, nor in giftes of grace, nor in his iudgements, euen the little hils, the ſmall trees, not one pinne made of an vnfruitfull tree. But are the wicked tyed to doe good workes? Yea euen they, Matth. 11. it is ſayd, it ſhall be eaſier for ſome, then for others, which is interpreted, Matth. 8. that there is vtter darkeneſſe, whereas *Baſil* ſaith, the greateſt ſinnes goe thither, and Luke 7. *He that knoweth his Maſters will, &c.* Euen the wicked muſt doe good to make their iudgement eaſier, their ſtripes fewer, and their place better. Muſt any, more then others doe good workes? yes, the Chriſtian muſt eſpecially be zealous of good works, Tit. 2. warne them that beleeue, Tit. 3. 14. and in the end of the ſame chapter, *Let our men learne to ſhewe forth good works: what manner men ought we to be?* 2. Pet. 3. *If any that is counted a brother,* 1. Cor. 5. Now then among Chriſtians who are moſt bound? Tribulation, &c. on the Iew firſt, &c. the reaſon is, for they had the oracles of God, Rom. 3. 1. 2. *He that knoweth his Maſters will and doth it not,* that fellowe ſinneth in deede: ſo then this perſon, on whom the powring of the oyntment hath been firſt, ought to bee moſt thankfull in good workes. We muſt doe good euen to all. Be mercifull as I am, Luk. 6. and we knowe he ſuffereth his ſunne to ſhine ouer all. The reaſon is, God his image is in all. But eſpecially to the faithfull. Iob. 22. I cannot profite thee, &c. Pſalm. 16. *My well doing extendeth not to thee, but to thy Saints.* It is Chriſt his owne deſire, Luke 22. *When thou art conuerted, confirme thy brethren.* We can doe him no good, but in his Saints. And yet to goe further, to him moſt of all, that is wounded, as to the Samaritane, Luke 13. If he neede our helpe, though he be a Samaritane. God could haue made there ſhould haue been no neede of them, but for that he would trie the liberalitie of the rich, and the patience of the poore. Then much more to the ſoule, which is the ſubiect of immortalitie, muſt we ſhew well doing in pittie and compaſſion.

ὀκνηρὸν τὸ ἀγαθὸν. ἁμαρτήματα ἀγωγά.

Extreme ſinnes goe into extreme darkneſſe.

We muſt doe good to all men.

1
2
3

To doe good duties to the ſoule.

4

Chap. 75.

Of Zeale.

THe zeale of *Moſes*, and *Phineas*, and Chriſt we ſhould ſtriue to haue, that we may be grieued with the corruption and ſinnes of the time, but to redreſſe them belongeth not to vs except we be Magiſtrates.

2 Zeale leaueth in men a great impreſſion, being tempered with faith and loue.

3 Wee muſt deſire to bee zealous and earneſt in matters waightie concerning the Lord, or his people, but in ſmall matters our owne affaires, and worldly friends, we muſt take

take heede it be not naturall earneſtneſſe, or carnall, or not ſauouring of the Spirit.

4 One ſaying in his hearing, that it might be obſerued from time to time, that men haue been more bountifull in furthering a corrupt religion, then in relieuing the profeſſors of the Goſpell: he anſwered his iudgement was the contrary, for though many in poperie giue much, yet it is of their aboundance, but we read in no place that euer men ſold their whole poſſeſſions to giue to the preachers, as it was doone in the primitiue Church.

Conferre this Chapter with the Sermon of Zeale in the firſt part.

5 The nature of true zeale is ſet downe Heb. 10. where the Apoſtle heauily threateneth them, that willingly giue ouer themſelues to ſin: there is named in the proper tongue the zeale of fire. For as fire is not without heate, ſo zeale is hot, and cannot long be holden in. It is ſet downe by the contrarie, Reuel. 3. when after the Church of Laodicea for her lukewarmnes, is threatned to be ſpued out of the Lord his mouth, it is added, be zealous and amend: where we ſee zeale to be oppoſed to lukewarmnes, which is too temperate an heate for the profeſſion of the Goſpell. Again, 1. Cor. 14. 1. that which in our common tranſlation we reade, *Follow after loue, and couet ſpirituall gifts, &c.* the naturall text hath, *Be zealous after the more excellent gifts*, and Rom. 12. *Be feruent in ſpirit.* i. let God his ſpirit inkindle in you a fire which may flame out of you. Now there are diuers kinds of zeale, as the zeale of the world, of the fleſh, of falſe religion, according to the world. And euery man is eaten, ſpent, and conſumed with ſome kind of zeale, which muſt ſhame vs, if wee haue not the true zeale, for that this zeale leaueth in vs ſome aduantage and recompence, which the worlde and carnall men haue not. For when they haue ſpent and ſet on tilt all the ſtrength of their bodies, and powers of their mindes, they haue no gaine but torment of conſcience, whereas the godly being ſpent in a good cauſe, haue that repaired in the inner man, which is conſumed in the outward. Now to knowe what this true zeale is, as neere as by properties wee may deſcribe it, wee muſt firſt vnderſtand, that it is grounded on knowledge. For if our zeale be not according to knowledge, much like to the zeale of them ſpoken of, Rom. 11. we may come to perſecute the trueth and thinke we doe very well. Our zeale muſt begin where the word begins: and end where the word ends, that in all things it be proportionable to the word. Our Sauiour Chriſt rebuketh the Phariſees, for ſtraining out a gnat, and ſwallowing vp a camell: for tithing cumming ſeed and mint, and for pretermitting the waighter matters of the law, wherein they bewraied a rotten zeale, in that they were carefull in the leſſe, and careleſſe in the greater poynts. So now a dayes many rather deſiring to be *counted zealous then to be zealous*; for a ceremonie will be as hot as may be, and yet in more principall poynts of religion they are as colde as can be: in greater cauſes let this be our canon, to vſe greater zeale: in leſſe matters let this be our pedagogie, to vſe leſſe zeale, ſo that we remember to count nothing ſmall in the word, and that we can increaſe and decreaſe in affection, as the thing loued doth increaſe or decreaſe in goodnes. If I ſay, we can zealouſly purſue the moſt principal things, and for the peace of the Church can tolerate leſſe things (*for if any man in matters of leſſe importance liſt to be contentious, we haue no ſuch cuſtome, neither the Church of God*) we ſhall obſerue this 1. rule, ſtill remembring this caution, *that we count nothing ſmal commanded or forbidden in the word.* The ſecond rule is, that we haue an eye as well to things inward as outward: our Sauiour Chriſt reprehendeth the Phariſes, for that they made clean the outſide of the platter, and left the innerſide foule, whoſe liues though outwardly they were without reproofe, yet inwardly they were full of pride, diſdane, ſelfe-loue and ſuch like. Well, our zeale muſt beginne within, and in time appeare without: we muſt no leſſe feare to doe euill being by our ſelues alone, then if we were eyed of the whole world, leaſt that we become as paynted ſepulchers, and as ſuch diſhes, as are cleane without and foule within. A braunch of this rule is to haue a narrowe and iealous view of our owne corruptions, lurking in the bottomleſſe pitte of nature, and gaged onely by the word and ſpirite. When we loue to be hypocrites in diſſembling this naturall corruption, and yet are buſie in pretending ſome outward ſanctimonie, the iuſtice of God in time will vncaſe vs, and then the ſinne which we would hide, ſhall appeare in the face outwardly, and the good which in truth we neuer loued, ſhall be ſeene neuer to haue been in vs. Herein then we may goe to ſchoole with the couetous man, who had rather be rich, then be counted rich, that we may

The recompēce of true zeale.

Note.

Properties of true zeale.

1

2

Zealous in a ceremonie, in principall poinctes as colde as ice.

Two rules.

1

2

Hypocriſie vncaſed.

» may rather be godly indeed, then be counted to be godly, least that seeing we be not such
» indeede as we would be, we become notoriouslie to be such as we would not be.

A third rule. 3 The third rule is, that we keepe a tenor of zeale in both estates, as well in aduersitie as in prosperitie. Many in peace are professors, who in time of trouble are persecutors, who louing the peace of the gospell, not the gospell it selfe, doe more bewray that they were neuer truely zealous. Others whilest they be vnder the Crosse are very demure and deuout, who if once they come aloft, forget the simplicitie of the gospell, and fall to the securitie of the world. Hereof comes that fearefull complaint, that men hote in preaching and professing, while they are vnder, are choked in their zeale when they come to preferment. Such men are glad not of the gospell, but of the prosperity of the gospell; such men will be sad, not for the want of the gospell, but for the aduersity which followeth the persecutors of

A true triall of our zeale. » the gospell. Our triall herein may be thus, if our priuate estate being posperous, we lament
» with *Dauid* the estate of the Church, being ruinous; or if our priuate estate being perilous,
» we can reioyce with *Paul* in the estate of the Church being prosperous, our zeale is according to truth. *Dauid* neere the Crowne for his happines, fasted for the estate of the Church, lying in abhominable filthinesse. *Paul* a prisoner in bondes, thought himselfe at libertie, so long as the gospell was free.

A fourth rule. 4 The fourth rule is, that in pure zeale we be patient in our owne causes, and deuoure many priuate iniuries, that the Lord his cause may the better be prouided for, and haue the better successe. Many can be as hote as fire in taking vp their own cause, who are as cold as yce in defending the Lord his cause. This rule obserued would sow vp the lips of the aduersarie, who though for a time he thinke vs to be cholericke, and mad men madly reuenging our priuat affections, yet one day should confesse, that we sought not our own commodity, but God his most precious glory. And to retch this examinatiō of our harts one degree further, let vs beware of that corruption, which springing from selfe-loue will giue vs leaue to reioyce at good things, so long as they be in our selues, but repineth at the sight of them in others, which will permitte vs to be grieued at euill things in our selues, and yet make vs to

Good notes. » reioyce to see the same in others. True zeale loueth good where soeuer & in whom soeuer it
» is: true zeale hateth sin, where soeuer and in whom soeuer: true zeale loueth friends, as they
» be God his friends: true zeale hateth aduersaries, so farre as they are God his aduersaries:
» true zeale loueth a good thing in our most professed enemie: true loue hateth a sin in our
» most assured friend: if wee are perswaded that our enemies be God his children, howsoeuer we disagree in some particular, yet we can swallow vp many priuate iniuries offered, and we more reioyce in them, as they be God his children, then wee can bee grieued at them, as they haue iniuried vs. Indeede true zeale is most greeued for the sinnes of the godly, be-

How to be grieued for the sinnes of the godly. cause so much is their sinne grieuouser then the sinne of another, by how much they came neerer to the image of God, then another; howbeit this must alwaies be with a christian sympathy, which worketh in vs a grief for their sin, as well as an anger for their sin, and which changeth our griefe into prayer for them. Though then we be neuer so far asunder, we must loue them that loue God; though we be ioyned neuer so neere, we must hate them that hate God; in the mean-time indeuouring on the one hand to do all duties of loue and obedience vnto them, in admonishing them, praying for them, and mourning for them, as they be ioyned in any band vnto vs; and remembring on the other hand, when nothing will doe them good, but the matter is at this poynt, that we must either cleaue to God and forsake them, or forsake God and cleaue to them; that nature and ciuilitie in the second table are to giue place to religion, and pietie in the first table.

A fift rule. 5 The fift rule is, that wee must bee stricter to our selues, then to any other, and bee more liberall in some things to others, then to our selues. This will first cause vs to cast the first stone at our selues, this will teach vs to pull first the beame out of our owne eyes, and then the mote out of anothers eie, this will make such an experience of sin in our selues, that we shall neither flatter too foolishly men in their sins, nor rebuke too rigorously men for their sinne. Some we shall see iustly misliking a ceremonie, refuse it in themselues, yet for that it is a thing indifferent, they can tolerate it in others: others there be, who being vnwilling to vse it themselues, iudge streightly all others as haynous offenders that vse it.

Moses

Moſes refuſed to take ſo much as a ſhooe-latchet himſelfe from the Ægyptians, and yet to others that would take, hee would not denye the law of armes; ſo ſtreight he was to himſelfe, ſo liberall he was to other. *Paul* ſeeing that in ſome places he could not ſo conueniently liue of other mens charges, as at Corinth and Theſſalonica, although at Coloſſos he receiued ſomewhat, where they were able to beſtow on him, yet he would not that all men ſhould be tied to this example to doe the like: for he laboureth much in all his Epiſtles almoſt about this, to ſhew how miniſters ought ſufficiently to be prouided for, ſo ſtrict he was to himſelfe, ſuch liberalitie he left to others, Rom.14. 2.Cor.8.10. where he entreateth of things indifferent. It were good then, that Chriſtians might ſay thus with themſelues. I can doe thus by Chriſtian libertie, but if it be an hinderance to the glorie of God, or an offence to my brother, I will not doe it; if others doe it, ſo their heart be good in this, and their conſcience is vſed in other good things, I will not herein wage warre with them, but to ioyne with them in greater and better matters, I will pardon the leſſe. If this wiſedome had been vſed long agoe, what vnitie had there been in the Church of God? for want of this, what trouble hath riſen therein?

Preuiſion for the Miniſterie.

The cauſe of many needleſſe contentions in the Church.

6 The ſixt and laſt rule is, if we haue a zeale againſt the ſinne, becauſe it was againſt the lawe of God, and therewithall haue a compaſſion to the perſon, becauſe one like our ſelues hath offended, this mixture of affections cauſeth anger to feede on the ſinne, not on the perſon. When our Sauiour Chriſt going about on the Sabboth day to heale the man with the withered hand, was reprehended of the Phariſees, it is ſaid he looked about him angerly, and after it is added, that he ſorrowed for the blindneſſe of their hearts, ſee how anger and ſorrow meete; anger, that men ſhould haue ſuch little knowledge of God, or loue to their brother: ſorrow, that being ſuch excellent creatures, they ſhould ſlippe ſo fouly. Looke vpon the Prophets, which, if in the heauineſſe of ſpirite, they did not vtter their word, which in the zeale of God his glorie they did denounce: ſo that when they moſt threatned, they were moſt grieued, that the plague ſpoken ſhould fall vpon them. Now that is an outreaching zeale, where our anger rather feedeth on the perſon, then on the ſinne. *Samuel* in the zeale of Gods glorie, ſpares not flatly to tell *Saul* of his ſinne, and yet in loue to his perſon, he was alwaies bent to lament *Saules* caſe, and to pray for him. Doeſt thou loue Gods glorie? Then wilt thou ſurely admoniſh thy brother of his ſinne, becauſe zeale cannot ſuffer God to be diſhonoured. Doeſt thou loue thy brother? then wilt thou admoniſh him with compaſſion, becauſe loue lamenteth the weakeneſſe of thy brother, who hath done that which thou mighteſt haue done.

A ſixt rule.

Anger and ſorrow muſt be tempered together in denouncing Gods iudgements againſt ſinne.

Note.

FINIS.

THE THIRD PART OF THE WORKS OF THE REVEREND AND FAITHFVLL SERVANT OF IESVS CHRIST, M. RICHARD GREENHAM, MINISTER and Preacher of the word of God:

COLLECTED AND PVBLISHED, FOR THE FVRTHER BVILDING OF ALL SVCH AS LOVE the trueth, and desire to know the power *of godlinesse:*

By H. H.

PROVERBS 10. 20, 21. *The tongue of the iust man is as fined siluer; but the heart of the wicked is little worth.*

VERS. 21. *The lips of the righteous doe feede many: but fooles shall die for want of wisdome.*

VERS. 14. *Wise men lay vp knowledge.*



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THE THIRD AND LAST PART HATH THESE NINE TREATISES FOLLOWING.

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TO THE RIGHT HONORABLE AND VERTVOVS LADIE,

THE LADIE ANNE COVNTESSE OF

Warwick: *H. H.* wiſheth the increaſe of all true Honour *and comforts in this life, and after death a crowne of glorie by and with Ieſus Chriſt.*

IT is a knowne truth, iuſtified of all that loue the truth, that looke what the Prince of glorie doth eſtimate as rich and precious, the Prince of this world hath made in the worlds account as baſe and of no value: and againe, what the Lord accounts as vaine and vile, the ſame the world hath and holds in great eſtimation. Hence it is (right Honorable Ladie) that ſo many of all conditions and degrees contend much in heart for a great name, but few reſpect a good name. There is nothing more vaine and vaniſhing than the one, there is no one bleſsing more precious and permanent on earth than the other. The ſpirit of truth teſtifieth of both theſe concluſions: of the firſt, ſaying; [a] *God deſtroyeth the wicked, and puts out their name for euer and euer:* and of the ſecond, [b] *The righteous ſhall be had in an euerlaſting remembrance.* And of both in theſe words: [c] *The memoriall of the iuſt ſhall be bleſſed, but the name of the wicked ſhall rot.* The holy Ghoſt, to excite vs to ſeeke after a good name, ſets it forth with rich titles and arguments of waight: [d] *A good name* (ſaith he) *is better than a ſweete oyntment*, it comforts the heart of the man which hath it; yea it increaſeth marrow and [e] *fatnes in his bones.* It is more *to be valued than great riches, and the price of it is aboue ſiluer and gold.* The *faithful haue ſo eſteemed it in all ages, and ſeruing God in faith and feare obtained ſuch a name, as made them ſhine like ſtarres and pearles to their great honor before God, men, and Angels. This grace being loſt, the beſt works of men haue loſt their grace, crowne and credit: as *Iacob* taught his ſonnes, Gen. 34. 30.

[a] Pſal. 9. 5.
[b] Pſal. 112. 6.
[c] Prou. 10. 7.
[d] Eccleſ. 7. 3.
[e] Prou. 15. 30. Prou. 22. 1.
* Hebr. 11. 2. 39.

The premiſſes conſidered, how carefully ſhould all wiſe men endeuour to attaine a good name; and being found, to preſerue it; and being loſt, for the repayring and reſtoring of it againe. And firſt for the attaining: and for the better cleering of iudgement concerning this argument, it may not vnfitly be deſcribed to be *a good report for walking in faith and godlines with God, in loue, ſobrietie, and iuſtice before men without reproofe.* Firſt, that it is obtained by faith in Chriſt Ieſus, Hebr. 11. verſ. 2. and 39. are cleere proofes. Next, that this oyntment is compounded of other vertues, richly valued with God and his people, is no leſſe [f] manifeſt by

The true deſcription of a good name.
[f] Philip. 4. 8. 1. Pet. 2. 12. Eccleſ. 7. 3.

by the teſtimonie of the ſame ſpirit. This concluſion being well conſidered and accepted in our harts, we ſhall ſoone diſcerne the great vanitie and follie of them, which ſeeke rather a great name than a good name by great [g] exploites, by adulation [h] of Sycophants, by a viſard of [i] holines, by vaine apologies, by reuenge, and ſuch like practiſes as the god of this [k] world hath taught the childrē of rebellion. To proceed yet a little in the demonſtratiō of this argumēt: If a good name muſt be gotten by faith and vertue, then the firſt ſtep to it muſt be this: to auoide firſt groſſe ſinnes: for it is impoſsible that we ſhould haue faith to pleaſe God, if wee haue neuer repented vs of dead * workes, if we liue and lie in ſinne againſt knowledge and conſcience. Next, wee muſt auoide alſo light ſinnes (as the world accounts them) for that is true which *Salomon* ſaith, [l] *Like as dead flyes cauſe to ſtink and putrifie the oyntment of the Apothecarie: ſo doth a little follie him that is in eſtimation for wiſedome and for glorie.* Thirdly, we muſt alſo carefully auoide all occaſions of ſinne in our ſelues, and all occaſions of euill reports againſt our ſelues.

The ſecond ſtep to a good name, is to be rich in faith and good workes: for they which ſhall endeuour to honour God in both, Matth. 5. 16. God will honor them, 1. Sam. 2. 30. Deut. 26. 19. And thus we ſee how this precious oyntment is confected of many ſweete vertues, by the wiſedome of the ſpirit of grace well tempered together. The enemies of a good name are three of ſpeciall note. The firſt is the merchant of tales, againſt whom the Lord giueth this charge: [m] *Thou ſhalt not merchandize tales among my people.* The ſecond is the ſlanderer, * *which is one that walkes to eſpie all occaſions, to vtter a falſe report, intending thereby malitiouſly the hurt of any man.* This ſinner is the very ſonne of *Belial*, reſembling his father in many reſpects, an [n] eſpie, an [o] accuſer, a [p] lyer, [q] malitious, [r] practiſing ſecretly, with inticing [s] motiues, not ſparing [t] his beſt familiars in the end. The third enemie no leſſe dangerous is the hoſt and receiuer of the two former companions, condemned of God in his [v] law, branded and noted for an [x] impious man in this life, to be caſt forth as an vnprofitable branch [y] after death, and not to finde any reſt in Gods holy mountaine, by the teſtimonie of Gods ſpirit, who warneth vs with an angrie countenance to [z] intertaine ſuch viperous tongues.

Laſtly, if by any occaſion of euill men or Angels Gods child ſhall [a] fall, to the loſſe of his precious name, there muſt be no leſſe care to repayre it and finde it being loſt, then to obtaine it at the firſt. And herein, like as wee ſee in the precious oyntment being dried vp and decaied, it is by art purged, and by addition of freſh ſimples, renewed and quickened againe: euen ſo is it in repayring of our good name. We muſt be humbled in vnfained repentance, that wee may finde Chriſt to be waſhed againe and purged in our conſciences [b] by his blood, that ſo wee may labour with greater endeuour by addition of holy vertues, to reedifie that which was ruinate, and to redeeme all that we haue loſt before. This we ſee in *Dauid*, *Manaſſes*, and *Peter*, who by their vpriſing and perſeuerance gained what they loſt, and repayred all that was before impayred in them.

Now (right Honorable Lady) if your Honor ſhall demaund whereto ſerues this weak diſcourſe of ſo worthie an argument? I anſwer, as generally for the inſtruction of many, which erre greatly in this ſubiect or matter aforeſaid: ſo ſpecially for your Honour, to whom God hath vouchſafed this great fauour and rich mercie in Ieſus Chriſt, to bee ſo well reported of in the Church of God: for your name is Honourable and precious: you haue gained it by your holy faith

[g] Geneſ. 11. 4.
[h] 2. Sam. 15. 5.
[i] Reuel. 3. 1.
[k] Ephe. 2. 2. 3.
* Hebr. 6. 1.
[l] Eccleſ. 10. 1.
[m] Leu. 19. 16.
* The Hebrue *Racal* ſignifieth to merchandize, as *Meraglin*, Gen. 42. 9. of *Ragal*, Pſal. 15. 3.
* A deſcriptiō.
[n] Iob. 1. 6. 7. 1. Pet. 5. 8.
[o] Iob. 1. 10. Reuel. 12. 10.
[p] Ioh. 8. 44.
[q] Reu. 12.
[r] Ephe. 2. 2. Pſal. 101. 5.
[s] Pſal. 52. 4.
[t] Pſal. 50. 20. Mark. 3. 21. Ioh. 7. 1.
[v] Exod. 23. 1.
[x] Prou. 17. 4.
[y] Ioh. 15. 6. Pſal. 15. 3.
[z] Prou. 25. 23.
[a] Galath. 6. 1.
[b] Hebr. 9. 12. 1. Ioh. 1. 7. Pſal. 51. 1. 2. Zach. 13. 1.

faith in Chriſt, and loue vnfained to his members. Wherefore continue (right Honorable Ladie) in this happie courſe, and teſtifie this your loue to Chriſt yet more and more, by all your fauours [c] to his Saints, and loue to his holy Goſpell. So doing, your Honor ſhall purchaſe ſuch a bleſſed name, as ſhall cheere your heart during life, and after death, as it were renue your life on earth for many generations.

[c] Pſal. 15. 4 and 16. 3.

Theſe holy workes, which here I commend to your Honors protection, you haue alreadie taſted and knowne in part how ſauourie and comfortable they are, and therefore you ſhall the better diſcerne and iudge of the reſt which follow, and how they proceed from the ſame ſtore, and haue iſſued from the ſame fountaine. The Lord God by his bleſſed Spirit eſtabliſh your Honors heart more and more in his holie truth, and increaſe your aſſurance of that honor and glorie, which hee hath purchaſed and prouided for his elect, by the blood of Ieſus Chriſt. Amen.

Your Honors to command,

HENRY HOLLAND.

TO THE CHRISTIAN READER, GRACE AND PEACE IN IESVS CHRIST.

THese nine Treatiſes or portions following of this laſt part of Maſter *Greenhams* workes, doe much reſemble the reſt in forme of writing, in ſcope and drift. Some ſhort view and repreſentation of the whole, I giue thee (good Chriſtian reader) in this forme following.

The firſt Treatiſe is of the Reſurrection. The reſurrection is proued by manifeſt Scriptures out of the old and new Teſtament, and pregnant proofes and ſure demonſtrations, againſt Sadduces, Familiſts, and ſuch like Atheiſts. 1. *What God hath promiſed ſhall be accompliſhed, how incredible ſoeuer it ſeeme to reaſon, and impoſsible in nature.* 2. *The equitie of Gods iuſtice requires it, that the wicked may ſuffer as well in body as in ſoule, and the godly haue the fruition of the riches and kingdome purchaſed by Chriſt for both.* 3. *The power of God can effect what his word promiſeth and iuſtice requireth: for that he which made all things of nothing, can now much more reſtore all things out of the foure elements to their firſt ſtate againe.* 4. *The prouidence of God, daily and yeerely renuing the face of the earth, teſtifieth of this trueth vnto vs. Can the Lord raiſe graine and plants out of the earth, and will he not raiſe man, for whoſe ſake theſe things ſpring and grow?* 5. *Chriſt ſuffered in bodie and ſoule for the redemption of both parts, aſcended in both, is glorified in both:* ergo, *ſo ſhall his members be.* 6. *All creatures grone for, and deſire this day.* 7. *Without this the moſt godly ſhould be moſt miſerable.*

The ſecond Treatiſe is of an examination before the Lords Supper. Here hee teacheth firſt the neceſſitie of examination: ſecondly the forme. Firſt for the neceſſitie: *We are to conſider with whom we are to feaſt, with the great King and his holie Angels.* 2. *The preparation in the Paſſe-ouer.* 3. *We prepare and make cleane all veſſels for our earthly and bodily meates, and ſhall we not much more prepare our veſſels for the heauenly and ſpirituall Manna?* 4. *When wee feaſt with men there is no end of prouiſion and preparation: but when we feaſt with God there is no beginning.* 5. *The perſon vnprepared findes not Chriſt in the Euchariſt: but like as* Iohn *ſeeking the bodie found only the napkin and the clothes and not the bodie: ſo theſe men finde not Chriſt, but the bare elements and ſignes of his bodie.* 6. *The polluted perſon pollutes all holy things.* 7. *The perſon vnprepared doth not only loſe his labour, but he ſhall alſo haue his iudgement, temporall or eternall, according to the qualitie and meaſure of his offence.* 8. *The benefits are rich and great which are conferred on the religious communicants, which haue ſanctified themſelues for this holie worſhip.*

δοκιμάζετε. Secondly for the forme: *The word here vſed (ſaith he) is not borrowed (as ſome thinke) from the gold-finers, who trie indeede by touchſtone and fire, as wee may doe our ſelues by the word and croſſe. Neither from the Phiſitions, who ſearch naturall bodies diſtempered, that ſo they may free them from euill humours, but from Courts of iuſtice: for the phraſe or manner of ſpeaking is a Parliament phraſe: as if he ſhould ſay, Be it* decreed, enacted, prouided, *that euery man examine himſelfe. The order of proceeding in this iudgement & trial is this: Firſt, euery man muſt cite himſelfe: be thine owne ſergeant, or elſe the diuell wil arreſt thee: and ſet thy ſelfe as naked and open*

1 Cite.

before

before the great throne of Gods iustice. Secondly, euery man must indite himselfe: doe this, or else Sathan will put vp an inditement against thee. And do thus: frame ten actions against thy selfe, according to the ten Commandements. Cause reason and affections here to giue place. Thirdly, euerie man must bring in euidence against himselfe: or Sathan and thine owne conscience will produce testimonies to condemne thee. Fourthly, euery man must be his owne iudge to giue sentence against himselfe, or else God himselfe shall giue sentence on thee. Fiftly, after sentence execution must be done, and this must euery man doe on himselfe in that forme the Apostle [a] *teacheth. And thus doing we shall escape Gods iudgement and Sathans execution.* Thus farre the second portion.

2 Indite. 3 Euidence. 4 Iudgement. 5 Execution. [a] 2.Cor.7.11.

The third Treatise is of Gods holie feare. *Here first hee noteth the paucitie of them which feare God in all ages. 2. He addeth speciall arguments as motiues vnto this feare. First, we be to remember that it is an act of the euerlasting parliament, we must dye. Secondly, he warneth vs to tremble at Gods wrath: for hence is it that we so lightly esteeme of sinne, because we thinke no more reuerently of Gods wrath: for such (saith he) is our sense of sinne, as is our feare of Gods wrath: we know that wrath doth worke, the wrath of the least doth moue, and I would wee feared the Lords wrath, but as much as we do the wrath of Princes. Thirdly, without feare our knowledge is no knowledge, our hearing no hearing: better haue no eye, no eare, than an Idols eye, or an Idols eare. Fourthly, it is the beginning of* [b] *wisedome, and the perfection* [c] *of it. Fiftly, he that feareth not, is either possest with* [d] *pride, or hardnes of* [e] *heart. Sixtly, loue without feare groweth secure, and being secure loseth her* [f] *spouse. Seuenthly, the sinner wanting feare after sinne, iustifieth the diuell who trembleth: yea in contemning the forewarning of Gods iudgement (saith he) he passeth in wickednes all in Church and without, and in hell it selfe.*

Hebr.9.

[b] Prou.1.7. [c] Eccles.12.13 [d] Prou.3.7. [e] Prou.28.14. [f] Cant.5.4.5.6

The fourth Treatise is of Hypocrisie, where ye haue these obseruations following: 1. *That in religion two things are required, the substance, and the ceremonie: the hypocrite is all in the one, and respecteth not the other.* 2. *That all men hate the name of an hypocrite, but not hypocrisie: as some Emperours did the name of a tyrant, but not tyrannie.* 3. *In euery sinne (saith he) there is a mysterie of wickednes, and a grosse substance of wickednes, a leauen, and a lumpe of iniquitie: so wee may diuide hypocrisie into the mysterie, and the lumpe.* 4. *The mysterie taketh hold on vs all: for the best ouersay themselues, but they doe something: but that other kinde are such as say and do not, this is grosse hypocrisie.* 5. *Hypocrisie hath two ends: first, Gods glorie should only moue vs, but we adde some other end to this, and this frailtie is also in the best.* 6. *The lumpe or actuall hypocrisie hath foure speciall kindes. First, to desire to colour any euill intention with the visard of godlines. Secondly, a perillous close hypocrisie wrapped vp so round in a sheepes skinne, that no man can espie it. The third kinde is an hypocrite vncased: such are they which are discouered when their hope of preferment is taken away. The fourth kind is an asse (saith he) in a sheepes skin, which is cleerely seene vnfit for his calling, of euery man that passeth by.* 7. And of hypocrites he saith these be the speciall notes: 1. *Some be quicke to spie and taxe the faults of other men, when as the godly would gladly passe by infirmities and not see them.* 2. *They haue no care, they can find no time considerately to looke on & to examine their owne great beames.* 3. *Some can speake smoothly and soft words, being full of deceit.* 4. *Some are too full of nicenes and foolish pitie, when and where their authoritie and dutie is to admonish, censure and correct.* 5. *They euer desire the credit and glorie of a worke done or to be done, when as the godly respect not so much who doth it, as that it be done.* 6. *They are very briefe with motes in the godly, when as themselues and their consorts haue beames in their eyes.* 7. *They lay great burthens on others, but touch them not themselues with the least of their fingers.* 8. *They obiect, saying: They are not cleane fingred, but they are cleane hearted. To which the answere is: If there be a beame in thine eye, there is a whole stack in thine heart.* And thus farre the definition of an hypocrite.

Correct this place in the treatise (good reader) p.488. lin.30.

Matth.7.

Matth.23. *Si trabs sit in oculo, stipes est in corde.*

The fift Treatise containeth an hundreth and thirteene graue counsels, which came lately to my hands from a * godly preacher, whose diligence and faithfulnes hath greatly furthered this worke. These sute well with the rest in the first part: but I could not in this impression dispose of them as I desired.

* Master *John Brodley* preacher in Sowrebie neere Halifaxe.

The sixt Treatise is of anger. *And here first he teacheth, that there is an holy anger allowed and commended of God: whereof the first note is to passe by iniuries done to our selues. The second note is, not to be easily prouoked, that herein we may be like to our heauenly father. The third note is to be angrie with sinne, where soeuer and in whomsoeuer we finde it. The fourth note of holy anger,*

Notes of godly anger.

anger, is to be angrie and reuenged on our ſelues, for our owne both generall and ſpeciall ſinnes. The fift note is not to ſtretch our anger beyond the bounds, nor to ſuffer it to hinder holy duties. And to keepe vs within bounds, firſt as to quicken vs, wee muſt take Gods rebukes to be our owne, Pſal. 69. *ſo muſt we make the offenders ſinnes alſo to be our owne in ſome reſpect with Chriſt,* Rom. 14. *The firſt of theſe will breede in vs (ſaith he) an holy zeale for Gods glorie. The ſecond will worke in vs patience and compaſſion, becauſe of our owne fleſh, and the image of God which we ſee in our brother.*

The ſeuenth Treatiſe is of Bleſſednes. Here hee teacheth: 1. *That the firſt cauſe of our bleſſednes is Gods free loue and mercie in Chriſt.* 2. *The ſubſtance of our bleſſednes* (he cals) *the redemption of Chriſt.* 3. *The formall cauſe (he ſaith) is the illumination and ſanctification of Gods holy ſpirit, by whom we haue the aſſurance of our bleſſednes ſealed vnto vs.* 4. *The inſtrument all cauſes are, faith within: the Word, Prayer and Sacraments without. Laſtly, he ſets forth bleſſednes by the effects out of* Matth. 5. And thus farre of bleſſednes.

The eight Treatiſe is of faſting: where he teacheth: 1. *How expedient it were that ſome publike faſts ſhould be obſerued in our time, that both the people might be taught the truth of this doctrine, & ſome example might be ſhewed to prouoke others by our holy emulation to embrace this exerciſe, and that men ſhould not thinke the vſe of it either vnneceſſarie or vnprofitable.* 2. *Reaſons are annexed to perſwade vs to embrace this holie exerciſe: where hee concludeth that all preparation for warre, and all meanes for peace (if we deſire they may be bleſſed vnto vs) we muſt ioyne vnto them preaching, prayer, and faſting.* 3. He addeth that, *ſeeing God reſiſteth the proude, and giueth grace to the humble, that the neglect of this exerciſe of humbling our ſelues declares our ſecuritie, ſecuritie pride, and both bewray our vnbeleefe.* 4. *He anſwereth an old ſlaunder obiected againſt* Ieremie, *that faſting weakens true ſubiects, and doth incourage enemies. The anſwere is, faſting doth not lift vp enemies, but their owne proud hearts. And their pride may be an aſſured argument to vs of their fall: and our true humiliation in faſting, vnto vs of victorie.* 5. *The miniſterie of the word is to be continued as milke for babes, or as meate for ſtrong men to grow vp to the fulnes of Chriſt: and faſting is to be admitted but as blood-letting, when ſome great cauſe vrgeth the ſame. We muſt eſchue extremities. Some faſt not at all: ſome too often, and too much.* Dauid, Daniel *and* Paul *are commended for their prayer and faſting. The one they vſed daily: the other when ſpeciall cauſes vrged them.* And thus farre of faſting.

Obiection. Anſwere.

The ninth and laſt portion of this third part containeth a large Comment on the 119. Pſalme. I can no longer keepe it from thee (good reader) I haue ſent it to thy hands in the beſt forme I could. Accept it till the Lord ſtirre vp ſome of his ſeruants to bring the reſt to light. This Pſalme Maſter *Greenham* calles: 1. *A Pſalme of experience, and the very picture of a regenerate man:* and againe, *The glaſſe of regeneration.* 2. *That if men would truly know their own decaies of faith, & their often ſhrinking* (ſo he ſpeaketh) *in obedience, they would not ſuſpect this Pſalme of any needleſſe repetition.* 3. *That if wee could ſee in how many things our reaſon erreth, and our affections wauer in vs, we ſhould ſurely acknowledge, that there are no ſuperfluities in this Pſalme.* 4. *That this Pſalme is giuen vs by Gods bleſſing, to remoue vs from our dulneſſe, and to teach vs that wee ſhould not labour more after knowledge than affection.* 5. Laſtly he ſaith, *that this Pſalme ſets downe a patterne of the practiſe of the holy inſtructions which are commended in other Scriptures.*

Verſ. 119.

Verſ. 126.

And thus haue I giuen thee (good reader) ſome ſhort view of all this third and laſt part of theſe workes, not to ſtay thee here, but that thou maiſt more willingly looke for theſe points in the worke it ſelfe. Accept it as the reſt, and giue the glorie to God. To whoſe protection and bleſſing in Ieſus Chriſt, I commend thee and this whole worke. *Anno* 1601. *May.* 25.

Thine in Chriſt Ieſus:

HENRY HOLLAND.

THE FIRST TREATISE OF THE RESVRRECTION.

PSALM. 16. 10. *For thou wilt not leaue my ſoule in the graue: neither wilt thou ſuffer thine holy one to ſee corruption.*

PHILIP. 3. 20. *Our conuerſation is in heauen, from whence alſo wee looke for the Sauiour, euen the Lord Ieſus Chriſt,*

VERS. 21. *Who ſhall change our vile body, that it may be facioned like vnto his glorious body, according to the working, whereby he is able euen to ſubdue all things vnto himſelfe.*

ARe we perſwaded with the Prophet of God Pſalm. 16. that we ſhall bee raiſed and freed from corruption? that our death is a ſleepe, our graue as a bed? and that, that God, that raiſeth the ſunne daily out of his denne, will draw vs alſo out of the earth? then haue we true faith, which vndoubtedly we ſhall finde more ſtrong, if long before death come, we would exerciſe our ſelues with the meditations of death. Many wee ſee by deferring all vnto the laſt end, die heatheniſhly; many, who would ſeeme to haue more heroicall ſpirits, deſire vnnaturally to die, not that they are ſurcharged with the burthen of their rebellion and corruption, but becauſe as beaſtes, they neither can reioyce in things in heauen, nor feare the paines in hell. Theſe are more drowſie and ſenſles beaſtes, then thoſe, who are more loth to depart, in whom appeareth more nature, and ſome conſcience; but the other degenerating from nature, are a farre more monſtrous and dangerous kinde of people. Howbeit the common ſort of people commend this kinde of death, they ſay thus, he departed as meekely as a lambe, he went out of the world as a bird goeth out of a ſhell, he died very quietly neuer ſpeaking a word; nay they might ſay more truely, he died beaſte-like, hee gaue no token of repentance, in acknowledging his ſinnes, hee ſhewed no fruite of faith how hee was ſaued in Chriſt, he gaue no teſtimonie of his hope in witneſſing a ioyfull reſurrection, and chaunging to a better life. Thus we ſee, how readie we are to extremes, either fearing death too much, or fearing it too little. Wel if we will be rid of that feare in exceſſe, beholde here is a remedie: *My fleſh doth reſt in hope, for thou wilt not leaue my ſoule in graue.* But there are otherſome, who can yeelde quietly to death alſo; what is their reaſon? what is their faith? forſooth they ſay, they muſt pay that willingly, which is due of neceſſitie; and ſeeing they owe God a death, they had as lieue die at firſt, as at laſt, when the debt is payed, it can be no more required. It is farre otherwiſe with the children of God, who of all others haue the greateſt perferment by death, and yet hauing taſted of the land of the liuing euen in this life, cannot ſatisfie themſelues in the multitude of many dayes with the ſweete ſap thereof, vntill their meaſure be brim full. Then they dying in the ripenes of yeeres, and in the fulneſſe

Meditations of death.

A dull kinde of death.

Great quietnes and meekenes in the death of many ſinners.

fulneſſe of dayes, are gathered in their due time into the Lord his barne, as a ricke of corne. Then they hauing fought a good battaile, runne their full race, and kept a true faith, can with ioy in Chriſt looke for the crowne of glorie which is prepared for them. To this hollome meditation and fore-thinking of death, the daily mortalitie and dropping away of others ought to ſtirre vs vp. For wee ſee many round about vs of the ſame complexions, of the ſame age that wee are of, breathing of the ſame aire, vſing the ſame diet which we doe, who goe before vs, and are gleaned from thoſe miſerable calamities, which our long contempt of the word hath threatned to fall vpon vs. Let vs labour then to lay vp our fleſh in hope, that our departure from hence, may be as the ſayling ouer the Seas; as the trauailing of a woman; as a deliuerie out of priſon, and a returning from exile. Certainely a man is neuer more tried to bee a Chriſtian, then in contemning death; for heretikes concerning other things, may haue as great gifts as other profeſſours, but in death they will bewray their hypocriſie, either in murmuring as dogs, or in vnſenſiblenеſſe as blocks. But in Chriſtians there appeareth ſuch an heroicall alacritie, tempered with ſo gratious humilitie, that they deſire not to liue, but to keepe a good conſcience; they refuſe not to die for nothing, but for hope of a more happie inheritance. It may be, that others, as wee ſaid, may ſhew ſome cheerefull countenance to die, but it either proceedeth of ſome phrenſie vnaduiſedly, or of raſhneſſe eſpecially, or of numneſſe carelеſly.

Simile.

The death of heretikes.

Note.

Neither would I haue any to accelerate their death, or to reade me as ſome haue read *Plato*, that thereby they ſhould haſten the time of their deliuerance; but that wee ſhould learne, when God doth becke for vs, wee ſhould bee readie to remoue; and that for none other cauſes, but for faith, and in hope of Gods promiſes; a full feeling of our ſinnes diſcharged; a ſure confidence of God his power in raiſing vs vp againe; and a ſtedfaſt hope of a more glorious poſſeſſion after this life. By theſe meanes we ſhall ſo reſt in the hands of God, that when nature decayeth, we ſhall haue our departure with calmnes, and in a good time ſhall through a naturall ripenes rather voluntarily fall off then violently be pulled off. Wherefore we ſee that this raſh and vndiſcreet deſire of death, is either in minds, that are abiect, or in men, in whoſe fleſh their ſpirits are alreadie buried: as alſo that the triumph of the godly proceedeth from hence, euen a full aſſurance, that hee which raiſed them vp euery morning will raiſe them in the laſt day; and that he which raiſed Chriſt their head, will alſo raiſe them his members. This is that which will ſtay all quiuering of the fleſh, wherewith many are ſo benummed, that they cannot with gladnes drinke of that cup whereunto the Lord allotted them. If euer this doctrine of the reſurrection was needeful, it is now adayes moſt needeful, wherein wicked heretikes would depriue vs of the comfort of it. It wil not ſerue in the time of temptation, whether it come immediately from the diuel, or mediately by his inſtruments, to reſt in our infolded faith with the papiſts, or to ſay we beleeue as it is in the creed, we beleeue as the Church beleeueth. But to leaue the diuel himſelfe, he hath ſuborned ſuch priuie and treacherous aduerſaries of this doctrine, as with impudent faces will agree with vs in matter, and in word will graunt the reſurrection; and yet ſhift away in their manner, and in ſenſe and truth blaſphemouſly deny the power of the ſame. Thus *Hymineus* and *Philetus* would not flatly deny the reſurrection, nay they would graunt it, but how? they ſaid it was paſt. Thus cunningly Satan would ouerthrow the manner of the reſurrection, by permitting them to dally in the matter.

The implicit popiſh faith cannot helpe in temptation.

Heretical opinions concerning the reſurrection.

Againe, ſhall we thinke that the Sadduces did generally reſiſt it? no: they had their falſe gloſſes, and their forced interpretations, with whom Satan in pollicie would pretend a maintayning of that, which in purpoſe he ſought to mangle and marre. The philoſophers had many glancing and glorious ſpeeches of the immortalitie of the ſoule; but when they came to this poynt, concerning the riſing againe of the fleſh, nothing was more ridiculous and incredible vnto them. In ſo much that many of them, of the Epicures and Stoikes, mocked *Paul* diſputing of this matter, and ſaid, *What will this babbler ſay*, as wee may reade Act. 17. 18. *And when he ſpake of the reſurrection from the dead, ſome mocked, and others ſaid, we will heare thee againe of this thing.*

Surely

Surely if the riſing againe had bin nothing, but the renewing of the mind, as ſome fondly dreame and falſly affirme, it may be thought, that the Academicks would haue conceiued this doctrine, and *Platoes idea* hath as great ſecrets. But here is the poynt which they ſticke at, and can by no meanes digeſt it, that the naturall bodie, after it is conſumed into the aire, fier, water, or earth, ſhould afterward reuiue, and receiue ſupernaturall qualities: and as Philoſophers and heretikes cannot brooke this kinde of teaching, ſo ſure it is, that few of the common profeſſors receiue itin truth,as their liues doe manifeſtly proue.

Few Chriſtians do truely beleeue the reſurrection.

Beſides there is an other euill more perilous then theſe. Through the cloſe ſubtiltie of Satan this myſterie of iniquitie is cunningly conueyed into the heads of the more learned ſorte, to diſcourſe of certaines places of the old teſtament, which godly, learned, and auncient fathers haue conſtrued of the reſurrection, and are denied of theſe men. As theſe places, Iob.19.25. 26. 27. and Eſa.26.19. and Daniel.12.2. It may be, and I doe thinke, their intent and purpoſe was not to miſconſtrue the places. Howbeit, it was Satans pollicie to abuſe the truth, and vndermine our faith: it was the ſecret iudgement of God to ſuffer Satan ſo farre to buffet them. Wherefore that we may the better bee armed againſt the day of triall, and that wee may ſtand ſtrongly in the day of temptation, in our poſſeſſion; we will by God his aſſiſtance, firſt ſet downe thoſe expreſſe teſtimonies in the word of God, whereby this doctrine is confirmed: ſecondly wee will alledge thoſe reaſons out of the ſcriptures, which imply this thing, though they doe not plainly affirme it. Afterward we will vncaſe the ſhifting viſard of heretikes, whereby they would counſell men to ſome liking of their opinions. Wherefore, that we may the better anſwere the diuell and his limmes, let vs firſt conſider of that tranſlation of *Enoch*, Geneſ.5.24. wherein the fathers haue obſerued a manifeſt teſtimonie of the reſurrection: with whom I agree in part, but not in generall: becauſe I dare not affirme with them, that the bodie of *Enoch* is in heauen, ſeeing as yet Chriſt alone is riſen from the dead, and was made the firſt fruits of them that ſlept. And albeit that *Enoch* and *Eliah* did not fall a ſleepe as did the other fathers, yet becauſe it is ſaid, Hebr.11.39. that the fathers in olde time, among whom *Enoch* is mentioned, *receiued not the promiſe, that is the fulnes of the promiſe*, it cannot be, that *Enoch* his fleſh is yet in heauen. And howſoeuer hee was taken away by vnknowne meanes, neuertheleſſe that God, that could ſo hide the bodie of *Moſes*, that euen the diuell looking for it could not finde it, hath alſo laide vp the bodies of *Enoch* and *Eliah*, in ſuch meanes, as are hid from vs. And as the Lord hath infinit meanes of hiding, ſo hath he incomprehenſible meanes of finding, as well of the bodie of *Enoch* as of the bodie of *Moſes*. Now whereas it is ſaid Hebr.11.33. that they ſuffered that they may *receiue a better reſurrection*, it muſt needes be that there is a riſing againe of the fleſh. Againe we reade Exod.3.6. that the Lord ſaid vnto *Moſes, I am the God of thy fathers, the God of Iſaac, and the God of Iacob*. In which place it may ſeeme not a ſufficient proofe to confirme ſo great a matter. Howbeit our Sauiour Chriſt vſeth it as a bulwarke againſt the Sadduces Matth.22.32. where our Sauiour Chriſt, to proue the reſurrection, inferreth the ſame words, adding to them thus much, *God is not the God of the dead, but of the liuing*. where we ſee how *Abraham, Iſaac*, and *Iacob* being aliue, haue their bodies in the Lord his hands in keeping, as well as their ſoules. Wherefore ſeeing both the Prophets and Chriſt himſelfe haue vſed this place to that end, we alſo may ſafely vſe it to proue the reſurrection.

The partes of ſpeciall points handled. 1 2 3

Tranſlation of Enoch.

His opinion concerning Enoch & Eliahs bodie.

Heb.11.32.

Matth.22.32.

It is ſaid moreouer, Iob.19.26. *I am ſure that my Redeemer liueth, and he ſhall ſtand the laſt on the earth.* 26. *And though after my skin wormes deſtroy this bodie, yet ſhall I ſee God in my fleſh.* 27. *Whom my ſelfe ſhall ſee, and mine eyes ſhall behold, and none other for mee, though my reines are conſumed within me.* This place the very heretikes will grant after a faſhion, that is, with a moſt wicked minde, vnderſtanding it onely of that riſing againe vnto ſanctification, which is in this life. Others there be, which are of a reuerent iudgement in other things, who expound this of the renewing and reſtoring of his fleſh to freſhneſſe and ſoundnes, after that it was corrupted with ſores, and eaten with

Iob.19.25.

cankers

eankers. But admit it were ſo, which in trueth cannot beare that expoſition; how could he haue beleeued that? but that he, being perſwaded that God, who when his bodie ſhould wholy bee reſolued into corruption, would rayſe it to a more glorious perfection, could much more reſtore ſoundneſſe to his bodie now, whileſt this corruption was but in part on him? How could hee do it? but by hope in the power of God, which with greater eaſe could renue his fleſh and bones, being but corrupted, then reuiue the ſame being altogether dead, and throughly conſumed? as wee reade, Ezech.37.5.6. wherein is ſet downe a notable type of this riſing againe. 5. *Thus ſaith the Lord, vnto theſe bones: Behold I wil cauſe breath to enter into you, and yee ſhall liue.* 6. *And I wil lay ſinewes vpon you, and make fleſh grow vpon you, and couer you with skinne, and put breath in you, that ye may liue, and ye ſhal know that I am the Lord.* True it is, that the chiefe purpoſe of the holy Ghoſt is, to foreſhew the bringing againe of the people out of captiuitie, howbeit vnder a moſt excellent figure of the riſing and reſtoring of the fleſh in the laſt day. So that the place importeth thus much: if the Lord could reſtore ſinewes, fleſh, skinne, breath, and life to rotten bones; much more he could reſtore the Iſraelites to their countrie. The ſame ſenſe may be applied to that, Eſay 26.19. *Thy dead men ſhal liue: euen with my body ſhal they riſe. Awake and ſing ye that dwel in duſt: for thy dew is as the dew of hearbs: and the earth ſhal caſt out the dead.* In which place is ſignified thus much: as hearbes in time of Winter ſeeme dead, and yet in the ſpring time ſprout againe, by reaſon of that ſappe, that lay hidden in the roote; and as the bodies of the faithfull ſeeme vtterly to periſh, when they are in the earth, and yet in the laſt day ſhal riſe againe, through that ſeed, which is hidden in Chriſt: euen ſo the Iſraelites, who in time of their baniſhment, ſeemed to die as winter hearbes, and to periſh as dead bodies, ſhould bee brought home againe, and reſtored to their former libertie. Which place could not but ſhew the returne of the people vnder the type of the reſurrection, in that the Prophet ſaith, *Euen with my bodie ſhall they riſe.* Notable is that place, Daniel.12.2. *Many of them that ſleepe in the duſt of the earth, ſhall awake, ſome to euerlaſting life, and ſome to perpetuall ſhame and contempt.* Whereunto agreeth that ſaying of our Sauiour Chriſt, Iohn 5.28. *Maruell not at this: for the houre ſhal come, in the which al that are in the graues, ſhall heare his voyce.* 29. *And they ſhal come forth that haue done good, vnto the reſurrection of life: but they that haue done euill, to the reſurrection of condemnation.* Now when we ſhall ſee there is nothing more cleere of the doctrine of faith, contained in the new Teſtament, then that of the reſurrection, and that there is no new doctrine in the ſame, but it is alſo in the olde Teſtament; although in deede that is more manifeſtly, and in more perfect beautie ſet downe by the Prince of Prophets, then by the Prophets his forerunners; what ſhall we ſay there is in the new Teſtament not proued in ſome meaſure already in the old? The Iewes beleeued no one article more, then that of the reſurrection, as may appeare by that ready anſwere of *Martha* Iohn 12.24. at what time our Sauiour Chriſt came to rayſe vp *Lazarus* her brother: for hee ſaying vnto her in the verſe going before, *Thy brother ſhall riſe againe*, by and by ſhee anſwered: *I know that he ſhal riſe againe, in the reſurrection of the laſt day.* Againe wee reade Act.23.8. that the Phariſies confeſſed the reſurrection.

Now it is knowne, that the faith of the Iewes was grounded on the word, which as yet was onely in the adminiſtration of the old Teſtament, and not in the new: for as yet it was not extant, or in no credit at the leaſt with them: wherefore ſeeing not only the primitiue Church hath beleeued herein, by the euident light of the new Teſtament, and the Iewes before beleeued it by the light of the old, it is manifeſt, that the doctrine of the reſurrection is proued in the old: and among many places, this of our Pſalme is not the leaſt, where it is ſaid, *Thou ſhalt not leaue my ſoule in graue, nor ſuffer thine holy one to ſee corruption.* By ſoule, wee muſt vnderſtand, hee meaneth his natural life, as it is taken in the Scripture, 1.Corinth.15.45. where the Apoſtle borrowing his ſpeech from the ſecond Chapter of Geneſis and ſeuenth verſe ſaith, *The firſt man Adam was made a liuing ſoule: and the laſt Adam was made a quickening ſpirit.* The reaſon why hee proued the riſing againe of his fleſh, is here drawne from the power of our Sauiour Chriſt,

What is ment by ſoule Pſa.16

of

of whom theſe words are ment, *Thou wilt not ſuffer thine holy one to ſee corruption,* as both *Peter* in his notable Sermon, Act. 2. and *Paul* Act. 23. doe plainely affirme: for the Apoſtle ſaith, that *Dauid* as buried, and ſawe corruption, and therefore hee ſpake not this of himſelfe, but of Chriſt his head, in whom was found no qualitie of corruption at all: ſo that *Dauid* as a member of Chriſt, gathered this by the eye of faith, that there ſhould come an holy one out of his loynes, who by his owne mightie power ſhould rayſe vp his owne bodie from ſeeing any corruption, and by the ſame power ſhould alſo rayſe his bodie, which ſhould ſee corruption, that it might reſt with his, and be made like his, as we may reade, Philip. 3. 20. *Our conuerſation is in heauen, from whence we looke for the Sauiour, euen the Lord Ieſus Chriſt.* 21. *Who ſhall chaunge our vile bodies, that they may be faſhioned like to his glorious bodie according to the working, whereby he is able euen to ſubdue all things vnto himſelfe.* So that the Prophet looketh for a reſurrection of the fleſh, after it ſhall be corrupted, contrarie to the heretiques, who dreame of a ſpirituall reſurrection from ſinne, which by no meanes can be vnderſtood of Chriſt, in whom was no ſinne, and therefore no riſing from ſinne. And thus much for the places of the old teſtament, now we will alleage thoſe places of the new. *Places of the new Teſtament.* Firſt, let vs conſider of the words wherewith our Sauiour Chriſt confuteth the Sadduces: Matth. 22. 32. *I am the God of Abraham, of Iſaac and of Iacob.* God cannot bee ſayd to be the God of *Abraham* being dead, excepte he raiſe his bodie againe, which he hath in keeping, as well as his ſoule. For he ſayth not I am the God of *Abrahams* ſoule, but *I am the God of Abraham,* the God of his *whole man:* wherefore it muſt needes be that *Abraham* muſt riſe againe. Matth. 25. 31. *When the Sonne of man commeth in his glorie, and all the holy angels with him, then ſhall he ſit vpon the throne of his glorie.* Likewiſe Luke 14. 13. *When thou makeſt a feaſt, call the poore, the maymed, the lame, and the blinde,* 14. *And thou ſhalt be bleſſed, becauſe they cannot recompenſe thee, for thou ſhalt be recompenſed at the reſurrection of the iuſt.* As if our Sauiour Chriſt ſhould ſay, although thou mayeſt thinke, that all thy things thus giuen are loſt here, yet there commeth a time when thou ſhalt reape the recompence plentifullie, and haue thy reward with the iuſt, Iohn 5. 28. 29. The Lord ſheweth the reſurrection of both eſtates, and willeth them not to meruaile, that he ſhould raiſe their ſoules to life, which would raiſe their bodies from death. 28. *Meruaile not at this,* ſaith he, *for the houre ſhall come, in the which, all that are in the graues ſhall heare the voyce of the Sonne of man.* 29. *And they ſhall come forth that haue done good, vnto the reſurrection of life, but they that haue done euill, vnto the reſurrection of condemnation.* Iohn 11. *Martha* (as we ſhewed before) plainely teſtifieth of the reſurrection, and confeſſeth her faith therein. Act. 3. 19. The Apoſtle *Peter* calleth this riſing againe, the time of refreſhing: a thing moſt comfortable; for as the wearieſome wayfaring man recreateth himſelfe with his Inne at night; ſo the godly ſhall ſurely, after their troubles, be renewed and refreſhed at the preſence of Chriſt. Act. 23. 6. *Paul* ſheweth to the Phariſees, how he was accuſed of the hope and reſurrection of the dead. And Act. 24. 15. *Paul* proteſteth his faith of the reſurrection, that it ſhould be both of the iuſt and the vniuſt, which thing wrought in him, as it ought to doe in all, a carefull conſcience of well doing: and therefore he addeth in the verſe following. 16. *And herein I indeuour my ſelfe, to haue alway a cleere conſcience toward God, and toward men.* What is more largely proued and confirmed then this, 1. Cor. 15. 10. in the whole chapter throughout. Beſides, 2. Cor. 5. 10. *We muſt all appeare before the iudgement ſeate of Chriſt,* ſaith the Apoſtle, *that euery one may receiue the things that are done in his bodie, according to that he hath done, whether it be good or euill.* Philip. 3. 21. It is ſaid, that Chriſt ſhall *change our vile bodies,* the place is ſet downe before. The manner and end of this reſurrection is alſo ſet downe, 1. Theſ. 4. 14, 15, 16, 17. *If we beleeue* (ſaith *Paul*) *that Ieſus is dead and is riſen, euen ſo them which ſleepe in Ieſus, will God bring with him.* 15. *For this ſay we vnto you by the word of the Lord, that we which liue, and are remaining to the comming of the Lord, ſhall not preuent them which ſleepe.* 16. *For the Lord himſelfe ſhall deſcend from Heauen with a ſhoute, &c.* The Epiſtle to the Hebrues, chapter 11. painteth out the manifold martyrdomes of the ſaints, and ſheweth how ſome were *racked, and would not be deliuered, others were tried by mockes and ſcourgings, by bands and impriſonments, they were ſtoned, they were hewne in ſunder, they were tempted* and ſo forth, and why did they indure theſe

Note.

things? The Apostle telleth vs, vers. 35. *That they might receiue a better resurrection,* then any deliuerance they could haue here. Againe, vers. 39. *These obtained not the promise,* that is, not the accomplishment of the promises, ver. 40. Why? *God prouiding a better thing for vs, that they without vs should not be made perfect,* for euen the first member of Christ dying many thousand yeeres agoe, shal not receiue the fulnes of the promise, that is, in bodie and soule, vntill the last member be readie. But of all places most excellent are these, 2. Pet. 3. 10. *The day of the Lord wil come as a theefe in the night, in the which the heauens shal passe away with a noyse, and the elements shall melt with heate.* and Reue. 20. 11. *And I saw a great white Throne, and one that sate on it, from whose face fledde, both the earth and the heauen, and their place was no more found.* 12 *And I sawe the dead, both great and small, stand before God, &c.* 13 *And the Sea gaue vp her dead which were in her, and death and hell deliuered vp their dead, which were in them.*

Note this interpretation of Heb. 11. 39.

2. Pet. 3. 10.

Reuel. 10. 11.

Now as we here haue receiued the trueth of the doctrine, so now let vs see into it further by reason: that as on the one side we cannot denie there is a resurrection, seeing the word doth confirme it, vnlesse we will depart from the faith, and denie the word: so on the other side, when we shall see, how these things are, we cannot withstand it euen with reason, vnlesse we be senseless. The reasons therefore which we will vse, are partly drawne from God himselfe, partly from the order of nature, and from the creatures, and partly from the commodities, which accompany the trueth of this doctrine, and from the inconueniences, which ensue the contrary. Those proofes, which are drawne from the Lord himselfe, are to be considered, either in his owne person simply, or as we consider of him in his Mediatorship, and as the second person in the Trinitie. Concerning those things, which are in his owne person, we must obserue his trueth, his iustice, and his power: his trueth, because heauen and earth shall passe, but no tittle of his word shall faile; and his promises in Christ Iesus are Yea, and Amen. Wherefore, whatsoeuer the Lord hath set downe in his word to be done, it must beare with vs that credit, that it is our part with *Abraham* to yeeld to it, though outward meanes seeme cleane contrary, and with *Marie* to beleeue it, although no visible meanes are apparant. His iustice is so espoused to his trueth, that whatsoeuer we haue heard out of the word, the equitie of his iustice doth require both to the accomplishment of his promises in rewarding the godly, and the fulfilling of his threatnings in reuenging the vngodly. This wee see Matth. 25. 33. where, by the rule of righteousnesse, *hee setteth the sheepe on his right hand, and the goates on the left.* Luke 16. 23. it is set downe, how the rich man being in hell torments, lifting vp his eies, and seeing *Lazarus* a farre off in *Abrahams* bosome, cried, Father *Abraham* haue mercie vpon me, &c. but *Abraham* answering him according to the proportion of God his Iustice, said, vers. 25. *Sonne, remember that thou in thy life time receiuedst pleasure; and likewise Lazarus paines, now therfore he is comforted and thou art tormented.* To this effect, worthie to be obserued, is that place, 2. Thess. 1. 6. *It is a righteous thing with God to recompence tribulation to them that trouble you.* 7. *And to you which are troubled, rest with vs, when the Lord Iesus shall shew himselfe from heauen, &c.* Where we see, how it standeth with God his righteous iudgement and iustice, that his persecuted Church, and afflicted Saints, who in this world go for nought, should in time be refreshed with a recompence of glory, and that their cruell persecutours being wanton in their sins, and triumphing in their crueltie; should haue their crowne of shame and endles contempt in torments. The equitie of which iustice is in this, that seeing the wicked haue not onely dishonoured God in their soules, through all the fruits of reprobation, but also haue vsed the members of their bodies as instruments of sinne, and weapons of iniquitie, vnto the full number of sinnes; so they should not onely suffer the vengeance of God in their soules, but also in their bodies: and as Gods graces haue shined, not onely in the soules of his Saints before him and his Angels, but also haue much beautified their bodies, and haue taken vp the members also as instruments of Gods glorie; so the Lord will not onely aduance the soules of his, but also their bodies.

2 *Confirmation.*
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1 *We must beleeue what the Lord saith, how contrary soeuer it seeme to naturall reason.*

Mat. 25. 33.
Luke 16. 23.

2 *Gods iustice and mercie require a resurrection, that the wicked may suffer for their sinnes, as well in their bodies as in their soules, and that the godly may be crowned, &c.*

If this were not, where were the fulfilling of God his promises? where should be the executing of his threatnings? for *Abraham, Isaac, Iacob, Lot, Ioseph, Iob, Dauid, Esay, Ieremie, Daniel,* and all the rest of the Patriarches, Prophets, Apostles, Martyrs, Confessors, & holy men

and

and women, in the world were but as Pilgrimes, and desiring a better and heauenly Countrie, suffered in this world troubles, persecutions, trials and all manner of euill. Againe, the wicked prosper in their goodes, bodies, wiues, children, they haue no bandes in their death, they are lustie and strong, they feele not the sores of *Iob*, nor the miseries of *Ioseph*, pride is a chaine vnto them, and crueltie couereth them as a garment, their eies stand out for fatnesse, they haue more then heart can wish. So in this world the faithful feele not the promises: the vnfaithfull feele not their punishments. It must needs be therefore by God his iustice, as it is certaine by his word, that seeing in this life the holy ones are not fully rewarded, nor the wicked ones fully reuenged, in the life to come the one should rise to heauenly ioyes, the other should rise to hellish torments. And as wee see, that there shall be a resurrection of the flesh, because the worde hath said it, which is true, and iustice will put it in practise, because it doth require it; so the power of God is able to perfourme, whatsoeuer the worde doth shew, or iustice doth desire to be done. It is not without great cause, that in the entrance of our Confession, wee acknowledge the Lorde to be almightie. For what were his mercie, or what were his iustice, if he could not perfourme that with might, which he doth promise, nor bring to passe with power, that which he threatneth? Howbeit, when we say God is almightie, we giue to vnderstand, that he can do, whatsoeuer he will do. For true it is, he cannot faile in his trueth, he cannot alter the couenant gone out of his mouth: what then? is there any thing impossible to the Lord? no: the Lord will do what is good, & can do what he wil. Neither doth it any more derogate from God his almighty power, to say, he cannot lie; then it doth extenuate the commendation of a mightie Captaine, to say, he cannot be conquered. This power of God is either seene in his Creation, or in his Prouidence, or Preseruation. In his Creation thus, if God out of nothing could draw out heauen and earth; if out of the earth, which being a formelesse masse and lumpe, was by the spirite of God hatching ouer the waters brought a comely order; if out of the darkenesse the Lord drew light; if of the dust of the earth God made man, and out of his ribbe drew a woman: is it not as easie for him, drawing these and all other things out of nothing, to draw our flesh, being made, out of the earth, in which it was corrupted? is it not as easie to draw a man out of the earth againe, as to make a man of the earth at first? Is it not as easie, though rottennesse doth seeme to hinder the resurrection, to renew a bodie out of many bones, as of one bone to frame the whole bodie? Is not the Lord as able to restore the bodie, which he dissolueth into the elements, being made, into it former fashion, as before it had any beeing, to tie the flesh together with sinewes, to conuey strength into the bones, and to beautifie all with a skin? Let vs as well consider God his power, in reducing mens bodies into their former estate, as his mightie hande in vnloosing them. For as hee bringeth flesh to rottennesse, the rottennesse to wormes, the wormes to dust: so can he if he would reduce and bring backward the dust to wormes, the wormes to a putrified matter, the putrifaction to flesh, the flesh to immortalitie.

Pſal. 73.

3 *The power of God to performe all his promises and threatnings.*

He that made all things of nothing can more easily restore our bodies againe being rotten, or changed into the elements.

The prouidence of God doth teach vs herein, if wee either consider of it in the course of nature, or in gouerning his Church. In the course of nature, as Esay. 26. 19. *Awake, and sing, ye that dwell in the dust, for thy deaw is as the deaw of hearbs, and the earth shall cast out her dead.* Here the Prophet sheweth, that that God, that made *Aarons* rod to bud, and that draweth out liuely colours of dead flowers, and florishing branches out of withered hearbs, will also raise vs in our bodies to the brightenes of his glorie, which haue been laid in the filthines of the dust. Againe, 1. Cor. 15. 35. *But some man will say, How are the dead raised vp? and with what bodie come they forth?* 36. *O foole, that which thou sowest, is not quickened, except it dye.* 37. *And that which thou sowest, thou sowest not that bodie, that shall be, but bare corne, as it falleth, of wheate, or of some other.* 38. *But God giueth a bodie at his pleasure, euen to euery seede his owne bodie, &c.* See, the Lord calleth them fooles, that will not beleeue this. Can the Lord raise graine out of the earth, and wil he not raise man out of the earth, for whose sake the graine is renued? Againe, shall we doubt, that he, who holdeth the waters in his fist, and swadleth the maine seas (which in their owne nature are aboue the earth) that they should not passe their bounds, breake out of their bottels, cloysters, and chambers, to ouerflow all, is vnable to draw our bodies out of the dust? Sure it is, that flesh and blood can hardly admit

4 *Prouidence of God.*

this doctrine; and therefore wee had neede to arme our ſelues with theſe and ſuch like meditations. If we weigh more deeply the prouidence of God in his Church, either whileſt it was more particular in one familie, or more generall in moe, we ſhall haue our faith in this doctrine the more confirmed. For he, who accompliſhed his promiſe made vnto *Abraham*, in bleſſing all the nations of the earth in his ſeede, euen when the ordinary courſe of nature was dead both in *Abraham* and *Sarah*, by bringing *Iſaac* out of their loynes; and fulfilled his couenant vnto *Dauid* his ſeruant, in bringing Ieſus into the wombe of *Mary*, whileſt as yet ſhe knew no man, who was the promiſed ſeede to bruiſe the Serpents head: is no leſſe able to take vs out of the drie wombe, and dead bowels of the earth, according to his promiſe. Gen. 22. *Abraham* at God his commandement is readie to offer vp his ſonne *Iſaac*, in whom all the promiſes were to be accompliſhed, neither was he hindred by vnbeleefe: and why? The Apoſtle ſaith, Heb. 11. 19. *He conſidered, that God was able to raiſe him vp euen from the dead, from whence he receiued him* alſo after a ſort: neither would hee tye the power of God to ordinarie meanes. Thus wee ſee he ouercame all vnbeleefe by faith in the reſurrection. What if we conſider, how mightily the Lord reſtored and multiplied his Church, after he had ouerflowed the whole earth with water? What if wee call to minde the mightie preſeruation of the Church, in deliuering them through the red ſea, when the waters diuiding themſelues ſtood as a wall on either ſide of the Iſraelites? What if wee conſider how mightily the Lord conducted his people ſafely through the wildernes fortie yeeres, giuing them Manna from heauen, water out of the rocke, healing them that were ſtung of Serpents, with the beholding of a dead Serpent, and preſeruing their apparell that it was not worne in ſo long a time? Shall we not thinke that the ſame God is able to raiſe the bodies of his Saints out of the earth? It is recorded, 2. King. 4. 36. that *Eliſha*, the man of God, reſtored to the Shunamite her ſonne being dead: and 2. King. 13. 21. we reade that a dead man being caſt into the ſepulcher of *Eliſha*, and touching his bones, reuiued, and ſtoode vpon his feete. Did God thus confirme the doctrine of *Eliſha*, and will hee not much more confirme the doctrine of his deare ſonne? Could *Eliſha* by the power of God giue life vnto others, and ſhall not the Lord aduance his owne perſon in himſelfe, at the laſt day? Daniel 3. *Shadrach*, *Meſhach*, and *Abednego* refuſing to ſerue the falſe gods, and the golden Image, which *Nebuchadnezzar* had ſet vp, who might haue had policie to haue kept their faith to themſelues, as our Familiſts doe now adaies, were caſt into the hot fierie furnace, and yet by beleefe in God were ſo preſerued from it, that the fire had no power ouer their bodies, not an haire of their head was burnt, neither were their coates changed, nor any ſmell of fire came vpon them. Dan. 6. The Prophet of God refuſing the commandement of the King, was caſt into the denne of Lyons, who by faith obtained the Angell of the Lord to ſhut vp the Lyons mouthes, that they could not hurt him. Ionah 2. wee reade, how hee being in the fiſhes bellie three daies and three nights, at the commandement of the Lord was caſt out vpon the drie land. Matth. 27. 52. it is ſaid, that *the graues did open themſelues, and many bodies of the Saints that ſlept aroſe: 56. And came out of the graues after his reſurrection, and went into the holy citie, and appeared vnto many.* What ſhall we ſay of theſe things? Did the fire, contrarie to it nature, ceaſe to burne the bodies in it at the preſence of an Angell, and will it not reſtore the bodies, being burnt, at the power of God and preſence of Chriſt? Did the Lyons ſpare the bodie from deuouring, and ſhall they not deliuer againe the bodies hauing deuoured them? Can the Whale deliuer *Ionah* after three daies, and will not the ſea ſurrender her dead? Did the dead ariſe before their time, to ſhew Chriſt his paſſion, and ſhall they not ariſe at their time to appeare at his glorious comming? Cannot that God, that made Angels to appeare in humane ſhape, make men appeare out of the earth in their owne ſhape? And why did the Angels from heauen, the dead bodies from earth, ſo ſuddenly receiue that eſtate, and ſo ſuddenly lay it downe, but to ſhew, that their time of perfection was not yet come?

Abrahams faith concerning the reſurrection.

5 Now let vs ſee thoſe reaſons, which are drawne from God as he is our Mediatour, wherein wee will conſider certaine things done in his owne perſon, and things to be obſerued in the meanes which leade vs vnto him. Luk. 8. 55. Our Sauiour Chriſt raiſeth from death to life the daughter of *Iairus*. And which is a further degree, Luk. 7. 14. hee reuiued the widowes

Chriſt our mediatour can and will raiſe vs.

dowes ſonne lying on the beare in a coffin readie to be buried. Nay, which yet is a further degree and more marueilous, Ioh. 11.44. hee raiſeth *Lazarus*, (*Marthaes* brother) hauing been dead foure daies. Laſtly, Matth. 26. he mightily raiſeth himſelfe, hauing been dead three daies and three nights, and that without all qualitie of corruption. Who then dare doubt, vnder paine of damnation, that the ſame Ieſus Chriſt can raiſe our mortall and corruptible bodies, or that he will not *change our vile bodies, and make them like his glorious bodie, by that mightie power, whereby he is able to ſubdue all things vnto himſelfe?* Behold *Pilate* ſeaſeth the ſtone which couereth Chriſt in his buriall, armed men are prepared, and watchmen ſit at the graue, neither could all theſe things keepe vnder the power of Chriſt from riſing. What then? Forſooth (which is moſt vnlike) they inuented, that poore ſillie ſoules came and ſtole him from the armed men. Well, he was ſeene firſt of *Mary*, then of certaine Diſciples, afterward of moe than fiue hundred. We ſee now his riſing was corporall, it was no ſpirituall reſurrection; in what ſort hee roſe, in like manner ſhall we riſe alſo: but hee roſe in the fleſh, then ſhall we riſe in the fleſh, and therefore not in the ſpirit alone, as our brainſicke heretikes imagine. Now hee roſe not for his owne cauſe, no more than hee was purely borne, holily liued, and innocently dyed: all theſe things hee did for vs, that wee might be ſanctified, that we might be iuſtified, that we might be glorified. Neither did hee ſuffer in the bodie alone, but in the ſoule alſo: whereby hee ſhewed, that hee freed not the ſoule alone, but the bodie alſo, becauſe the bodie as well as the ſoule was guiltie and puniſhable for ſinne. He roſe not in ſoule alone, but in bodie alſo, whereby he brought grace, and reſtored holines as well to the body as the ſoule, ſeeing both body & ſoule had loſt the ame by tranſgreſſion. He aſcended not only in ſoule but in bodie alſo, becauſe he would giue glorie to the bodie and the ſoule, ſeeing he had purchaſed them both. Wherefore it muſt needes follow that there ſhall be a reſurrection of the fleſh. For if by faith wee are made bone of his bones, and by faith are made partakers of his fleſh, Ioh. 6. and Chriſt did all theſe things in his bodie, the vertue whereof we muſt receiue from him: how ſhould all this be, if there were no reſurrection? The meanes, whereby wee come vnto Chriſt, require alſo that this ſhould be ſo. Firſt wee know, the word pearceth our bodies, as well as our ſoules: for the eye is to ſee the Sacraments, the eare to heare, the tongue to ſpeake the word, and the bodie hath it duties as well as the ſoule in receiuing and obeying of the word: and therefore the force and fruite of the word, ſhall as well be ſhewed on our bodies as on our ſoules. Likewiſe in offering our prayers wee haue the vſe both of ſoule and bodie. For we lift vp pure hands, and kneele with our knees, we eleuate our eyes, wee crye with our voyces, we proſtrate our whole bodies: and therfore as God hath made both for his glorie in this life, ſo hath he appoynted to glorifie both in the life to come. Again, in the Sacraments there are actions of the bodie as well as of the ſoule, for the bodie is dipped into the water and taken out againe, in the ſacrament of Baptiſme: and therfore if Baptiſme be a token of our reſurrection to grace, and that in bodie and ſoule, wee are not to doubt, but that the bodie ſhall riſe againe as well as the ſoule. In the Euchariſt alſo wee are ſolemnely occupied in both parts: for as the ſoule in beleeuing, ſo the eyes in beholding the bread broken, and wine powred out, the eares in hearing the word, the hands in handling the outward elements, the mouth in taſting them, are deuoutly occupied: and therefore the fruit of it muſt appeare as well in the bodie, as in the ſoule.

Chriſt ſuffred in ſoule.

The ſeruice of the bodie in hearing, praier, Sacraments.

Now to proue this by other creatures of God; the Angels deſire this day, and the other creatures ſigh and groane waiting when the Sonne of God ſhall be reuealed: the diuels feare it, and therefore they crie to our Sauiour Chriſt, *Why perſecuteſt thou vs before our time?* Againe, the very confuſion, which is in things, ſheweth that there is a time when they ſhall be brought into order againe, as they were created in order at the firſt. And man himſelfe eſpecially muſt look for it, & cannot be without it, whether we look to the manifold profits which come by it, or to the wonderfull inconueniences by the want of it. Why do men endure the croſſe ſo patiently? why doe they abſtaine from euill ſo carefully? why doe they follow that which is good ſo cheerefully, but that becauſe they looke for a glorious reſurrection, which is the full end of all God his promiſes, and without the which the moſt godly are moſt miſerable, and the moſt wicked leſſe vnhappie? For if this were not, what

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All creatures deſire this day. Rom. 8.

ſanctification would appeare, what ſinne would not appeare, how few would be good, how many would be ill, how ſhould God be diſhonored, how ſhould good men be diſherited, who would care to worſhip God in their bodies, or who would make conſcience to keepe their bodies from ſinne?

FINIS.

OF EXAMINATION BEFORE AND AFTER THE LORDS SVPPER.

THE SECOND TREATISE.

1. COR. 11. 28.

Let a man therefore examine himſelfe, and ſo let him eate of this bread, and drinke of this cuppe.

THeſe words are ordinarie and well knowne: and they containe a ſanction or decree, whereby the Apoſtle taketh order for euery mans examination before the participation of the myſterie of the Supper. And two things chiefely are to be ſtoode vpon in theſe words. Firſt, the neceſſitie of examination, and then the manner of it. For the firſt, it may ſeeme, ſpeaking in the phraſe of our teaching: *Let a man examine himſelfe*, that it is but an aduiſing, or a counſell rather than a commaundement: yet in the originall tongue, the word runnes in that tearme that Princes Parliament lawes, and commaundements doe vſe to runne in: the word I ſay, is as much as if it were ſaid: *Be it enacted, be it decreed, or prouided*; ſo that the indifferencie in our tongue, in the originall ſeemeth a neceſſitie. Now albeit the commaundement ought to be of ſufficient credite with vs, and we without all adoe to yeelde vnto it: yet hauing receiued it by faith, we are to enter into the reaſons of this ſtreight examination, and find out the cauſes of the execution hereof.

Two pointes to be conſidered in examining our ſelues. Διακρινειν.

Two reaſons why euery one is to examine himſelfe.

The reaſons may be reduced into two heads: it ſtandeth either vpon a great reuerence of the perſon with whom wee are preſent, as wee ſee men buſilie prepare themſelues when they are to come before ſome honourable perſonage: or beſide the dignitie of the perſon, vpon the excellencie of the profit of the thinges receiued, in reſpect whereof wee are alſo to prepare our ſelues, as in receiuing Phyſicke we prepare our ſelues that the preſcript may more effectuallie worke vpon vs, ſo that for both theſe thinges we prepare our ſelues, and they both meet togither in the Lord his Supper.

Gods preſence muſt moone vs to examinatiõ.

For though we ſhould not haue an eye at all to the profit, yet the very reuerence of the perſon with whom wee ſit, ought to make vs haue regard to this thing according to that rule, Prouer. 23. 1. *When thou ſitteſt at meate with a ruler, conſider diligently what is before thee,*

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and prepare thy ſelfe well to ſit at the table with ſuch a man. Albeit *Ioſeph* when *Pharaoh* ſent for him, knew not why he was ſent for, and thought little of that ſucceſſe of his going which fell out afterward; yet becauſe he was to ſtand before a King, and becauſe hee was a miſerable priſoner, *he ſhaued his head and chaunged his raiment*, to goe to ſo high and royall a perſonage. The ſame is confirmed vnto vs in that parable, where we ſee that not only they are reiected which make excuſes and refuſe to come, but ſuch alſo as hauing once beene admitted, come vnprepared without their mariage garments to *honour the mariage of the Kinges Sonne*, becauſe they did not orderly addreſſe themſelues. Therefore this table in the Church being but a repreſentation of the table, whereat our hearts doe communicate in the kingdome of heauen, where is preſent not only the beloued ſpirits and hoaſt of Angels, but the glorious Trinitie; we are, I ſay, in reſpect of God the Father, the Sonne, and the holy Ghoſt, and all the Court of heauen with great ſolemnitie to prepare our ſelues.

Gen. 41. 14.

Matth. 22. 1. 2. Luk. 14. 16.

But yet we ought to do it more, if we conſider what great preparation hath been vſed in things inferiour to this in the lawe; though then there were no commaundement for this, yet by right of proportion a moſt reuerent reſpect ſhould be had thereof, and therefore we ought to yeeld vnto it. As for example, thus we are to thinke, that if in the eating of the Paſtall Lambe (which ſeale compared with this ſeale in the goſpell, there is no compariſon in deed) they were ſome dayes before prepared: the ſame regard of reuerence ſhould be had of vs in the participation of the Lords table, and ſo reaſoning from the leſſe to the greater, from the Law to the Goſpell, from the Paſſeouer to the Supper, it may be an argument vnto vs to prepare our ſelues thereunto. We need not ſtand long on this compariſon, ſeeing a thing of leſſe account, I meane the ſhew-bread, would not be giuen to *Dauid* without ſome ſtipulation, that is, without he were in ſome reſpects made fit to receiue it; ſo that here we are gone a degree lower. But if we will goe yet lower then this, come to the Arke it ſelfe, and ſee how he handled *Vzzah*, who put his vnprepared hands to the Arke, for which the Lord was ſo mightily diſpleaſed, that he ſlew him for it. Nay which is more, if we ſhall come downe to the very ground of Gods preſence, where *Moſes* could not appeare vntill his ſhooes were of: nay if we goe to the ſnuffers and pannes and candleſtickes, which none could meddle withall without ſanctification: we may riſe now vpward as before we came downe, and we may reaſon from theſe ſmall things to the Arke, and from the Arke to the ſhewbread, and from the ſhewbread to the Paſſeouer, and from the Paſſeouer to the thing we haue in hand to learne an argument of preparation. And if *Ioſeph* of Arimathea and others of the godly men and women which were with him, committing the bodie of Chriſt to the graue, would wrap it not only in a cleane cloth, nor in euery kind of linnen, but in a cleane ſyndon, which is, a very fine linnen: then what reuerence are we to vſe in taking not the dead bodie, but the liuing bodie, yea the glorified bodie of the Lord in heauen?

1. Chro. 35. 6.

1. Sam. 21. 4.

2 Sam. 6. 6. 7.

Exod. 40. 10. 11. 12. & 27. 3. 4 5. &c.

Ioh. 19. 38 39. 40.

But if the Lord take vs a degree lower, and leaue his owne preſence to perſwade vs, and ſhall come to our owne priuate practiſe: if we put not our owne common meate, our prophane meate (for ſo I thinke I may call it, and worſe to, in reſpect of that holy myſterie) into an vnwaſhen platter, nor a drop of drinke into a cup vncleanſed; then he that ſhall put the things exhibiting the very bodie of Chriſt into an vnprepared heart, and vnſanctified ſoule, ſhall be moſt guiltie of that iudgement which is prononnced for him, that is, *He is guiltie of the bodie and blood of Chriſt*: yea, as our Sauiour Chriſt and the Prophets complaine that men are too skilfull in skye poynts and in humane ſtatutes to take the beſt aduantage they can, but the matters of the law are ſtrange vnto them: ſo may he complaine that this vile meate, and which he himſelfe ſaith is after caſt into the draught, receiueth ſuch eſtimation at our hands, that we prepare ſo diligently the very inſtruments of them; yet when we come to ſanctified things, we ſhew our ſelues as careleſſe in them, as in the knowledge of his commaundements. Thus then we ſee how in theſe reſpects the Lord may require due reuerence in regard of the things pertaining to him, comparing them eſpecially with the care that we haue in our owne things.

Simile.

1. Cor. 11. 27.

Math. 16. 3.

Math 15. 17.

Wee can neuer end when wee prepare to feaſt with men: we can neuer begin well anie preparation to feaſt with God.

Now to ſet the preſence of God aſide, and to looke to our owne profit, as before we put apart our owne profit to conſider of ſo great a preſence: the fruite is great, and ſo great, that the writers of the Primitiue Church, haue compared the myſterie of the Supper to the

Our owne profit muſt moue vs to examination.

Gen.3.22. tree of life which was in Paradiſe, and the abuſe of this myſterie vnto the vnlawfull eating of that tree, becauſe I ſay they doe make Chriſt that tree of life; ſo that who ſo eateth of Chriſt, ſhall eate of life. And for the profit, if to the faith of the toucher, the very hemme Mat.9.20.21.22. of the garment of Chriſt did affoord ſuch a benefit, as the healing of ſo grieuous a ſicknes; then we may riſe to conſider the profit which the touching, nay which more is, the receiuing of the body and blood of Chriſt doth bring vs: ſetting the faith equall in both, it is like that this exceedeth the other by many degrees, and yet few I doubt receiue the fruite of this woman. We come then now to ſay that all theſe profites are loſt without preparation, and as one of the Fathers ſaith, they that come vnprepared find not Chriſt, that is, the Ioh.20.4.5.6.7.8. body of Chriſt, but with *Iohn* the light vpon the napkin or the clothes of Chriſt wherein he was wrapped, ſo little fruite they haue that come vnprepared. The reaſon is (as *Aggeus* Hag.2.13.14. *The polluted perſon polluteth all things.* ſaith) that if a man be polluted and touch an holy thing, it is certaine the thing that is holy becommeth polluted to, and vnleſſe he be holy that commeth to the holy thing, the thing hallowed doth him no good. So that he that commeth to theſe holy things vnprepared, ſhall Tit.1.15.16. turne the nature of them to himſelfe, & it ſhall be vnto him as it fareth with them that take Phyſicke: if a purgation taken to purge choler doe not worke and purge the choler, beſide *Simile.* the loſſe of the benefit, it turneth into a worſe choler, & the humor is not only not leſſened, but much encreaſed: ſo if your mind remaine polluted and vnprepared, thoſe things in the Sacrament beſides your not profiting by them (which is to be wiſhed) make vs far worſe then we were before, & for our vnworthie receiuing of them bring either temporall or eter- 1.Cor.11.30. nall iudgements vpon vs. Therefore for this cauſe in the Leiturgies of the Primitiue church, the firſt word was a proclamation of holy things, to wit, that here are *Sancta ſanctis*, that is, holy things for holy men. But is this loſſe all? no, there is loſſe of other things, there is I ſay a puniſhment ioyned with the loſſe, for it is not as in outward things, if that your enterpriſe take not effect, it is but the loſſe of ſo much labour, but here is purchaſed an vnſpeakeable 1.Cor.11.29. puniſhment which the Apoſtle after ſpecifieth, that we *eate and drinke iudgement to our ſelues*, according to the proportion of the fault, as either for neglect of the meane, in which man- Exod.4.24.25 ner *Moſes* offending for not circumciſing his ſonne was corrected: or elſe for contempt of it, and then are we not acquitted from condemnation, and we are in danger to be with *Iudas* in the full and entire poſſeſſion of the diuell. So then in both theſe reſpects ioyntlie now conſidered both in reſpect of the reuerence of God himſelfe, and in regarde of the profit that we ſhall ſurely haue, it ſhall be good for vs, duly to prepare our ſelues, knowing as 2.Chro.20.33. it is 2.Chron.20. that the want of ſucceſſe in things of the Church, dependeth on the want of preparation. For this cauſe theſe holy men the vertuous predeceſſors were alwaies care- full in euery particular meane to be prepared, as namely going about to pray, they had their *eiaculationes*, that is, certaine ſhort prayers before they entred into the ſolemne action, Mark.15.42. and they tooke halfe the day before the Sabboth to prepare them to it. Now if preparation *Preparation to the Sabboth.* be neceſſarie at theſe things in ſeuerall, ſeeing all theſe concurre in the Sacrament, excuſe- leſſe muſt he be that runneth to the Sacrament vnprepared. Now as the commaundement doth bind vs to this examination: ſo the contrarie inferred, ſhuts out foure ſorts of people. 1 Firſt, if any for want of yeeres as children be not able to examine themſelues, all ſuch are re- *Foure ſortes barred from the Lords ſupper, Children, fooles, ignorant perſons, and impenitent perſons.* moued: ſecondly, if any for want of wit, diſcretion, iudgement, the vſe of reaſon, and ſuch 2 internals, the defect whereof (howſoeuer they are in age) makes them as children, can- 3 not trie themſelues, as fooliſh and furious perſons, theſe are alſo excluded: Thirdly, if they 4 haue a naturall conceiuing with giftes of reaſon and humane vnderſtanding, and yet are ignorant in the groundes of Religion, and in the doctrine of the Sacraments, which chiefe poynts of ſaluation are neceſſarie to be knowne; if I ſay, they haue not attained to theſe rules, all ſuch are debarred: and laſt of all, if they haue a generall notion of theſe things, and vnderſtanding of theſe rules, and in the abuſe of their knowledge remaine wicked, ſtubborne and impenitent perſons that neuer goe about to proue themſelues, all theſe alſo are to be ſeparated as vnfit and vnworthie gueſtes of this Table.

The ſubiect of examination is our ſelues. The ſubiect of examination is our ſelues and not others, as the Apoſtle ſaith, *Let euery one examine himſelfe.* As euery one looketh to the preparing of his owne meate, ſo muſt euery one looke to the ſanctifying of his owne heart; for this ſpirituall meate is better then the heauenly

heauenly Manna, if we spoyle it not through our owne malignitie. And because if there be but one publican in the Church we looke to him, and our eye cannot easily goe from him, therefore the Apostle would haue our examination reflexed on our selues, as the sunne beames in the ayre.

Touching the manner of examination, we must consider the nature and vse of the word. The word in it proper tongue is taken from the gold-smiths shop, and it is a trying as it were of metalles, and therefore the learned would haue vs try our selues by the rules of gold-smiths; and this is, not by the sound or eccho that it maketh (for in the best it is deceiueable) but setting aside this, they come to the touchstone and furnace (which are two things of proofe to try withall) and they match with the touchstone the word, and compare with the furnace the crosse. But because those be more vniuersall, I thinke they may rather try the whole course of a mans life in generall, then this seuerall poynt in hand. *Simile.*

Others because the bread and the wine be foode, follow herein the rules of the physitians. If a man haue a full body, though his repletion come of a very good humour, as of bloud, it needeth not filling but emptying; againe, full bodies if their fulnes come of euill humours, are not to be nourished but rather they must be purged, as flegmatike bodies which are full of moysture: Euen so fareth it with all those which thinke themselues full enough of their own righteousnes, and such as are stuffed with corrupt humours and grosse sinnes, are not to come hither hauing no interest or claime therein, vntill the one be emptied of the fond conceit of his owne righteousnesse, and the other purged of the loathsome disease of his owne wickednes. *Simile.*

Notwithstanding if we consider the words that follow, *If we would iudge our selues, we should not be iudged*; and againe, *but when we are iudged, we are chastened of the Lord, because we should not be condemned with the world*, it may appeare that the Apostle vnderstandeth it of a iudiciall examination, as before a iudge. And the very word though it were deriued from the gold-smiths, yet the vse of it is from a iudiciall manner of proceeding. Well then, let vs take it this way, that in this triall we must so proceede with our selues in iudgement, and when we are by our selues alone we must erect our iudgement seate in our selues, and examine our selues precisely whether we eate worthily or vnworthily. For the plainnes of it, we cannot be better directed then by that rule, 2. Cor. 13. *Proue your selues whether ye are in the faith*, that is, (as I interpret it, and most men of sound iudgement thinke with me,) whether the faith be in thee, and whether ye haue receiued the spirit of Christ which is his vicar. For by this ye shall know whether ye are worthie or vnworthie, for surely hee shall eate Christs flesh and drinke his bloud that hath his spirit. But how shall wee trie our selues whether wee haue the spirit, or no? I answere according to that saying Ephes. 3. 17. *When Christ dwelleth in our hearts by faith.* And this now is enough, for hauing this, we haue Christs spirit, and so Christ himselfe, and consequently wee neede not doubt of the other. Here it is good to take this word faith as largely as wee can, and take it in as generall a sense as the law, that is, for the whole word. And so first wee are to sit in iudgement on our selues according to the whole forme of Gods iustice, and it is good to take the record of our selues, and that catalogue which the diuell himselfe hath in store against vs, which yet indeede he hideth and will bring forth because he referueth it to lay it to our consciences in the houre of death, when all our sins shall flocke together against vs to driue vs to despaire. It is good I say, according to the ten words of the law to frame ten seuerall actions, endightments, arraignments and so many seuerall sentences of condemnation, and then we shall finde a great spoyle of obedience in vs, and we shall see our selues maruellously to be defectiue. Thus hauing arraigned our selues, we must further consider how vnkindly we haue dealt with so kinde a Sauiour since our calling, and so pronounce a perpetual confusion due to vs with a shame for that which is past, with a greefe for that which is present, and with a feare of that which may come hereafter. And when we can bring our selues out of conceit with our selues, and haue brought our selues into the worst taking that can be, then he is in the best taking, that taketh himselfe to be in the worst. For the principall purpose of our examination is to shew vs our indignitie, and to bring our selues into the lowest conceit of our selues that can be. Hauing in truth pronounced this shame and confusion of face to be due vnto vs, God will

1. Cor. 11. 31. 32.

Simile.

Reade as it were an indictement to our selues against our selues.

Bucerus. Tunc optime habet qui pessime habet.

suspend

suſpend his iudgement and ceaſe from his ſentence of anger · nay he will ſay, *This man behold, hath condemned himſelfe, I neede not to condemne him: he hath done enough, let my ſitting in iudgement vpon him ceaſe, ſeeing he hath ſo ſtreightly examined himſelfe, I remit all, I will examine no further, he is free, let him come and ſo let him eate and drinke.* Thus I ſay our examination must be in a iudiciall forme, that is, we muſt enquire of our ſelues whether we be guiltie or not guiltie, worthie or vnworthie. And becauſe euery man is readie to perſwade himſelfe that he is worthie, to beate out this poynt we are to trie our ſelues, whether we haue faith; and becauſe faith hath relation to the truth, and the truth muſt try vs, which ſaith, *Curſed is he that continueth not in euery poynt of the law to doe it:* we muſt ſearch our bookes of remembrance conſidering what God hath againſt vs, and examine our ſelues according to euery word thereof. Then becauſe we muſt be conſtrained to conclude that we be vnworthie, we muſt in the next place goe out of our ſelues, and faint after the righteouſnes that can make vs worthie. For a man that findeth himſelfe to be left in the eſtate of condemnation, to him it will ſeeme a good ſaying, and worthie to be receiued, *That Ieſus Chriſt came into the world to ſaue ſinners:* and to him the name of a redeemer will be moſt precious. And therefore at this ſecond returne commeth to be conſidered of that faith which commeth by the bleſſing of the Goſpell, whereby we ſeeing our owne ignorance, doe ſeeke wiſedome out of our ſelues, being conſcious of our owne vnworthines, and ſue for obedience in the ſonne of God: and ſeeing we are altogether aliants from God by reaſon of theſe things, we ſeeke for our perfection in Chriſt, and vpon this condition is righteouſnes giuen vnto vs. Then becauſe the examination of this ſtandeth in another poynt, for that a condemned perſon will redeeme his pardon by a price be it neuer ſo great, if by any meanes he be able to make it, and a man ſpareth no coſt for that which indeede he doth loue, as we may ſee in the example of a vile loue in *Eſau*, who ſetting his loue euen vpon meate was content with the loſſe of his birthright to buy it, if we truely eſteeme Chriſt his death, we will giue any thing for it. And truly God requireth nothing at our hands, but euen that ſmall condition, Epheſ. 4. 32. *To be curteous one to another, and tender hearted, forgiuing one another euen as God for Chriſts ſake forgaue vs.* Where we ſee that as God hath forgiuen vs, ſo we ſhould forgiue others. For a man that purpoſeth truly to haue Chriſt, it is little to giue loue: that as the godhead wrought in loue toward vs, ſo we muſt worke in loue toward others. This as a neceſſary thing is firſt to be required, the rather for that we eſcaping the ſentence of condemnation & that by no other meanes but by remiſſion, which is as a bridge to eſcape by, it were very rigorous and hard dealing, we our ſelues hauing gotten ouer, and others being as deſirous to come ouer, if we ſhould pull vp the bridge from them: this would be too ſauage euen among the heathen. This poynt of louing others, God ſo loueth and ſo accounteth of, that if a man were ready to come to the Lord his immediate worſhip, he is content this dutie ſhould rather be left to him vndone, then that dutie ſhould be vndone to our brethren. And in the parable of the debtor we ſee this more effectually. For ſo long as the debt is directly the Lords, he breaketh out into no ſuch words, as he doth when the ſeruant taketh his fellow ſeruant by the throate, ſaying, pay me that thou oweſt: ſo that the retayning of enmitie to our brethren doth after a ſort more offend God, then our offending againſt God himſelfe. This is all the examination before hand.

Wherein the examination of our ſelues conſiſteth.

Galath. 3. 10.

Matth. 5. 3. 4.

1. Tim. 1. 15.

Chriſtian charitie required.

Simile.

Matth. 18. 28. 32.

How we may eat and drinke in the Euchariſt.

When a man hath by due examination found himſelfe vnworthie, and vnworthie in reſpect of himſelfe, then he is to be transformed. And here note a thing contrary to our common diet. Though in our ordinarie foode our meate is changed into vs, and becommeth of our ſubſtance, not we are changed into it: here in this meate, I ſay, it is contrary, we are transformed into it, not it into vs; ſo that we may ſay of this ſpirituall food, as of the nature of the leauen. The leauen is not vnleauened and changed into the meale, though it lieth hid in the meale, but the meale is transformed into it, and leauened by the leauen. So may we ſay of this ſacramentall food, we are transformed into it. Wherefore ſeeing the Apoſtle ſaith, Let a man examine himſelfe, and ſo let him eate, our examination muſt end in eating and drinking, and not in abſtaining. They then, that thought they honoured the Sacrament with abſtinence, they by this rule plainely diſhonour it: for it is ſaide, Let

Simile.

him

him examine himselfe, and so eate; not so let him abstaine. And the Sacrament is abused, as well by forbearing hauing examined our selues, as by receiuing it vnworthily.

What we receiue in the Euchariſt.

The things receiued, are called *Bread and Wine.* Concerning the nature whereof, better relation we cannot haue, then that Psal. 104. where seeing the vse of bread and wine to be to nourish, to strengthen, and to comfort, wee shall the better marke the Analogie in this. The bodie of Christ represented by bread, must haue that effect in the soule, which bread hath in the bodie; but bread hath this effect, to strengthen the bodie of man, as appeares by the cited testimonie of the holy Ghost, therefore our soules by Christ receiue strength against sinne. We reade in Genesis, that *Abrahams* seruants returning from their pursuite, had their hearts strengthened by bread, which they had of *Melchisedech*, and wee know, that the Paschall Lambe was to giue strength to the eaters thereof; so our Sauiour Christ calleth vs vnto him, that he may giue vs spirituall strength for newnes of life, in the strength whereof wee must so labour for righteousnesse, as if heauen were to bee purchased by our workes. For Christ his bodie is not onely quickened, but quickening, not onely sanctified, but sanctifying. And as in the bodie, such be the humours, as is the meate; so in the soule, in the actiue parte of righteousnesse, wee receiue such meate, as may enable vs to labour for the kingdome of heauen. This is that, which the holy men did take in the Sacrament. On the other side, the blood of Christ must worke that effect in our soules, which wine doth in our bodies. The effect of wine is also set downe, Psal. 104. but more liuely, Prou. 31. it is said, wine is to comfort them that are in the present estate of death: for such wine was ordained. Then looke what the gladnes is of the bodie after the wine receiued, so there is the same analogie by spirituall comforts in the blood of Iesus Christ, seeing that we can no more go thorough that *absolute righteousnes receiued, than the Angels, than the heauens, which are impure in the sight of God, and in whom he findeth imperfection. We must therefore come to the passiue righteousnes, we must haue the blood of Christ sprinkled abroad in our hearts. By the one wee must labour so, as if wee would ouermatch the righteousnes of the Pharisees, and of the most Iusticiaries in the world: but when it comes before God, to liue or to dye by our righteousnesse, then wee must let goe the old Testament, and take care for the blood of the new Testament, which is giuen vs by the ministerie of faith. For our action of eating and drinking, as the Church hath reteined it, there is a commandement giuen, that we lift vp our harts vnto the Lord, and we must be as Eagles flying vp to heauen, by hauing carefull meditations at that time of things inuisible, of setting before vs the suffrings of Christ, in breaking of the bodie, in shedding of the blood of Christ, which being ruminated, is the sending vp of our faith by the working of the holy Ghost.

Gen. 14.

Christs bodie.

Christs blood.

**or actiue.*

Righteousnes actiue and passiue before God and men.

Why we receiue the Euchariſt.

Meditations of Christs death.

The principall end is the *remembrance of the death of Christ*, which he did commend to vs at his last parting from vs, which ought much to stick in our minds, because the last words of a friend, readie to depart, doe oft leaue both impressions and affections in vs. Indeede, when we reade of his death, it doth somewhat moue vs; when wee heare of it, it moues vs more; to meditate of it, moues vs in a third degree: but besides all these, to haue as it were before our eyes a visible crucifying of Christ, doth moue vs most of all. This in wisedome he vsed, that wee might not forget him, as before, God the Father after the great deluge drowning the whole world, for a remembrance of the worke of deliuering vs from water, he left vs a Rainbow. And when he had supernaturally fed the Israelites with Manna from heauen, hee would haue a pot full of it reserued in the Arke of remembrance, for a memoriall of so great a worke. We being deliuered by the blood of Christ from the floods of our sinnes, haue receiued Baptisme to keepe vs in remembrance thereof. We, being nourished with the Manna of Christ his bodie, are commanded to vse this mysterie, to continue an holy remembrance of the same.

How we are vnited with Christ and his members in the Euchariſt.

Now for that vnion, which is betwixt Christ and vs, as wee haue nothing in *Adam*, but that which conueieth death to vs: so it is needfull wee should be ioyned to one, that may giue life to vs, the meanes to be thus vnited is this Sacrament. And what vnion can be greater than that, which is betweene the thing nourishing, and the thing nourished? This vnion, though by no reason it can be expressed, must be beleeued, how Christ by being borne

borne of *Mary*, hath vnited our nature to him: and this vnion hath euery reprobate with Christ, in that he hath taken vpon him the shape of a man, and so farre any castaway may be said to haue interest to the flesh of Christ. Where is then the difference? Truly here is a difference, if the arme ioyned to the bodie haue no life, no sense, no benefit of vitall spirits, it may be indeede vnited to the body, but it is not a part of the body: so the wicked liuing without faith, haue no soule as it were, but are as it were senseleſſe, and liueleſſe hangbyes, and therefore are no true members of Christ. We must not then thinke it sufficient to be ioyned to the flesh of Christ, as the kinsmen of Christ, who speaking of this spirituall coniunction with him poynted vnto them, that by faith receiued his word, saying, *These are my brother, my sister, and my mother:* These haue the true vnion with Christ: the other haue affinitie with Christ in his flesh onely in his incarnation. Therefore with the symbols, to a true receiuer Christ is really giuen, and so all whatsoeuer belongeth to Christ in the purchase of his redemption. Neither are wee to looke onely to our vnion with Christ, but to that ioyning of our selues with them, that are of the same mysticall bodie, bee they neuer so many, that receiue with vs. For this tries all, and it is an vnion of loue, and in respect hereof this mysterie hath been called a Communion. And because our vnion with Christ doth nothing profit God, though a thousand worlds of men were vnited to him, hee hath set ouer the profit to others: so that (if I may so say) as Christ is meate and drinke to vs, so we should be meate and drinke as it were to others: for that whatsoeuer we haue in wisedome, we should bestow to the behoofe of the ignorant; whatsoeuer we haue in holinesse, we should make the best of it to the winning of others; whatsoeuer we haue in outward things, we should communicate it to others, according to the quantitie of their wants and our aboundance. So shall wee be members not onely of the naturall, but also of the mysticall body of Christ. There is yet another ende. Seeing there is such a nature in the creatures, that the outward things haue suffered many iniuries, before they became good food, as the corne being cutte downe in it perfite age, pressed out of his huskes with the flaile, loosing all his intralles with the violence of the Mill, and after passing through the parching heate of the Ouen, is made good bread: so the flesh of Iesus Christ went vnder many paines, and the blood of Christ as the grape in it most flourishing estate was pressed out of the veines, and sustained hard passions, and shall nothing of vs then suffer with him? Because we cannot wreake our anger on the Iewes, as *Pontius Pilate*, as *Caiphas*, and the rest, for that they are dead and gone, and yet to say the trueth, they were no more the crucifiers of Christ then the nailes, the crosse or the hammer, but it was our sinnes which did crucifie him, it was our vile thoughts, or corrupt speeches, and our owne sinnes, which did set *Caiphas*, *Pilate*, and *Iudas*, a worke, and they were but our seruants and hirelings in the action of his crucifying. Therefore as wee would wreake our anger on them, seeing they I say, were but hired, and we haue the things in our selues, which did chiefly crucifie him, let vs do that despite to our sins, let vs arraigne them, let vs crucifie them, let vs naile them to the crosse, let vs kill them, and burie them for euer. This is that, whereon wee should spend our choler, and let vs beware of crucifying of Christ againe, which thing though it cannot be indeed, because all the Deputies and high Priests are gone, yet we may be truely said to crucifie him againe, when we bereauing him of the fruites of his death, put new passions of griefe vpon him. For though it was no griefe to Christ to die, so he might enioy the thing he died for; yet to loose the fruites of his torments, this doth in a second degree torment him. This is an actiue crucifying, now comes in a passiue crucifying. And this is a cuppe not of the Communion (for that needes the sonne of thunder, the child of *Zebedeus*) but it is the cuppe of the crosse, whereof he himselfe did drinke: this is the Baptisme, wherewith we must be baptized as he was, that is, not with the water of Iordan, for euery child of a seuen-night old may be washed with it, but of affliction, whereof we must taste. And as Christ hath now a Crowne of glory, but he had another crowne before, euen a crowne of thornes: so in this feast wee haue a cuppe without bitternesse, but there is a cuppe of bitternesse, which either wee haue drunke or must drinke, or both. The drinking of that cuppe bindes vs to drinke of this. And surely suffer wee must, some haue their passion in death and inwardly, and that is most sore; better it is to haue it before death and outwardly, for surely drinke we must: if we participate of the one, we must also participate of the other.

Spirituall vnion and communion with Christ.

Communion with the members of Christ.

Simile.

The Iewes did little more crucifie Christ then the nayles, the crosse and the hammer, but our sinnes.

Zach. 12. 10. 11.

But

But as it is good to vſe this triall before, ſo there is another examination more profitable that followes after. A man may by the ſight of the ſoile gather by ſome geſſe what fruit will come vp, and what it will beare; A man may by the ingredience of the medicine coniecture what effect will enſue vpon it: But when we ſee the fruit come vp, it is farre more ſure; and when the purgation hath wrought, we may more certainely iudge of the effect of it. And becauſe theſe accidents of repentance from dead workes, faith in Chriſt, and loue toward men going before, may deceiue vs: it is good to put the matter out of all doubt to trie our ſelues afterward, if we can heare the word more ioyfullie, if we trauell for the righteouſneſſe of faith more roundly, and make the skore of our ſinnes leſſe then they were before, they are comfortable fruites of the truth of our hearts. *Of examination of our ſelues after the receiuing of the Lords Supper.* *Simile.*

Now if any ſay that theſe ſignes antecedent, the beginning whereof is in repentance and ſorrow for ſinne, the end whereof is charitie, and theſe alſo that follow after are very good things, and yet entring with himſelfe into the triall, he findeth himſelfe more diſcouraged then encouraged: to him I ſay, if a man had repentance and faith in moſt perfect and ample manner, that man were not to receiue with the ſaints: for theſe myſteries were prouided for their helpe which haue wants, and therefore for imperfections no man muſt diſcourage himſelfe to come hither. Only let him looke to this, that he doe whatſoeuer he doth, though not perfectly, yet ſincerely. Then as it is moſt ſure that by our examination we ſhould fall into the agonie of Chriſt to ſweate blood, and if it were poſſible euen to be couered with the drops of blood: ſo becauſe mans nature cannot be brought to this, by reaſon of that colde ſweate and colde repentance that is in vs, Chriſt therefore was brought into this ſweate by a glooming heate: Chriſt I ſay, who enduring this agonie, became not onely a ſatisfaction for our ſinnes, but alſo for our imperfections in good things, he doing good things abſolutely: therefore Chriſt fell into theſe bathes, that his perfection in ſuffering might ſatisfie for our imperfection in well doing. The rather we are to ſticke to this, becauſe if we cannot bring our ſelues immediatly into the firſt degree of ſorrow, yet that we ſtay not to come to the ſecond degree, that is, that we be grieued that we can be no more grieued, and if we come to this, this ſhall be ſufficient. And to all ſuch as thus in trueth ſhall prepare themſelues doe thoſe prayers of *Hezekiah*, 2. Chron. 30. belong, that the Lord will *fulfill the meaſure of their righteouſneſſe, and pardon their ſinnes that prepare their whole hearts to ſeeke him.* And thus much for the triall before and after the Lords Supper. *Obiection.* *Anſwere.* *We muſt be grieued that we can be no more grieued.* 2. Chro. 30. 18. 19.

FINIS.

THE THIRD TREATISE: OF GODS FEARE.

THe ſtile of *Moſes*, Pſalm. 90. 11. doth vehemently ſet downe the (paucitie) of them that truely feare God: he ſaith *who feareth, &c.* we knowe the thing ſought for and inquired after, is not knowne to the asker; for then the queſtion were vaine and ſuperfluous, and the very nature and inſtitution of a queſtion is to haue relation euermore to the increaſe of knowledge in ſome thing not ſufficiently knowne: wherefore it is like that *Moſes* knew few fearing God aright, and in generall this ſtile is very needfull in all Gods things, for we are ſlen- *Few feare God.*

derly acquainted with them, but in euill things there is no queſtion or inquirie to bee made, as being a thing comming into the eyes, eares and hearts of all men enough, and as wee ſee by dailie experience too much. Now if we will goe from *Moſes* time, to *Dauids* time, wee ſhall ſee hee makes the like queſtion, Pſalme 15. 1. *Lord who ſhall dwell in thy tabernacle, &c.* as one that ſaw a great want of men deſiring that way, but come to the contrarie, and Pſalme 14. hee ſheweth that *all are gone out of the way, all are corrupt*, there needes no queſtion to bee made of ſuch. Goe yet further to the dayes of *Eſay*, and we ſee his ſtile to iumpe with both the former, as Eſay 53. *Who hath beleeued our report*, as though they could hardly be found that would credit his words, but euen in the very firſt chapter he was not affraide ſimplie and without inquirie to ſay, that all were ſo full of ſinne, that there was no place voide of wicked men from top to the toe. If we come to Chriſt his time, he ſaith in his dayes, *who is a true and faithfull ſeruant*, who is a truſtie ſeruant, who when his Lord commeth he ſhall finde faithfull? but of the ambitious Phariſees we know there was great ſtore. If we chronicle from *Moſes* to *Dauids* time, from *Dauid* to *Eſaies* time, from *Eſay* to Chriſt his time, and from Chriſt to the end of the world, we ſhall finde it a matter of controuerſie to haue men fearing God; but of the other ſort it is a thing without all manner of controuerſie. And here we muſt not thinke, that it might be, many feared God, but they knew not mens hearts: for God himſelfe, the ſearcher of the heart, acknowledgeth the ſame that they doe, as *Eſay* ſaith, 59.4. *No man calleth for Iuſtice, no man contendeth for trueth.* 16. and when he ſaw there was no man, he wondred that none ſhould offer himſelfe: neither is this exceſſe of euill noted onely in the perſons, but euen the times are full of euill. Geneſ. 6.6. It is ſaid the thoughts of mens hearts were euill continually, or euery daye: *Micah* ſaith, they ſpent the whole night in euill, and ſo goeth further: ſo that *Moſes* hauing ſet downe all the day, and *Micah* all the night, we may ſay all time is ſtuffed with euill; if we haue any time for good it is in purpoſe, not in practiſe, it is in the time to come, not in time preſent: in regarde whereof the Prophet ſaith, the ſillie fowles and birds of the ayre, the Storke, the doue and others keepe their time, but we neuer can finde our time to doe well in. Beyond all this, as all perſons and times, ſo all places are tainted with this euill: Heauen it ſelfe hath not been voide of wickedneſſe; for euen from thence fell the wicked Angels: Paradiſe was not exempted; the Temple was not free from notable hypocriſie; the number exceeded euen in the actions themſelues: wherefore *Dauid* crieth out at the viewe of ſuch a packe, *Lord, who doth vnderſtand the errors of this life?* Our dayes may be numbred, as we ſee Pſalm. 90. but our ſinnes are without number, and therefore are compared to the ſand of the Sea. Then we ſee in regard of the perſon, time, places, and actions, few doe good, and therefore ſuch is the complaint and queſtion of the men of God in this behalfe.

We haue no time to doe good.

The fruit which we are to reape by this, is thus much: that if we ſee occaſion of offence, and matter of griefe be offered vs, we ſee no more then *Moſes* ſaw long agoe, then *Dauid* *Eſay* and Chriſt himſelfe ſaw in their times before vs, in compariſon whereof we may make our aduantage, that ſeeing the time of *Moſes* was a time of affliction, and the dayes we liue in are the dayes of peace, it is leſſe maruell to ſee euill in the dayes of peace then in the time of trouble: and therefore *Luther* vpon this queſtion, who feares? Pſalm. 90. maketh this anſwere, no man before affliction: ſhewing that affliction ſhould ſpeciallie leade vs to feare, and being once affected with feare, we ſhould either ſay, Lord what ſhall I doe? Or with *Dauid* ſay, *what ſhall I repay vnto the Lord?*

Seeing the Lord is faine to complaine of the ſmall number of ſuch as feare him, we muſt take order to mitigate this complaint, that it fall not more iuſtly vpon vs. In the time of *Moſes* at the leaſt there was *Joſua* and *Caleb*; in Chriſts time *Simeon* and *Anna:* At the leaſt we muſt looke there be one true worſhipper, as in *Elias* time, and ſo doing we ſhall make the queſtion vaine, and ſurely if we deſire to be ſuch, few will put vs by our deſire: for as our ſinnes be well called an hereditarie ſickneſſe, which if it were not ſo, we would purchaſe them faſt enough: ſo that knowledge and feare of God not being hereditarie, are notwithſtanding cheapened of few men.

How we ſhould feare: and why

Great cauſe there is then why we ſhould feare, it is an acte of the euerlaſting Parliament, that

that we muſt once die, Hebrues 9. and *Iob* ſaith that our life is but ſhort, and doe we not heare that all of all kindes are gone this way, all wiſe men, all men of pleaſure, no Patriarkes eſcaped it; no Prophet was exempted, our eares can teſtifie this, doe we not dailie miſſe our friends? when Gods wrath hath taken them away, and the graue hath buried them in ſilence. Doe we not daily in comming to the congregation, paſſe ouer the graues of men, ſufficient monuments of the execution of the generall day? Doe we not vſe as a generall prouerbe, *as ſure as death*, and yet the ſeruants of God complaine, that we knowe not the wrath of God. Surely we doe not knowe this for all that, which *Moſes* Pſalme 90. proues by two reaſons: firſt, he prayes to be taught in it; and if it were alreadie exactlie knowne, then ſhould this prayer be ſuperfluous: againe, he argueth of the effect, that for ſo much as there followes no feare, therefore there is not knowledge of the wrath of God, for the want of feare ſends a want of faith herein: and were we perſwaded that Gods wrath were ſuch a thing, we would feare; and therefore we feare not, becauſe we are not ſo perſwaded of the wrath of God in it. In naturall things we will not eaſely runne into things feared, nor feare thoſe things which we thinke not to be euill; and therefore becauſe we feare the fire will burne, the water will drowne, we are hardly brought to runne into the fire or into the water: much more ſhould we ſo doe in things ſupernaturall, if we did truly feare them, wherefore though we know in ſome part the wrath of God, yet we are not come to the perfect knowledge of it required at our hands. *We doe not feare.*

Hitherto we muſt vnderſtand, it is one thing for man to determine of knowledge, and another thing for God to iudge of it; as *Eſay* pronounced a difference betweene our eſteeming of faſting and Gods iudging of it, Eſay 58. for that if wee ſee a man abſtaine from meate, we thinke he is a good deuout faſter, but the Lord determines otherwiſe: ſo we may pronounce a difference betweene the valuation of knowledge in our eyes and in the Lords eyes. It is nothing for vs to ſay, this haue we quoted, thus haue we red, this I haue vttered, and therefore I know this; for this is nothing in Gods iudgement: for as he determineth of the faſt, ſo will he determine of the knowledge of them that paſſe the auncient Rabbins of the Iewes, and outreach the wiſe men of the heathen. And no marueil, for as we ſay there is a wiſe kinde of ignorance, a learned vnskilfulneſſe: ſo ſurely there is an ignorant knowledge, a ſottiſh kinde of wiſdome; and this now poſſeſſeth the whole world. And that we may walke within our warrant, we ſhal fetch our proofe from the ſixt of *Eſay*, which place, for the excellencie of it, is oft repeated in the new Teſtament, Matth. 13. Acts 28. and Rom. 11. where we ſee there may be a ſeeing without ſeeing, a kinde of hearing, and yet no hearing indeede: Euen ſo there may be a knowledge, and yet no knowledge before God, the cauſe is for that the Lord accounts of no knowledge, which comes not into practiſe: and if we haue neuer ſo much knowledge, and practiſe it not, it is nothing in Gods booke. And according as this is God his reckoning, ſo it is our vſuall account; for if we haue taken paine to put precept vnto precept, and to teach one that hath not profited by our paines, how attentiue ſo euer he ſeeme; yet we account him, and accuſe him as one that heard not at all. Better is no candle then a candle vnder a buſhell: and the Lord accounts no light vnder a buſhell for light. Better to haue no eares then the eares of an Idoll. And indeed they are no eares, for they heare not: ſo it is no knowledge that is ſeparated from practiſe. We doe beguile our ſelues in our accounts, when we thinke we haue a great knowledge, for that we haue heard many Sermons, whereunto becauſe we haue not ioyned practiſe, we may well blot out of the ſcore many of thoſe Sermons: for ſuch Sermons in Gods account be to vs as no Sermons. We can ſay and crye, that where there is a want of the meanes, there is a great token of Gods curſe; and I will not denie it, it is ſo indeede: but yet be it knowne, that with a ſingularitie of the benefit, if none profit by it, there goeth a ſingularitie of iudgement where it is abuſed: and a more notable iudgement remaineth for ſuch a place, then for the other, becauſe it had been better neuer to haue heard, then hauing heard ſo much, neuer to profit. It is good ſaith *Dauid* that I haue been afflicted, for I haue learned thy lawe: indeede in this reſpect it was good for him; and yet it is not good for ſome to be afflicted, who not profiting by it, become the worſe for it, as it was to *Lots* wife, who was made a pillar of ſalte. Docta inſcitia. *Knowledge without practiſe is no knowledge.* *vnprofitable hearing how dangerous.*

Why we profit not by our knowledge.

Two things hinder ripenes of knowlenge, the one is that men are proudely ignorant, perſwading them falſly to know that they know not; the other is hardnes of heart, whereby they are obdurated againſt the true profit of knowledge: for either we thinke we haue ſome deepe knowledge, or elſe we become ſtonie and ſenſeleſſe; that if Gods iudgements be ſpoken we feare not, if his promiſes be offered we reioyce not, whatſoeuer is ſpoken we moue not: into ſuch an heart, how much knowledge ſoeuer is powred in, though it ſeeme to runne ouer, yet the quantitie of it will amount to nothing.

Becauſe we will not ſee Gods wrath, as it is, we ſee it in iuſtice: for by Gods wrath is iuſtice ſignified vnto vs. And ſurely howſoeuer other qualities in God doe not affect vs ſometime, yet wrath ſtirres vs vp. Affections are commonly ſtirred vp by their obiects, as

Simile.

feare by wrath; Now if we feare the anger of a man, and ſpecially of a Prince, becauſe the wrath of a Prince ſeemeth ſo great a thing to vs; what ſhall we thinke of the wrath of God, which one way or other we ſhall ſurely meete withall, either for to beare it, or elſe to be reconciled to him for the auoyding of it? Wherefore to reueale to vs this wrath, it is *Moſes* his office to teach vs to ſee our ſinne, and ſo to bring vs within the compaſſe of the law, and of that forfeiture which the law doth award vs, that ſo wee may eſteeme the more of that mercie which is offered in Chriſt. Now the cauſe why wee eſteeme not mercie, is becauſe we accompt ſo ſlenderly of our ſinnes, and therefore wee doe lightly value our ſin, becauſe we thinke no more reuerently of Gods wrath againſt ſinne: for ſuch is the ſenſe of our ſin, as is the feare of his wrath. And ſo we eſteeme peace as we accompt of warre, and make a prize of our plentie, as wee doe of our ſcarſitie. If wee conſider rightly of the want and famine of Samaria, or of Idumea, and ſee the heads of Aſſes ſold for ſo much; then we ſhall be fit to iudge rightly of plentie: wee are therefore in our afflictions to leuell at the wrath of God, which is the cauſe, and not to ſtay in our affliction, but ſtill looke to our ſinne, without the ſight whereof, we ſhall either ſtand carping at Gods iudgements with *Ionas*, or wee ſhall fall to curſe the day of our birth with *Iob*: ſo farre ſhall wee be from making our true profit by it.

How we muſt behaue our ſelues vnder the croſſe.

Simile.

Therefore we know not how to profit vnder the croſſe, becauſe we know not the cauſes of it, but we dwell in the effects, and complaine of the thing done, not looking to the cauſe and originall of it, which we ſee in that a man being croſſed by a wicked man, hee ſtormes againſt the man, but lookes not to God: wherein he doth as if a man ſhould quarrell with the ſtaffe wherewith he is beaten, and neuer looke to the ſmiter: for a man is but as the rod of the Lord, or as the ſtaffe of the diuell; we deale (I ſay) with the ſtripe, not with the diuell, by whoſe inſtigation that is done. And as wee deale with the diuell in his motiues, ſo wee deale with the Lord in his viſitations: wee could teare the rod, but not be humbled vnder him that vſeth that rod. And what doe we profit by this behauiour? Admit we could wreſt the rod out of Gods hand, what gaine is that for vs, againſt whom hee will take vp a ſword and a mallet, or a great rocke, wherewith he will not ſtand to beate vs, but out of hand to breake vs in fitters? And therfore good wiſedome it is not to wreſtle with the effect, but to meete with the cauſe. Now thē there are two things which blindfold vs, that we cannot ſee Gods wrath in our afflictions: the one, becauſe we are not ſtraight conſumed with the an-

Two cauſes of our blindnes in afflictions.

ger of God: ſo long as men waſte away by little and little, and are not beaten down at one blow, they put off all ſuſpition that God is diſpleaſed with them, and neuer acknowledge his wrath, vntill it come like an ambaſſadour of death. Some are conſumed by apoplexies, and ſuddenly fall dead: ſome by hecticks, and peece by peece fall away. This is ſo much the more dangerous, becauſe it is the leſſe ſenſible, and rather killeth vs than forewarneth vs. It is as dangerous to moulder away, and as eaſie to dye of an hectick, as it is to fall dead and to be taken with an apoplexie: And therfore it is not good to tarrie for the dead blow.

2 Another cauſe is this: that as Gods iudgements are to many, mercies, and proceede from his loue towards vs: ſo though we ſee it not, many of his mercies are ſent to vs in his iudge-

Note.

ment, and proceede from him in wrath. So *Ieremie* ſaith, that the Lord gaue *Joſias* in wrath to raigne ouer his people: and yet *Joſias* was a good King. The vſe of all this is thus much, to ſhew vs that the Lords anger works in him, as doe all other affections when they haue not their worke in vs. Hereof it is, that becauſe we are not diſpleaſed with our ſelues for

our

our ſinnes, God is diſpleaſed with vs; becauſe we miſlike not our corruptions, God ſheweth his milliking of them; becauſe wee are not angrie with our ſelues, God is angrie with vs. Sinne deſerueth wrath, and ſinne muſt haue wrath, either at our hands or at the Lords hands. If wee be wrathfull with our ſelues, and take an indignation with our owne ſelues, as 2. Cor. 7. the Lord will remit his wrath; if we will iudge our ſelues, God will not iudge vs.

If at any time wee come to iudge of Gods wrath, wee accompt of it as of an impotent thing: wrath doth worke, the wrath of the leaſt doth moue, and I would wee feared the wrath of the Lord as much as we doe the wrath of Princes. But we thinke of Gods wrath as of his mercie, we feare him as one of ſillie anger and ſmall power, wee thanke him for his mercies as a niggardly God, and pinching giuer. When wee deale in duties to Godward, we cut them, we mince with him, wee meaſure and ſtint him, as though we would be euen with him: but when it comes to our wickedneſſe, we are both large and bold: we doe as men that thought the Lord was either blinde and could not ſee our doing, or as though his armes were bound vp in a cloute that he could not ſtrike vs. The weakenes of God is ſtronger than any ſtrong thing in man, 1. Corinth. 1. the very weakenes of God is ſtronger than the ſtrength of men. But how ſhall we conceiue of this weakenes? In a man wee accompt that weakenes, which his little finger hardly can touch. Now then if wee will come (as it were) to Gods little finger, and take but the confuſion of all the wiſe men in Egypt, and of their Magitians: and wee ſhall ſee, that in thoſe rare and notable plagues which came on the land, they ſaid it was the finger of the Lord. Come to the afflictions of *Iob*, wherein he loſt goods, cattel, and children, and the diuell (I ſay) makes all that but a touch of his little finger: and yet this ſpent all. The breath is counted in a man but a weak thing: but come to the very breath of the Lord, and we ſhall ſee all that is in man is as graſſe, and the beſt things in him as the flower of graſſe, when the ſpirit of the Lord bloweth vpon it. Eſay. 40. 17. and Pſal. 18. 8. it is ſaid, *Smoke went out of his noſtrels, and a conſuming fire out of his mouth*: ſo that great is the power of his very noſtrels, and mightie is the very weakenes and infirmitie of his wrath. If this be the weaknes of God, what is his ſtrength, his ſtrength (I ſay) when he is compared to a giant, or to a lyon: to a giant of all men the greateſt; to a lyon of all beaſts the ſtrongeſt? If he be ſo mightie when he toucheth vs but with his finger, how terrible is he if he ſtrike vs with his arme? Now what ſhall we ſay when he comes not onely with ſtrength in himſelfe, in his finger, in his noſtrels, & in his arme; but he is armed, he hath his ſword whet, & his bow bent againſt vs, as a man prepared for the battell? So that if we be farre off, then he hath his bow to fetch vs; if we be neere, then he hath his ſword to ſtrike vs. But what ſpeake wee of a ſword, or of a bow, when hee hath not onely theſe, but powers & whole armies of his creatures againſt vs, as of fire, of haile, of thunderbolts, yea of the leaſt and vileſt creatures, as of lice and flyes, to come on vs? So that if the ſword finde vs not, his thunder-bolt ſhall meete vs; when the hayle doth not make an end of vs, the fire will conſume vs; if the fire would not burne, the mallet would bruiſe vs: further than all this, he hath his chariots and thouſands of chariots in the whirle-winde, and his pillers of fire to terrifie vs: and which more is, he hath his thouſands and twentie thouſands of Angels to make a ſpoyle of all at his becke: ſo great is the wrath of the Almightie, his power will not faile, all his works will aſſiſt him, and when one hath done his dutie, another will follow: ſo that we ſhall ſurely be wearie of ſuffering, before he be wearie of afflicting, or weake in puniſhing. But to paſſe ouer the ſpeaking of his ſtrength: let vs looke to our owne weaknes, we are but as potters veſſels, if wee hit but one againſt another, wee breake, we fall into ſhards at euery knocke: and if the Lord lift vp his rod againſt vs, wee ſhall be brought to duſt; if a little rod will not ſerue to doe it, he will take a crow of yron and fling at vs. To be ſhort, the Lyon commeth before him, the Vnicorne ſerues him, Behemoth is taken with his ſword, Leuiathan cannot ſtand before him. And the difference betweene the power of God, and the power of Princes is as great: Princes can only ſeaze on the bodie, and all their wrath can goe no further than this life: but the Lord attacheth as well the ſoule as the bodie, and his anger is as hot and hotter in the life to come, as it is in this life.

How great Gods wrath is.

Of the feare of God and why men doe not feare.

Our knowledge muſt ende in feare: that ignorance is bold it is plaine: but that experience ſhould trembl̃e at things either imminent or preſent, that is it which *Moſes* thought ſo ſtrange a thing, that hee durſt conclude, Pſal. 90. *that if wee feare not, wee are ignorant.* No marueile, it pleaſeth the holy Ghoſt to ioyne feare, and the wiſedome of God alwaies together, eyther as the beginner, or as the finiſher of it. That it is the beginning of wiſedome it is plaine Prouerb. 1. that it is the end of wiſedome it is manifeſt Eccleſiaſtes 12; ſo that it is not poſſible to haue true wiſedome without this beginning, neyther can wee attaine to the perfection of it without this ending. Now the cauſes why wee doe not feare are theſe, eyther for that we are wiſe in our owne conceit, or els wee be ſtonie hearted, both which euils are cured in vs by feare. The firſt is proued, Prouerb. 21. where it is ſaid: *Bleſſed is the man that feareth: but he that hardneth his heart ſhall fall into euill*, where is a plaine oppoſition betweene the feare of God and hardnes of heart. The ſecond is to be ſhewed Prouerb. 3.7. *Be not wiſe in thine owne eyes, but feare the Lord*: where we ſee the feare of God correcteth this conceit of our ſelues in vs. This wee ſay then, that hee that feareth not, hath eyther pride or hardnes; and if theſe two, then no wiſedome, and conſequently he is conuinced not to haue knowledge. Feare and wiſedome makes a man a man: it is the concluſion alſo, and ſhutting vp of all loue; the reaſon is, loue groweth ſecure without feare, and beeing ſecure it looſeth her ſpouſe, as wee ſee in the ſong of *Salomon*: where the Church bewailes the loſſe of her Loue, whileſt ſhe fell a ſleepe: wherefore I ſay, as in the beginning, we muſt haue a feare of wrath; ſo in the end we muſt haue a feare of loſing. In Hebrew. 12. when the Apoſtle before had ſpoken of Loue, leaſt that wee ſhould ſecurely loſe it, he ends all with a trembling ſentence, and ſhutteth it vp with a firie clauſe, *God is a conſuming fire*. It is giuen to all ſince *Adam*, after wee haue ſinned to feare, and to hide our ſelues, in regard whereof the theefe trembles at the ſight of the Iudge, & the verie dead tree ſtrikes a feare into the conſcience of the ſuperſtitious worſhipper. Nay I may ſay the diuell trembleth, and euery ſinner ſhaking off feare, after hee hath ſinned, iuſtifieth the diuell himſelfe in this reſpect, and ſo in ſhuffling off the forewarning of Gods iudgement, he paſſeth all in wickednes, either in the Church or without the Church, or in hell. Neyther muſt we ſimplie feare, but haue a certaine meaſure of feare: we may ſay as *Abraham* ſaid in Geneſis, if there be no feare of God, then there is ſurelie no place left for the Church of God. Thorough the mercie of God we cannot yet ſay ſo: for though the church at this day be not ſo iuſtifiable as it ſhould be, nay it is condemnable in reſpect of that which it ought to be: yet we cannot ſay but *Abraham* hath a place with vs: wickednes is not yet come to ſuch a pitch, that there is no feare of God with vs. Howbeit herein wee be defectiue, in that our knowledge and feare of God is not proportionable to our teaching, and the iuſtice of God: For ſetting our continuall teaching with our diſcontinued profit in learning, and ſeeing the markes of Gods iudgments are ſet in the bowels of the Nations round about vs, this thing rightly weyed, our feare is nothing, our knowledge is little, the Lord may haue his action againſt vs, becauſe though wee haue ſome thinne feare, yet it is nothing proportionable. Wherefore as it is not ſufficient that our meditations in the law be meditations, but that in ſtrength and comfort they exceede all our thoughts of the world; and as God requireth not onely an hearing, but ſuch attention in hearing, as we heare nothing more heedely and carefullie: ſo wee muſt feare and that accordingly, and this according is that which will condemne vs, becauſe (I ſay) our affections are not according to their obiect. But behold a greater euill, for as wee ſet not our affections high enough in good things, ſo wee racke them too farre in euill things. We feare not God enough; we feare the world too much; we loue the word too ſcantly; we loue our profits too exceſſiuelie. So there is a iarre in both, our feare in ſpirituall things is defectiue, in worldly things exceſſiue. And ſurelie though we could not doe it in ſuch meaſure about the beſt things, becauſe wee cannot reach ſo high in leſſer things (which thing if we could doe, it were a great part of an Apologie for vs) yet for that wee feare ſo much in leſſer things, and feare ſo little in greater, this will indeede accuſe vs. Againe, that our feare is not according to Gods wrath, it is knowne by taking that ſmall meaſure and ſcantling of it, which wee are wont to doe; for whereas the word hath made the feare of God to be our meaſure for the feare and forſaking of ſinne Iob 1. wee by making our feare of God

Loue without feare.

Sinne breeds feare, and how much.

light,

light, make also our departing from euill light. Thus wee see the Lord must haue an order in thinges; first he will haue his kingdome prouided for, then other thinges in their place; we in keeping so low an ebbe in his feare, make vp his inditement he hath against vs.

FINIS.

OF HYPOCRISIE.

THE FOVRTH TREATISE.

There is more required in Religion then an outward shew.

THere are two things required in Religion, the substance and the ceremony or visard, and we haue but one of them. The first is a merueilous hard thing to circumcise our harts, to make them bleed; we think it enough to heare, for opinions carrie the common people: for they be like children, if they see a face in a glasse, they think it is a man, and begin to talke of it and to it. This ceremoniall hearing in times past it would now and then (as they say) doe good: but now as one saith, is nothing but to heare, eate, drinke, and talke. That a shew is sufficient to moue the multitude, it appeareth by *Absolom*, who although he were a beaste; yet when he had made a vowe, and *Iesabel* had proclaymed a fast, the people followed them, and said the Queene was become religious, and *Absolom* was worthie of a kingdome, and so the like hypocrites haue an opinion of iust men. The dutie of reprehending is the dutie of a good man, and vnder the law it was thus: the accuser was wont to throwe the first stone: the theefe on the Crosse said; thou being in the same condemnation, darest thou reproue? Here is a case of *premunire*, which what it is on earth we know, and what it is in Heauen we shall know at that day: examples we haue in *Aaron*, *Nadab*, *Abihu* *Vzza* and *Ahaziah*.

Why and how the Lorde is sometime hot in speech.

Seeing there be such a sort of sore eyes, and so few Chirurgions, it is good to stay in reprehension, til we haue cast out our beames: & this is but reasonable, that a man should first cure himselfe. But because many will not stay for all this, Christ waxeth angrie as it were, and calleth them Hypocrites: where saith *Chrysostome*, he sheweth himselfe verie angrie: for this word when he vseth it or such like, as *O euill seruant! O painted tombes! generation of vipers*, it is not any little offence that he speaketh against.

Of hypocrisie how it should be abhorred.

The name of an Hypocrite is abhorred of God and man. As it was saide of *Octauius* and *Antonius*, they hated a tyrant but not tyrranie: so it may be said with vs, wee hate an Hypocrite, but not hypocrisie. Thus we may see first in reall hypocrisie, we cannot abide a course cloath with a fine lyst, nor fruite faire without, and rotten within; nor timber straight without and hollow within; nor light waights and false wares. In the common wealth he that poysoneth a man, and he that killeth him with the sword hath not the like punishment, because the first is greater, in that he killeth him hypocritically. In the Church the fathers appointing punishment and penance for diuers sinnes, set downe for hypocrisie the greatest puuishment, in *prima quadragesimar*. *Peter* was first mooued at this against *Ananias* and *Saphira*, Act. 5. *Paule* among many dangers, setteth this down as a chiefe one, that he was in danger among false brethren. S. *Iohn* the Euangelist in his Reuelation prophesieth, that the Church should neuer be more grieued, then by such as had womens faces and haire, & Ly-

ons teeth. The complaints of the Prophets againſt them is manifeſt in their termes, *Pottes with ſcumme, cakes baken on one ſide, Oſtriches with great feathers and of little flight.* But Chriſt inueieth ſpecially againſt them, for hee threatneth ſeuen woes againſt them that bee hypocrites, where he neuer is found to doe the like againſt any ſinners. To looke more clearely into this ſin, it is oppoſite to God the Father, he is a being, this a certaine ſhew; God is one, and hath made him one, but the hypocrite he maketh himſelfe two, an heart, and an heart: the hypocrite leaueth a little place for religion, and the reſt hee leaueth for that which hee loueth more then religion, and in this deuiſion hee giueth the worſt to God, that is, that which is without; he oppoſeth himſelfe againſt God in his heart. God is truth, and the hypocrite hath a lying profeſſion, vnhallowing the name of a Chriſtian, and ſeducing thoſe that are ſimple, which is a commō note of hypocrites; ſo they are deceiuers and deceiued, as *Abſolon* & *Iſhmael*. They are oppoſite to God in his goodnes, he is good, they are euill within, and that which is worſe, they couer euill with good. We may ſee God his deteſtation of this ſin by his expoſtulation, Pſal. 50. he abhorreth it ſo that he forbad his people the verie reſemblance and repreſentation of it, as a linſi woolſie coate, a hollow footed beaſt, and miſcellen corne: He ſhall not come into my preſence: and in the Pſalme hee ſaith, he could not abide the ſight of him: and ſurely the ſoreſt puniſhment againſt any ſin is to haue our portion with the hypocrites.

Speciall kinds of hypocriſie.

That we may know an hypocrite, we muſt iudge him by that which is within. A father ſaith, we muſt looke on him without, for example in admoniſhing, his outſide is, *brother caſt out the mote*, but lift vp his eie-lidde, and you ſhall ſee his eie not anſwerable to his tongue. The Syriak word ſignifieth, **a face taker*, his viſour may be admonition, but it is a broken viſor, for a man may ſee the timber thorough it, & ſo he is an impudent hypocrite. For the nature of hypocriſie, it may be deſcribed thus, * it is a ſigne without a thing ſignified: as when one thruſteth an hoode ouer his head, or his head out of an hood, and hath no learning, an hood being made to ſignifie much learning: and ſo there are more of theſe hypocrites then we would thinke of. We haue *Elias* his mantle, but where is his ſpirite? This hypocriſie is a ſinne of many corners and degrees. In euery ſin there is a myſterie of wickednes, & a groſſe ſubſtance of wickednes, a leauen and lumpe of iniquitie; ſo we may diuide hypocriſie into the myſterie and the lumpe: the myſterie taketh hold on vs all; and there be two kinds of it. The firſt and the beſt ouerſay themſelues, but they do ſomething; they commend more in word then in practiſe. The other are ſuch as ſay and doe not, this is groſſe hypocriſie. Againe, hypocriſie hath two ends. God his glorie ſhould moue vs ſufficiently, but we muſt haue ſome other ende with it, and this is in the beſt men. *Auguſtine* ſaith that there are but few which be not ſpotted with hypocriſie, but becauſe his ſteppe was too wide, hee mends himſelfe, and ſaith next, Surely not one. The lumpe or actuall hypocriſie hath foure kinds: The firſt kinde is, when a man is delighted with ſaining any good, or intention of any euill. The ſecond kind is a perillous and cloſe hypocriſie, wrapped vp round in a ſheepes skin, that no man can ſpie him, but that eie that ſeeth all things, and, if any man calleth him an hypocrite, he bringeth himſelfe into danger, becauſe hee is not able manifeſtly to proue him one. Of him Chriſt giueth a caueat; for this hypocrite, he is exempted from the Church diſcipline: the rule is plaine in *Timothie*: *Some mens ſinnes goe before to iudgement, and ſome mens ſinnes follow after.* But with vs, if peace continue long, we ſhall wiſh with *Athanaſius*, I would all were hypocrites. The third kinde is, an hypocrite vncaſed, he is called *A ſunne-burned hypocrite*: who iudgeth all men to be as he was before he was laid open: he commeth to be vncaſed by this meanes, *Auguſtine* ſaith, when that is withdrawen from him, which he hoped for, it ſoone appeares whether he be a woolfe in a ſheepes skinne. We may ſee it in the matters of the Church, when there is preferment looked for. The fourth kinde is in a ſheepes skinne, but his eares hang out ſo long, that he is eaſily eſpied, theſe are the broken viſourd hypocrites: to play the hypocrite thus, there needes no great wit for an aſſe may be ſuch an hypocrite, and any that can take him by the eares, may ſay, *Thou hypocrite.*

*Vultum aſſumens.

* Eſt ſignum ſine ſignato.

Sub ſplendido pallio latet nequitia.

Non videri volunt quod non ſunt, ſed ſed quantum non ſunt.

The firſt kind.

The ſecond kind.

Vtinam omnes eſſent hypocritæ.

The third kind

The fourth kind.

Notes to know an hypocrite.

Mat. 7. 3.

There are ſeuen notes to know an hypocrite by, in reprehending one, firſt they doe βλέπειν, eſpie things, they doe not θεωρεῖν, as maſter *Beza* noteth. Hypocrites are narrow lookers, in Hebrue they are called ſpies, ſhifters or ſifters. The Chriſtian man would rather they ſhould be caſt out (if they be infirmities) and hee neuer ſee them, as *Sem* and *Iaphet* couered their fathers nakednes,

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nes, and ſaw it not; but *Cham* beheld and laughed at it: theſe are thoſe which proclaime mens imperfections: it was *Iosephs* commendations to doe the contrarie; hee would not make *Marie* a publike example, though he had great ſuſpition.

The ſecond note is ὁ κατανύξις, they neuer ſet vpon themſelues, they haue no leaſure to doe it, but they haue ſmall delight in it: if one telleth them of any fault in their eye, they replie, why me thinkes your eyes are not well neither. Firſt, he will ſay they ayle nothing at all, or denye it in part, or if he graunt it, he ſaith it doth not hinder his ſight, or it is not ſo well as it might be; and theſe hypocrites caſt out no faults, but ſuch as are extenuated, and it is a rule in Rhetorike, euery ſinne may be extenuated. *The ſecond note.* Omne peccatum extenuari poteſt.

A third note is, that he will ſay, *my brother:* the Chaldie paraphraſt willeth vs to obſerue, he is an hypocrite, for beholde his tongue. They ſalute their brother in the morning with an high voyce, ſo the Phariſees ſaid to Chriſt, *We know thou art a good man, and haſt no reſpect of perſons*, but in their conceite, and among themſelues they ſaid, tuſh, he is a Galilean. *The third note.* *Cyprian ſaith,* Decoratiſſimas habent orationes.

The fourth note is this, they come with a *ſine, let him alone*, they will doe nothing but as you will ſuffer them, all is loue and charitie. But if he haue authoritie, he muſt not ſay, *Suffer me, I will caſt him foorth:* for ſaith one, Thou ſtandeſt not to intreate thy beaſt, thou powreſt in with a horne: ſo thou muſt admoniſh, whether he will or no. Nay they will ſay, *Sine me, ſuffer me*, he muſt needes doe it. *The fourth note.*

A fift ſigne is of an hypocriticall Ephramite. The tribe of *Ephraim* ſaid, why were we not called? But good men care not who doe it, ſo it be done: the other ſhew that they deſire not the fact, but the glorie of the fact. Thus they eſpie, and cannot caſt out any ſinne: it is twentie to one that ſuch hypocrites cannot ſo much as eſpie ſinnes aright, and yet they will promiſe a caſting out to, they take vpon them more than they can doe. *The fift note.*

The ſixt note is, they will be doing with motes: it may be asked, whether theſe fellowes haue not neighbours with beames in their eyes? Certainly they haue: why then doe they ſpeake ſo to that brother, that hath the mote? This is an infallible note of an hypocrite: for as *Chryſoſtome* ſaith, it was either to make a ſtop-game, or that hee might ſeeme very iuſt: for which cauſe he ſpieth out the beſt to reprehend, that he may ſeeme as good as he. For the way to make men euen, is either to grow higher, or becauſe he could not doe that, „ he will pull the other lower: which indeede hee cannot doe. But hypocrites thinking „ their tongues are their owne, will be bold to doe it to them which are good. *The ſixt note.* *Note.*

The laſt note is, Matth. 23. *They lay great burthens on others, but touch them not themſelues with the leaſt of their fingers:* You doe well (ſay they) to leade ſuch a ſtrict life, they will haue other men liue like Angels, and they themſelues like diuels. Some more effectuall notes, and of more common vſe than theſe are ſet downe, Matth. 23. But ſome may ſay and gather hereupon: If it be a groſſe hypocriſie to reprehend, I will not deale with it at all: and theſe are either feareſull, or wickedly ſubtile, and they are worſe than the other. We muſt not miſlike the doing of an hypocrite further than God miſliketh, his miſliking muſt be our rule: and hee blameth him not for the outſide, but for the inſide. A reprehenſion is good, but in him it is ill accidentally, as the beſt thing in the Goſpell may be. The Phariſees were reprehenders, and our righteouſneſſe muſt exceede theirs, that is, comprehend theirs and more. *Auguſtine* ſaith well: Sheepe may not therefore caſt away their skinnes, becauſe wolues ſometimes are coated with them. Euery outward thing in their hypocriſie was good; making of Proſelites, keeping Saints memories: and hee that hateth them for their abuſe, ſhall proue himſelfe a foole in the end. Another kinde of men may conclude and thinke, that thoſe that are ſuch open offenders and ryotous, not to be hypocrites, and it is all they can boaſt of, *I am no hypocrite*. But we know that he is a ſingular hypocrite, by Chriſts owne teſtimonie, that hath *a beame in his eye:* Surely they are of the brotherhood of hypocrite. *Eſay*, chap. 9. ſpeaking of young men, of wilde youths, ſaith, they are all hypocrites. *Iuſtine* ſaith, Euery euill man is an hypocrite, more or leſſe: none is worſe than ſuch. And yet if a man ſhould ſee him in a mantle, and heare him to pronounce *Iehouah* in ſixe lines, ſeuen times, he would thinke well of him, he being darknes turneth himſelfe into an Angell of light; and as he is an hypocrite himſelfe, ſo is his crue. The fleſh ſhe complaines ſhe is very weake, and cannot riſe, and the ſpirits are dull, they cannot ſtudie. But *The ſeuenth note.* *Open offenders.* Matth. 7. Omnis malus plus minus hypocrita eſt.

Dauid

Dauid omitting his ſpirituall watch, fell ſeuen times worſe than hee did before.

Many kinds of hypocrites.

The world is an hypocrite, you may ſee by the tares, which all good writers expound hypocrites, that there be bundles of hypocrites, though few beare the name; Chriſt ſaith in the Goſpell, Hypocrites, *Eſay* prophecied well of you, you come neere me with your lips, &c. Of theſe there be many bundles: ſuch are all they as will not goe one inch further in doing their duties, than the precepts of men. A man might marueile at Saint *Paul*, that he called ſome the circumciſed of God, and the Iſrael of God, as though there were any other Iſrael or circumciſion: there are indeede the circumciſed of Parliaments, and the Iſraelites of Princes. Many there are who if *Ioſias* his ſtatutes were abrogated, would be readie to take the ſtatutes of *Omry*.

There is another kinde of hypocrites called heretikes, as the Nouatians, Anabaptiſts, Familiſts. The worſt kind are thoſe in the Church, which open well, vntill they haue a morſell caſt into their mouthes. Diuers colour their hypocriſie vnder the cloake of affected popularitie, as *Abſolom*. The caſt of hypocrites is to ioyne to great men, that if they make a ſcape they may not be medled withal. Secondly, they will ioyne themſelues to good men, and if that cloake will not ſerue, they flie to ſtatutes, as in *Daniel*: and laſt of all to the cloake of religion, as *Pilate* to Chriſt, *I adiure thee by the liuing God*: and as the ſonnes of *Iacob* did to the Sichemites, they gate them to circumciſe them, that they might kill them.

None readier to accuſe men of hypocriſie than hypocrites

There is a kinde of diſſemblers, that thinke it but hypocriſie to take vpon one the dutie of admoniſhing, and they ſay of themſelues, that they are not cleane fingred, but cleane hearted, and that they are glorious within, for all that the world ſeeth. But *James* ſaith, they muſt be cleane fingred to. One ſaith to *Auguſtine*: *It ſufficeth me that I haue a pure conſcience*: or that I haue a good conſcience. *Auguſtine* anſwereth: Let not that content thee: but remember the words of Chriſt alſo: *Let your light ſo ſhine among men, that they ſeeing your good workes, may glorifie your heauenly father*, Matth. 5. This is certaine (ſaith he) if there be a beame in thine eye, there is a whole ſtacke in thine heart. How comes it to paſſe then, that they that are more carefull than the reſt, are called hypocrites? Chriſt indeede might call the Phariſees ſo, for hee knew their thoughts: but no Prophet euer called any hypocrite, that had not a beame in his eye. But this is the peſtilent practiſe of the diuell to vexe the children of God with that ſinne, which they cannot with any outward witneſſes or compurgators ſo well diſcharge themſelues of, being a ſinne in the heart. If a man be accuſed of adulterie, hee might ſhew the contrarie by circumſtance of time, and place, and to acquit himſelfe: but for this ſinne no oth will ſerue, for then hee is thought to be the greater hypocrite. Giue me all the Saints (ſaith *Auguſtine*) and lay ſo to them, and ſee how they can diſcharge themſelues. Then the matter is this: two things are required in a Chriſtian, which God giueth *Iob*, that we be both ſtraight without, and ſound within.

Si trabes ſit in oculo, ſtrues eſt in corde.

The wicked terme the godly hypocrites, and godlines they call hypocriſie.

FINIS.

THE

THE FIFT TREATISE:
CONTAINING AN HVNDRED GRAVE COVNSELS OR DIVINE APHORISMES.

IF you desire to heare the word with profit, obserue these things: before you goe to the Church, humble your selfe in prayer to God, that he may prepare your vnderstanding, affection, and memorie to receiue: and that the Preacher may speake to your conscience: after in hearing with some short prayer, applie the seuerall threatnings, promises, and instructions to your owne estate: when you are come home from hearing, change all that you remember into prayer, and desire God that you may remember it most, when you should practise it: and vse to teach others, and to conferre of the things remembred: it is a good way to remember a thing, diligently, to remember the reason of it. *Hearing the word profitable.* 1 2 3 4 5 6 7 8

2 The cause why our meditations and prayers are no stronger in the night, is because we ioyne not with meditation the examination of our hearts vpon our beds: which if we did in some truth, it would keepe vs from drowsines, and want of reuerence in our prayers, as well as worldly men are kept waking by thinking of worldly matters. Here we are taught by *Dauids* example, when we want the more solemne and glorious meanes in dignitie, to make a supplie by often and sincere vsing of such priuat meanes as we can. *Meditation and Prayer.*

3 It is better to offer a voluntarie and free sacrifice in respect of Gods mercie, as doe the Angels, then a violent and constrained obedience, as doe the diuels. And this dare I say, that though the fearefull pronouncing of the curse, the wrath, the iudgement of God be fearefull in the law, yet the denouncing of our separation from Gods kingdome, of the gnawing worme, of the second death, is farre more fearefull in the gospell; which by how much it is the more proper seate and treasurie of Gods mercies, so when thundrings and lightnings doe proceede from thence, they are the more pearcing. *Our obedience must be free, not constrained.*

4 Two notes to discerne good Christians from hypocrites. First, whether they complaine of their owne wants and corruptions. Secondly, whether they speake with griefe and compassion of the infirmities of others. *Triall of Hypocrites.*

5 To one that seemed scrupulous in wearing the Surplice and cap, and notwithstanding stoode in neede of greater things; he said: as I will not for all the world aduise you to weare them; so I would counsell you to be well grounded ere you leaue them, least you shaking them off, rather of light affection then of sound iudgement, afterward take them againe to your great shame and the offence of others. *Ceremonies.*

6 The greater gifts we haue, the flesh is the prouder, and Sathan the readier to assault vs. *Pride.*

7 The Church is to feare and expect some notable affliction, when long ease and prosperitie haue bred either superstition or prophanenesse. *Church.*

8 Thinke not with thy selfe, if I were in such a place, if I were in such a calling, or if it were such a time, if I had obtained such a thing, or if such a trouble were past, then I would *Against delaies of repentance.*

would ſerue God, then I would take another courſe: though the time were changed, and theſe things changed, yet if thy minde were not changed, thou wouldeſt be of the ſame opinion ſtill; and though theſe lets were remoued, yet the diuell would put more great impediments into thy minde to hinder thee ſtill, but redeeme the time preſent, doe good whileſt thou maiſt: ſerue God to day, for who knowes whether thou ſhalt liue till to morrow. God hath left to man the time paſt to repent of it, and the time preſent to conſider of it, but the time to come he hath wholy taken to himſelfe to diſpoſe of it. Thou maieſt imagine of the time to come; but if thou haſt been deceiued in the time paſt, art deceiued of the time preſent, much more thou ſhalt be deceiued of the time to come. Say not then I will doe ſuch a thing and ſuch a thing hereafter; doe ſome thing now: for art thou a Papiſt? Haſt thou free will? If thou finde thy ſelfe vnfit now, thou ſhalt finde thy ſelfe more vnfit hereafter: if there be many occaſions to hinder thee now, there will be moe occaſions to hinder thee hereafter.

Repentance.

Afflictions of the reprobate.

9 The perſons afflicted are either the reprobate or Gods elect, the children of wrath, or the children of God. The afflictions of the reprobate are the puniſhments of their ſinnes: here they ſuffer ſome, in hell they ſhall ſuffer all torments; here for a time, there for euer; here a little, there vnmeaſurable. Gods children are either his children onely by election, and not by effectuall vocation; or elſe ſuch as are called in Chriſt. The afflictions of Gods children not effectuallie called, are the puniſhments of ſinne: God will haue them vnder the rigor of his iuſtice, to make them meete to receiue the grace of his mercie. Gods children not only by election, but alſo by effectuall vocation, are of two ſorts: they are either ſuch as are not ſufficiently called, which are more out of Chriſt then in Chriſt, or elſe they are ſufficiently called, in whom Chriſt liueth. Againe, thoſe that are not ſufficiently in Chriſt, which are more carnall then ſpirituall, are of two ſorts, they are either babes in Chriſt, in whom there hath been no more working of the ſpirite; or ſuch as haue had a greater worke of God in them, in whom the ſpirit is quenched: thoſe that are but babes in Chriſt, and continue babes ſtill, in whom there is but a little worke of God, and great aboundance of the fleſh, their afflictions are the puniſhments of ſinne: becauſe they will not be gouerned by the rule of Gods ſpirit, God will haue them ruled by the rodde of affliction; and they in whom the ſpirit is decayed through the deceitfulneſſe of ſinne, their afflictions alſo are the puniſhments of their ſinnes, for becauſe they refuſed the gracious gouernment of Gods mercie in the goſpell, therefore he bringeth them backe to the rigorous gouernment of his iuſtice in the lawe, till Chriſt be formed a new in them againe. *Thoſe onely which are ſufficiently called, in whom Chriſt is thus formed, their afflictions are no puniſhments of ſinne: but Chriſt ſuffers with them when they are medicines againſt ſinne, much more when they are trials of faith, and moſt of all when they are for well doing:* but all the former ſuffered themſelues, Chriſt ſuffered not with them, becauſe they ſuffered for ſinne.

1
2
Afflictions of the elect: before grace and in grace. 3
4
Note. 5
6
Heb. 3. 13.
A ſweete conſolation.

Regeneration and repentance painfull but very gainefull.

10 *Rebecca* wiſhed to haue children, but yet when they ſtroue in her wombe, then ſhe braſt forth into words of impatiencie: ſo God giueth to ſome a deſire to be borne againe, who when their conception is ſo painfull, and when the ſpirit and the fleſh ſtriue together, they would ſometime be content to be in the olde eſtate againe.

Againſt ſpirituall pride. Simile.

11 When *Moſes* came downe from the mount, the skin of his face did ſhine, but onely the people did ſee it, he did not perceiue it: ſo ſhould our righteouſnes ſhine in the eyes of others, not in our owne.

The fountaine of the heart. Simile.

12 As a fountaine and all the water that ſprings from it haue the ſame qualitie: ſo the heart, and the thoughts, words and deedes are all of the ſame nature: if one be filthie all be filthie: and purge one, and purge all.

Death.

13 God calleth his children out of this world in the fitteſt time, when though they liued longer, yet they would be no better.

To loue Chriſt more then his benefits.

14 If we loue not Chriſt more then his benefits euen then our owne ſaluation, we are not worthie of him. *Philip* ſaith Ioh. 14. 8. if we may ſee the father it is ſufficient: and *Iacob* ſaid it is ſufficient for me that *Joſeph* is aliue, he cared not for his benefits, and *David* ſaith one thing (as if he ſhould ſay no more) one thing haue I deſired to dwell in the houſe of the Lord.

15 We

15 We muſt at all times heare the word, and vſe al the meanes of our ſaluation, though we feele our ſelues moſt vnwilling thereunto. For we know not when God will bleſſe it, or any of them to vs. Yea it may be, that when we doe but once abſent our ſelues from the hearing thereof, ſuch things may be then ſpoken of, as may moſt ſerue for our ſoules health. *Hearing the word.*

16 Albeit *Marthaes* part be the worſt, becauſe it continueth not, yet the world hateth *Maries* part which is the beſt, and deſireth euer to chooſe with *Martha*. *The loue of the world.*

17 Looke how much we would come to Chriſt; ſo much we muſt come to the word and Sacraments. *Word and ſacraments.*

18 If we reſt too much in the outward action of the word, and not in the inward affection of the heart; we ſhall be puffed vp, and become prophane. *Hearing the word.*

19 Many Proteſtants can ſay it is God that worketh the will and the deede, but in a conceiued imagination, not from a perſwaded minde, and experienced conſcience: for if they were perſwaded hereof, it would greatly humble them, and make them to finiſh their courſe with reuerence and feare. *Carnall Proteſtants.*

20 Looke what a man loueth, he wiſheth the good thereof. *Loue.*

21 Euery one is eaten vp with the zeale of one thing or other. *Zeale.*

22 No man can purchaſe to himſelfe this glorious title that he loueth God, except he hath a through hatred and deteſtation of that which God hateth. *Triall of our loue to God.*

23 Then ſhall we vnfeinedly praiſe God for our firſt creation, and his fatherly prouidence watching ouer vs; when we are created a new by the ſpirit of God, and feele our redemption in Chriſt. *Regeneration.*

24 As farre as the ſpirit is aboue the fleſh, God aboue men, Heauen aboue the earth, eternitie aboue frailtie: ſo farre is the new creation aboue the olde: for the one is but of mortall and corruptible ſeede that ſhall periſh: but the other is of immortall ſeede and from Heauen, a great worke of God which ſhall abide for euer. *Regeneration.*

25 In temporall things our ioy is greater than the cauſe: in ſpirituall things the cauſe is greater than the ioy. *Joy.*

26 If this be our chiefeſt felicitie to be Gods people, it hath alſo the chiefeſt challenge to our ioy. *Joy.*

27 They that be in the hell of things fleſhly, cannot ſee the heauens of things ſpirituall. *Loue of the world.*

28 Spirituall things are tedious, becauſe ſenſe, reaſon, and nature, cannot taſt of ſuch ioyes. *Joy.*

29 Gods children being in the world, though not of the world, but ſauouring of the things of the world, muſt be prouoked to this ſound ioy; and be led from the crackling ioyes which flame vp for a little, and make a ſudden noyſe, but neuer truly heate or comfort the heart, but in death and affliction doe much ſhame and feare vs. *True ioyes.*

30 To be perſwaded of Gods preſence in our thoughts, words, and labours, is a pure rule of chriſtianitie. In euery place we are before God, but more ſpecially in priuat prayer, and moſt of all in publike prayer. *Gods preſence.*

31 As there is no ſinne ſo great but with repentance is pardonable, ſo there is no ſinne ſo little, but without repentance is damnable. *Repentance.*

32 The offence of ſinne is not ſo great as the defence of ſinne. *Sinne.*

33 One teare of repentance is better than a thouſand ſackclothes: firſt, our ſorrow muſt be ſpirituall, then continuall; becauſe our ſinne breedeth at the heart, and buddeth forth daily. There is no greater miſerie than to be without miſerie; nor greater ſorrow, then to be without ſorrow. *Repentance.*

34 As the childe breaking one rodde and burning it, prouoketh his father to prepare a ſharper: ſo a man vnpatiently wreſtling with one affliction ſent from God, and eſcaping it, prouoketh the Lord in greater diſpleaſure to ſend a ſharper ſcourge. *Affliction.*

35 The more godly a man is, and the more the graces and bleſſings of God are vpon him, the more neede he hath to pray: becauſe Sathan is buſieſt againſt him, and becauſe he is readieſt to be puffed vp with a conceited holineſſe. *Prayer.*

36 Where the Scripture hath not a mouth, we ought not to haue eares. *Word.*

To reſpect future ioyes and griefes. 37 Oh that one would doe that thing, the remembrance whereof ſo long after ſhould bring comfort: oh that one ſhould doe that thing, the remembrance whereof ſo long after ſhould bring greefe: and yet we ſo little eſteeme thoſe things, which might after comfort vs, and ſo little feare thoſe things which might after greeue vs.

See Pſal. 119. 38 The *Law* is often taken for the morall law of God: his *precepts* for the ceremoniall law: his *iudgements* or *righteouſnes* for the ſanctions of the law, whereby the Lord either accompliſheth his promiſes for his children, or executeth his wrath vpon his enemies.

Miniſterie. 39 Although the Lord hath promiſed a ſpeciall bleſſing to the publike miniſterie of his word, yet we muſt not tie his wiſedome to any ordinary meanes, but if any at any time, ſhall haue more effectuall feelings by priuate conference, let him not neglect the publike reading, but with all holy and humble thankefulnes yeelde this ſoueraintie to the Lord, that he is to diſpoſe his gifts to whom, by whom, where and when it pleaſeth him.

Temptation. 40 We are neuer the further from temptation for miſliking it, but the nearer, vnleſſe as in iudgement we miſlike it, ſo in affection we humble our ſelues in feare, and prayer, as knowing that in time it may inuade vs.

Conference. 41 Though often we ſpeake of things lawfull, yet we want wiſedome in examining the time, place, and perſons, when, where, and with whom we talke; and ſo Sathan laboureth to make vs ſilent, when we might ſpeake to Gods glorie. For the auoyding of this temptation, we muſt ſpeake when God giueth vs occaſion being thankefull for the good motions of Gods ſpirit; and humbled for our weakenes, whereby both our ſpeeches are much ſtayned, and wee faile in many circumſtances. Then doing it in ſinglenes of heart, onely for the loue of Gods word, and of his glorie, let vs wholy commit the ſucceſſe (which depends not on vs, though we obſerue all circumſtances) to the bleſſing of God in Ieſus Chriſt.

Regeneration. 42 In the regeneration and dying of ſinne, we come as it were to the beſt head, and triall of our hearts, when we come to thoſe ſinnes, wherein either nature or cuſtome doth breede delight.

Meditation of Death. 43 The meditation of death doth ſo far moue vs, from ſuffering our delights to dwell on earthly things as reaſon diſſwadeth vs from making any coſt about a tabernacle, where we know, we ſhall dwell but a while.

Obedience. 44 Our corruption is like to the wantonnes of children, who will do either as they liſt, or elſe leaue all vndone.

Vaineglorie. 45 When we thinke that our cheefeſt care is to glorifie God, we indeede doe ſeeke our owne glorie.

Gods worſhip. 46 It is a gracious thing to vſe all our members in Gods worſhip; for that will comfort our conſcience when we cannot vſe them.

A good name. 47 If we be notorious in ſinne we ſhall be notorions in an euill name, many would be loth to be counted wicked, who can be contented to be wicked: but Gods children had rather be good then accounted good; as the couetous man &c.

Deſires. 48 Many deſire that, which when they haue gotten, their conſcience is afraide to vſe.

Prayer. 49 Lord giue me thy grace to remember the beadrow of my ſinnes to humble me in prayer: Lord teach me the catalogue of thy mercies truely to make me thankefull.

Offences. 50 As God doth rather oftentimes by heaping his benefits, then powring his plagues vpon vs, ſhew vs our ſinnes: ſo we muſt rather by courteous dealing then ſeuere handling, ſhew others how they haue offended vs.

Humiliation. 51 Ordinarily when God moſt comforteth, he moſt humbleth before.

Prouidence. 52 If God watch ouer vs when we ſleepe in vnbeleefe, much more he will doe it when we wake in faith.

Familie. 53 The ſinne of the maſter of a family, bringeth ſinne ouer the whole family, as we ſee in *Abimelech.*

Repentance. 54 We can marke what men are ſpared, and ſo flatter our ſelues: but we marke not how they repent, leaſt we ſhould diſquiet our ſelues.

55 We

55 We muſt not deny mercie to others, leaſt God deny mercie to vs. *Mercie.*

56 Many meddle and ſtirre much about a new Church gouernment, which are ſenſles and barren, in the doctrine of new birth: but alas what though a man know many things, and yet know not himſelfe to be a new creature in Ieſus Chriſt? It is often the pollicie of Sathan to make vs trauell in ſome good thing to come, when more fitly we might be occupied in good things preſent. *Regeneration.*

57 As the creatures were made for man, ſo were they puniſhed for man. *Creatures.*

58 If mercie muſt pleade for mercie: Matth. 5. then mercie cannot pleade for merit. *Merit.*

59 It is a mercie to let vs ſee that by temptation, which we might feele by wofull action. *Temptation.*

60 If we be tempted, let vs firſt examine it by prayer, whether it be contrarie to the word: if it be a ſinne, then it bringeth the curſe; if it bringe a curſe, then muſt we tremble: if we tremble not, let vs ſuſpect that our nature liketh the temptation, and let vs apply prayer; if we tremble in truth, we will neuer doe the thing, whereunto we are tempted. *Temptation.*

61 The Diuell when he cannot at the firſt corrupt the action, he will begin to corrupt the iudgement and the affection. *Sathanicall ſuggeſtions.*

62 When we muſt of neceſſitie vſe inferiour things, we muſt vſe them as readie to want them. *Meanes.*

63 As the hiding of our ſin with *Adam* hindreth mercie: ſo to confeſſe our ſin greater then it is with *Kaine*, diſpleaſeth God highly. *Confeſſion.*

64 Many will ſeeke the kingdome of heauen, but not the righteouſnes thereof. *Hypocriſie.*

65 A good thing, if it be let alone, it will decay: but if an euill thing be let alone it will increaſe. *Good things.*

66 The prophets hauing regard, not what ought to be firſt in knowledge, but firſt in practiſe, reſpected not the perfection of order, but the corruption of our nature. *Prophets.*

67 Familiaritie with ſinners bringeth the puniſhment of ſinne. If the wicked, that are without the tuition of God, and ſtand onely vpon his long ſuffering, & euery minute of an hower ly open to Gods curſe and vengeance, if they be our companions, then when they are puniſhed, doubtles we ſhall not eſcape. *Familiaritie.*

68 Sinne may eaſily be conquered of vs when it is young: we may eaſily be conquered of it when it is olde. *Sinne.*

69 We muſt not ſo much reioyce for that we haue done, as we muſt be carefull what to doe hereafter: for many are called but few are choſen: many begin glorioully, which end ignominiouſly. *Perſeuerance.*

70 When we defer to haue that in affection which we haue in iudgement, it is the iuſt iudgement of God to depriue vs of that which we had in iudgement. *Affection.*

71 When we haue oftentimes quaked at a ſinne; and afterward although we like it not, yet if we miſlike it not with as great indignation as we were wont to doe, but by little and little we can well away with it; it is to be feared that by degrees we will fall to that ſin our ſelues. *Repentance.*

72 We muſt be proude againſt Sathan in Chriſt: and humble to all men in Chriſt. *Humilitie.*

73 The nearer hereſie commeth to the likeneſſe of the trueth, the more dangerous it is. *Hereſie.*

74 He that will diſſemble with God in his life, will diſſemble with him in his death. *Repentance.*

75 Many will take vp the ſworde to defend Chriſts cauſe with *Peter*, who with *Peter* will ſhrinke when perſecution commeth. *Perſecution.*

76 We ſhall ſometime feele by experience a terror ſuddenly come vpon vs when we are alone, or vehemently to ſtrike vs in the night, which is ſent to humble vs, the phiſition will ſay it is a melancholy paſſion: but it is the power of Gods preſence preparing vs to prayer, or ſome ſuch ſeruice of God: which when we feele, if we fall downe before God in prayer, we ſhall finde an vnſpeakable ioy following it: but if we cheriſh it with euill ſurmiſes, it will leade vs to further inconueniences. *Sudden terrors of mind.*

77 When we haue greateſt cauſe of ioy for doing ſome good; then it is a good thing moſt to feare our vnthankefulnes, and our ſelfe-loue and our ſecure vnkindnes. *Vnthankefulneſſe.*

Temptations. 78 When Sathan cannot get vs to groſſe ſinnes, he will aſſaile vs with ſpirituall temptations.

Humilitie. 79 Nothing in the world will ſo much feare and ſhame vs, as God in his mercies powred vpon vs: which meditation in receiuing graces from God, will humble vs from pride in them, and keepe vs in feare; which be the waies to obtaine new mercies.

Conſcience. 80 We muſt beware of ſmoothering the watch-word of our conſcience when wee are bent to ſinne. Euery man in his owne conſcience is forewarned of ſinne, though the Lord ſpeake not to him from heauen, as he did to *Kain.*

Securitie. 81 As a man being outlawed, may take his pleaſure for a while: but whenſoeuer, or whereſoeuer hee may bee taken, hee muſt yeeld to the puniſhment, which by verdict is appoynted: ſo the wicked, of whom ſentence of damnation is alreadie paſſed, may for a while ſhake off their paine with vaine pleaſures, but afterward they ſhall be arreſted, and carried violently to the place of wofull execution. But for the godly (which haue the aſſurance of their inheritance ſealed vp in their conſciences) though they ſhall be warned in the day of the reſurrection, to make their open appearance; yet as honeſt men of the countrie ſtand before the Iudge, not as fellonious offenders.

Feeling. 82 We muſt firſt make men by a feeling of ſinne to ſeeke Chriſt, by an holy faith to finde Chriſt, and then by newnes of life to dwell with Chriſt.

Death. 83 *Balaam* prayed that hee might dye the death of the righteous: but let vs pray that „ we may liue the life of the righteous, for hee liued not the life of the righteous, and there- „ fore he could not dye the death of the righteous: and if wee liue the life of the righteous, „ we ſhall be ſure to dye the death of the righteous.

Regeneration. 84 It is a great token of regeneration, if we doe not onely ſorrow for great ſinnes, and ſigh for ſmall offences, but mourne for particular wants of good actions, or in good actions for want of good affections.

Regeneration. 85 There is ſmall hope of him which cannot diſcerne in himſelfe the life of the ſpirit, and the life of the fleſh, and it is to be doubted that he is yet vnregenerate.

Youth. 86 When men being young are too much giuen to carnall pleaſures, they being old are too much giuen to worldly profit.

Youth. 87 As wee haue taken a vaine delight in the vaine courſe of this life: ſo wee muſt ſigh and pray to be delighted ſpiritually in ſpirituall things.

Temptation. 88 *Adam* ſhould haue beene no worſe for his temptation, no more than Chriſt was: but that the one yeelded, the other did not.

Sanctification. 89 If the blood of Chriſt hath waſhed vs from the guiltines of ſinne; then the holie Ghoſt hath purged vs from the filthines of ſinne.

Repentance. 90 When our ſinne hath leſſe liking in vs, then there is hope that it will decay in vs: eſpecially if we ſorrow for it when wee cannot fully forſake it, and labour to forſake it becauſe it is ſinne.

Mortification. 91 In true mortification we muſt hate the firſt motions of ſinne, and condemne them as acceſſaries to ſinne in conſpiring the death of our ſoules.

Hypocriſie. 92 Hypocriſie is ſeene, when ſinne lyeth moſt dead vnder a cloake, and moſt liueth vnder a cloſet; wherewith God is ſo diſpleaſed, that when we make no conſcience of ſinne in cloſe places, our priuie ſinnes ſhall breake forth into open places.

Infirmities. 93 Particular infirmities doe not hinder our preparation of our hearts for the Lord, if we haue a true loue of his word, as had *Iehoſaphat.*

Our ſpirituall vnion with Chriſt. 94 Two things are neceſſarie to eſpouſe vs to Chriſt: the one to vſe the pure meanes, the other to vſe thoſe meanes with a pure heart.

Affections. 95 If we play with our owne affections, ſinne in the end, from ſport, will ſpurre vs to confuſion. For though we be twice or thrice ſpared, yet wee muſt know that the Lord will recompence his long tarying with wrath.

Admonition. 96 Through our corruption we profit more by the doctrine of a man, if wee thinke he be our enemie, than if we thinke him to be our friend: for if he be our friend, we let it paſſe as not ſpoken to vs, though the matter neuer ſo much concerne vs: if our enemie, if it neuer ſo little touch vs, we thinke it to be ſpoken againſt vs.

97 Walking

97 Walking ſpirits are vndoubtedly not the ſoules departed, but the euill ſpirits of the ayre. *Spirits.*

98 It is a great mercie of God to haue a large affection of weldoing, when wee haue good occaſion thereof: for God neuer ceaſeth in offering occaſions, but we often ceaſe in hauing affections. *Good works.*

99 Obedience is as a chaine to tye vp all the creatures of God from our hurt, and as a thing to muzzle their mouthes that they cannot bite vs. Againe, diſobedience breaketh and openeth the mouthes of our things to our deſtruction. *Obedience.*

100 If we haue not the fauour of men, it is either for the triall of our faith, or for want of dutie vnto them that are diſpleaſed with vs, or becauſe we ſought to pleaſe them by diſpleaſing of God, or becauſe wee haue not prayed for them; or haue offended God, for which he cauſeth men to be offended with vs. *Fauour.*

1 Becauſe we doe not to men the good we ſhould doe, God often ſuffereth them to report of vs the euill they ſhould not. *Report.*

2 Thoſe temptations are moſt dangerous which haue moſt holie ends. *Temptation.*

3 When a man is moſt merrie, he is neereſt danger. *Mirth.*

4 It is the eaſieſt thing in the world to deceiue a good man. *Deceit.*

5 God hath two hands; and in the one he holdeth a hammer to breake the proude in peeces, and to bray them to pouder; in the other hand hee hath a horne, to powre Gods bleſſings vpon the humble, 1. Pet. 5. 5. *Gods hand.*

6 If a man ſhould be ſtinted to one meale a weeke, he would haue a pined bodie at the weekes end: euen ſo, if our ſoules be but fed with the word once a weeke, they would be as hunger-ſtarued, if we could ſee it. *Word.*

7 You are in earth to follow your calling, you are not yet in heauen. *Adam* when he was moſt holy by creation, and free from euery iot of ſinne and corruption, did walke in his calling appoynted of God: much more then are wee comfortably to follow the Lord his ordinance; ſeeing theſe outward things did not come in with ſinne, but were ordained before ſinne. *Vocation.*

8 Whatſoeuer is vpon you, it is from the Lord: and whatſoeuer is from the Lord, to you, it is in mercie: and whatſoeuer comes in mercie, ought not to be grieuous vnto you. What loſſe is it, when the loſing of earthly things, is the gaining of ſpirituall things? What if your bodie be decayed, your ſoule being renued? Haue you had comfort in your bodie; but as it is the temple of the holy Ghoſt, the Lord preparing it for his ſpirit, why are you grieued? Your bodie is the Lords, and the Lords louing hand is vpon your bodie; all ſhall be for your good, if you make your vſe of all. *Affliction.*

9 In our greateſt earneſtnes we ſhould be moſt iealous ouer our owne hearts, and then eſpecially examine our affections. When wee cannot gage the depth of our hearts, wee ſhould impute it to want of prayer, and the not trauelling with our hearts how to doe it in wiſedome. *Zeale.*

10 God by his graces and benefits marketh vs, and prepareth vs for ſome temptation to come: for he putteth not on the armour, but he will alſo prouide for vs the battell. *Temptation.*

11 Not the finding of a want onely, but the ſeeking of a remedie to ſupplie the want, is a token of a godly minde. *Godlines.*

12 That God that drew light out of darknes, doth often draw goodnes out of our corruption. *Grace.*

13 The Lord will rather looke vpon his old graces which wee haue receiued, than on the new ſinnes which we haue committed. *Mercie.*

FINIS.

THE SIXT TREATISE: OF ANGER.

That there is a holy anger.

Moses in the twelft of Numbers is commended for the meekeſt man vpon the earth: yet Exod 32.19. he is ſaid to be angrie, and alſo is commended for it, and his anger is allowed: where we learne that euery anger is not forbidden in the word of God; but that onely which is either without, or not for a iuſt cauſe; and which is not meaſured by the word. For anger is in vs, as other qualities of the minde are: that is, if it be ruled by our corruption it is euill, and is forbidden in the word, as a worke of the fleſh: but if by Gods good ſpirite it be ſanctified, and ruled by Gods word, it is a dutie commaunded; and we ought to bring it forth as a fruite of the Spirit. And many of Gods ſeruants in the Scriptures being angrie for good cauſes, and obſeruing meaſure, are commended for it: whoſe examples in the like cauſes we ought to follow.

Triall of our anger.

That we may therefore know ſpirituall and chriſtian anger from fleſhly and carnall anger, and that we may diſcerne the works of Gods ſpirit in vs, from the corrupted works of our fleſh: it ſhall be profitable by ſome notes to make a difference betweene thē, that ſo they may both be known.

The firſt Note To paſſe by iniuries done to our ſelues.

The firſt note or difference betweene theſe two kindes of anger is this: If wee can patiently ſwallow vp and ouercome iniuries and faults committed againſt our ſelues, yet in the cauſe of the Lord we can be very hotte, earneſt, and iealous; this is a good ſigne, that our anger proceedeth from the ſpirite of God within vs. But contrariwiſe men in their owne cauſes, and quarrell, and when the iniurie is done to them, will be very hot & angrie, and marueilouſly much moued: but in the Lords cauſe they are as cold as Ice, and there is no heat within them, which is a teſtimonie vnto them, that their anger is fleſhly, and that it doth greatly diſpleaſe the Lord. Therefore if when we ſee a man commit any ſinne, and we alſo know that it tendeth to the diſhonour of God, and the hurt of his owne ſoule, and if then we can be grieued, and if then we cannot chooſe but be angrie; hereby we may know that our anger is good, becauſe the glory of God, and the profite of our brother did thereunto moue vs, & not our priuate iniuries. Now if we would be glad thus to make the glorie of God the chiefe cauſe of our anger; let vs firſt learne to paſſe ouer iniuries done againſt vs, and quietly to beare them, and by that meanes we ſhal better learne more ſafely to be angrie, when the thing concerneth the glory of God; for if a man hath not learned to put vp his owne iniuries patiently and without reuenge, he ſhall mingle it with the other, and ſo ſhall paſſe meaſure, and moſt commonly he ſhall make both vnprofitable.

The ſecond Note of holy anger not eaſily prouoked.

Pſal. 133. *Simile.*

Secondly, ſome men can neuer be pleaſed, and euery light trifle doth ſtirre them vp to anger, which cannot but be euill: and this proceedeth altogether from the fleſh, this anger cannot be allowed. But ſpiritual anger is not eaſily ſtirred vp, and when it is, then it is meaſured by the quantitie of the fault: a ſmall fault, a ſmall and ſhort anger; a greater fault a greater anger, and of longer continuance. For herein muſt we be like our heauenly Father, who is ſlow to wrath, chideth vs not continually, marketh not what is done amiſſe, nor recompenceth vs according to our deſeruings. But continually vſeth more meanes to cauſe vs to loue him, then to cauſe vs to feare him. And thus ought it to be with vs alſo, if we will be children of ſuch a father: ſo that we ought to ſtriue and labour to be loued rather then feared, and by loue to allure, rather then by feare to compell. Againe with the Lord, we ought to be greatly grieued for great offences, and for ſmaller offences to be leſſer grieued. Now if a man find himſelfe to be of a haſtie nature, and quickly

ly angrie; know alſo that ſuch a one *exalteth folly, and that anger reſteth in the boſome of fooles.* But a man of a patient ſpirit paſſeth in wiſedom. Yea, let him know, that ſuch anger is not good, and therefore labour earneſtly that it may be repreſſed in him: which that hee may doe, let him thinke and know that before holy anger there muſt go prayer, that the Lord in mercie may rightly direct him in the ſame. If therefore we cannot, or do not before our anger, or when the occaſion is offered, pray vnto the Lorde, that he may keepe vs vpright in the ſame: wee haue to ſuſpect our anger, for we are in danger to fall and offend therein.

Thirdly, it is a marke of Chriſtian anger, when we are angrie with ſinne in whomſoeuer wee finde, or whoſoeuer committeth it; for many will in their owne matters and cauſes be very angrie, and in them wil pretend a careful zeale of Gods glory: but if a ſinne be committed which toucheth them not, they can eaſily let it paſſe; as if a mans owne wife be a whore, his children diſobedient, his ſeruants ſtubburne, and wilfull, or if any ſinne be committed that toucheth him neere, then will he exclaime and crie out for that God is diſhonoured, and will ſay, Who euer ſaw ſuch ſeruants? What wickedneſſe is in children now adayes, that they be thus diſobedient? and what women be theſe to do thus wickedly? In the meane time if another mans ſeruants be diſobedient, if his wife be an whore, he cannot be angrie, he cannot be grieued. Such men as theſe muſt needes ſuſpect their anger, for herein they bewray want of faith, want of loue, and want of care of the glory of God, which as it is aduanced by the obedience of others, as well as by ours; ſo it is likewiſe diſhonoured by the ſinnes of others, as well as by ours. But when the ſinne doth not concerne vs, if then we cannot be contented, but the very zeale of Gods glory, and the loue of our brethren doth moue vs thereunto: then may we think ỳ our harts are vpright in that anger. *The third Note of holy anger, to be angrie with ſinne whereſoeuer we finde it.*

Againe, there be diuers, which when their enemies offend, then will they be readie to crie out againſt it, and will be highly diſpleaſed withall: but if their friendes offend, they can beare with them, and thinke the ſinne in them ſmall or nothing. But Chriſtian and ſpirituall anger is cleane contrary, for it rather beares with the fault in his enemies, then in his friends, and wil ſooner more ſharpely rebuke it in his friend then in his enemie. Therefore ſuch friendes as can ſmooth a man in his ſinne, are neither to be liked, nor deſired, for *Open rebuke is better then ſecret loue, and the wounds of a louer are ſweete.* Wee ſee that if a mans childe or his wife, or ſome ſpeciall friend were ſicke in bodie, they vſe all meanes, that they might be reſtored to their health; and if they did not, their wife, children, or friends would quickly thinke they loued them not: And why ſhould it not be thus in the ſpirituall ſickneſſe of ſinne? how doth a man loue me, when he will not vſe all meanes to deliuer me from the danger of ſinne? When therefore our friendes doe fall into ſinne, if then we can be angrie, and that, when they do moſt fauour vs, becauſe the cauſe is Gods, and concerneth their ſaluation: if then we can remember old loue, and temper wiſely loue with anger to reproue them, it is a ſigne that our anger is not fleſhly but of the ſpirit. « *Note.* « « « *Admonition.*

Fourthly, there is a note of chriſtian and ſpirituall anger, which though it be very like to the former, yet it diſcerneth one from another, as much as any other doth. For many men will bee angrie with other mens ſinnes, but they can neuer be angry for their owne. Againſt ſuch as theſe, the Lord ſpeaketh, ſaying, *Hypocrite caſt out the beame out of thine owne eye firſt, and then thou ſhalt ſee to caſt out the mote out of thy brothers eye.* And againe in another place: *Hee that is cleere among you, caſt the firſt ſtone at her.* *The fourth Note of holy anger, to be angrie with our owne ſinnes.* Matth. 7. Iohn 8. 7.

When we therefore can be firſt angrie with our owne ſinnes, and more angrie with them, then with others, yea when we can throw the firſt ſtone at our ſelues; then is our anger of the Lord. For no man can euer be angrie in vprightneſſe of other mens ſinnes, which cannot firſt be grieued, and angrie with his owne. If our anger beginne firſt with our ſelues, and that for euery ſin that is in vs, ſo that there is no ſinne which we are willing to fauour in our ſelues, or deſirous to continue, and lie in it ſtill, and no man is more grieued for our ſinnes then we our ſelues are, and we doe more accuſe and condemne our ſelues then any other doth, or can do; and againe if a ſinne be not in vs, yet we be afraid leaſt it may be, and therefore we vſe meanes againſt it: then if we be angrie with the ſinne of others, we haue this good warrant, that our anger is good; yea, if we be accuſed or thought to be corruptly angrie, either with our owne cauſes, or with our enemies, inſomuch that men condemne our anger, yet we haue the teſtimonie of our hearts and conſciences to tell vs that it is not ſo, and therefore herein may wee take ſound comfort.

5. Note. If our anger ſtretch beyond the bounds, or hinder holy duties.

Fiftly, ſome men there are, who when they are angrie with one, they will be angrie with all, and their anger doth ſo chafe and ouercome them as it were, that they are vnfitte for duties either to God, or their brethren. This anger is altogether fleſhly, and to be condemned. That anger then which maketh vs vnfitte to heare Gods word, to goe to prayer, which diſquieteth our minds and troubleth vs, that anger I ſay is to be miſliked, though it were for a good cauſe, and in Gods behalfe: for the workes of Gods ſpirit do not one let or hinder another, but rather do further one another: inſomuch that if wee were cold in prayer before, yet this earneſtneſſe in Gods cauſe doth quicken vs vp, and maketh vs very readie vnto prayer; if we were dull in hearing the word before, we are now better affected, and this true zeale and anger in the Lords cauſe, and for his glory, will put an edge to euery good thing wee go about. True anger doth not let vs from doing our duties vnto God, nor diminiſh our loue towards our brethren; but rather ſtirreth vp in vs a compaſſion ouer them, for the wrath of God which wee ſee hang ouer their heads. And for that cauſe, we are in pitie moued to pray for them more earneſtly then before; ſo farre are we from taking reuenge: yea there is a greater care in vs, how we may helpe them out of their ſinne, then to puniſh them for their ſinne. So that here anger for the ſinne is ioyned with a louing compaſſion ouer the partie: and the one doth not ſo much moue vs to take reuenge of them, as the other doth moue them to pitie their caſe. Here then is a ſpeciall difference betweene them; for chriſtian anger hath euer a griefe ioyned with it, both for the diſhonour of God, and the hurt of our brother; but carnall and fleſhly anger hath a ioy and pleaſure in it, and feedeth it ſelfe therewith, and is puffed vp. Such godly anger was in Chriſt againſt the Phariſes, where it is ſaid that he was angry and ſorrowfull; and in another place, when hee ſaw the deſtruction of Ieruſalem, for their ſinnes, for which he had beene angrie with them: it is ſaid of him, that he wept. Likewiſe *Paul*, threatning the Corinthians that for their ſinnes he would come to them with a rodde; ſaith after, I am afraid that when I come the Lord do humble me, and I ſhal bewaile many which haue ſinned: contrariwiſe he deſcribeth fleſhly anger to be ſuch, as puffeth men vp, when they ſee the ſinnes of their brethren.

Mark 6.

Matth. 23. 37.

1. Corinth. 5.

Now that we may come to haue an holy anger wrought in vs for ſinne, it is needfull that we labour for that affection which was in the Prophet *Dauid* when hee ſaith, *The rebukes of them that rebuke thee, haue fallen vpon me.* Where the Prophet ſheweth, that euery ſinne which was committed againſt God, he thought that it was committed againſt himſelfe: and was as grieued and angrie therewith, becauſe the glory of God (which was committed to his care) was ſtained, and God himſelfe diſhonoured; and this did make him angrie and zealous in the cauſe of the Lord: and this zeale muſt be alſo in vs. Which that it may be tempered, and not too rigorous, we ought alſo to conſider how the Apoſtle *Paul* applieth the ſame place, when hee would exhort them to beare the infirmities of the weake, and not to deale ouer ſharpely with them: he bringeth the example of Chriſt, who ſuffered for the ſinnes of the people, as for his owne, and ſo accounted of them: So then we ought to thinke, that the ſinnes which by our brethren are committed, are committed of vs; and are ours: which if we can do, it wil much abate rigour and ſharpe dealing in admonition, as alſo in the puniſhment of ſinne. The Apoſtle in another place ſaith, *Beare yee one anothers burthen, and ſo fulfill the meaſure of Chriſt.* Now if wee ſhall ioyne theſe two affections together in vs; firſt to thinke that euery ſin committed againſt Gods Maieſtie, is committed againſt vs; and againe that euery ſin which our brother doth, wee in our owne perſons do. the ſame: the firſt will breed in vs an anger and zeale for the glory of God: the other will worke in vs patience and compaſſion, becauſe of our owne fleſh, and of the Image of God, which our brother beareth: and thereof wil come a zealous anger ioyned with loue and compaſſion of the partie.

Rom. 14.

Note.

By theſe notes may true chriſtian and ſpirituall anger bee tryed and diſcerned from that which is fleſhly and carnall, that we may follow the one as commanded in the law, and wrought in our hearts by the ſpirit of God; and that we may auoid the other as forbidden in the law, and proceeding from the corruption of our fleſh, that we may neither be fooles which are alwayes angrie for euery thing, neither of the damnable and blaſphemous familie of fleſhly loue, which will not in their perfection be angrie at all: Other differences there be; but if a man do well conſider of theſe, and practiſe them, he ſhall eaſilie diſcerne the reſt.

FINIS.

THE

THE SEVENTH TREATISE: OF BLESSEDNES.

HE may be said to haue tasted true blessednesse, whom the Lord before all beginnings hath chosen to saluation; whose saluation purposed by God the father, is performed by God the sonne: to whom the election by God the father, and redemption by God the sonne is ratified by God the holy Ghost: in whom this assurance of faith is wrought by the word preached: faith breeding peace of mind; this peace causeth ioy, ioy being accompanied with securitie, securitie working in loue, loue labouring with a care to please God, with a feare to displease God; from whence issueth a desire of weldoing to others, indeuouring to bring them to the peace with God and man, which he tasteth of himselfe. Lastly, he is truely blessed, who besides all the former things; knoweth how to vse prosperitie moderately, and aduersitie patiently, wayting and looking for the accomplishment of God his promise in the kingdome of heauen. More particularlie wee will intreate of true happinesse by the causes and by the effects of it.

A golden chain of the causes of Saluation.

The originall cause is the loue of God, in ordaining vs to bee heires of life eternall, Ephes. 1.4. Matth. 25.34. Wherein is laide open the bountifull riches of the mercie of God to vs ward, in that before the foundation of the world was laide, the foundation of our saluation was made: before we sinned, the remedie against sinne was found: before the maladie, the Lord had prepared a medicine; before we were damned, he had purposed away how we should be saued. In respect whereof, seeing wee are rather to reioyce in this, that our names are written in heauen, then if we had power (without hurt) to treade on Scorpions, or had spirites subdued vnto vs, Luke 10.19.20. wee conclude with the Prophet, Psalm. 65.4. *Blessed is the man O God, whom thou chusest, and causest to come vnto thee.*

1 *The cause of our happines, Gods loue.*

The substance of this blessednes is our redemption in Christ Iesus, which is the Lambe of God, that taketh away the sinnes of the world, *Iohn* 1.29. by whose blood we haue the forgiuenes of our sinnes, *Ephes.* 1.7. and by whose spirit (when wee haue beleeued the Gospell) we haue the earnest of our inheritance, *Ephes.* 4.14. The excellent price whereof is set out vnto vs herein, in that beeing filthy in the blood of our sinnes, he washed vs with his owne blood, Heb. 9.14. *in that he being iust suffered for vs being vniust* 1. Pet. 3.18. in that we being of no strength and vngodly, he died for vs, Rom. 5.6. in that we being enemies through sinne, were reconciled by him to God the father Rom. 5.12. wherefore seeing he is *blessed whose wickednes is forgiuen, and whose sinne is couered*, Psal. 32.2. let not the wise man glorie in his wisedome, as though it made him happie, nor *the strong man glorie in his strength, neyther let the rich man glorie in his riches, but let him that glorieth glorie in this*, that hee knoweth the mercie of the Lord, wherein consisteth our saluation Ier. 9.23.24. And let vs all learne the meaning of the salutation of *Elizabeth* to the virgin *Mary*, Luke 42. *Blessed art thou because the fruite of thy wombe is blessed.*

2 *The substance of our blessednesse, the redemption of Christ.*

The formall cause is the illumination of God his spirit, making vs capable of the former mysteries, sealing them to vs with such assurance in our hearts, that wee dare boldly crye *Abba*

3 *The formall cause of Saluation.*

Rom.8. *Abba father*, that wee dare boldly ſay, *If God be on our ſide, who can ſtand againſt vs?* Such blindnes, follie, and incredulitie poſſeſſeth vs by nature, that of our ſelues wee can neither ſee into theſe myſteries of our ſaluation, nor beleeue the thing we ſee concerning our comfort, vntill we haue receiued of this ſpirit, which commeth from aboue. For none commeth
Ioh.6. to Chriſt, *vnleſſe the father draw him*; and how draweth he but by inlightening the hearts of his elect by the holy Ghoſt, Ioh.6.44. Wherefore ſeeing theſe things are not reuealed vnto vs, but by the ſpirit, 1.Corinth.2.14. we end with that bleſſing of the Lord Ieſus to *Peter*, Matth.16.17. *Bleſſed art thou Simon, thou ſonne of Ionah: for fleſh and blood hath not opened this vnto thee, but my father which is in heauen.*

4

The inſtrumentall cauſes. Faith. The inſtrumentall cauſe is partly within vs, as *faith*, and partly without, as the *word*, and the appurtenances accõpanying the ſame, as Prayer, the Sacraments, the diſcipline of the Church. Faith being the ground of things, which are hoped for, and the euidence of things which are not ſeene, Heb.11.1. doth ſo applie the promiſes of God to our proper and peculiar comforts, that it ſealeth vs vp to the Lord, affoording a certaine teſtimonie to our hearts, that we haue not in vaine receiued of the good ſpirit of God. Now, becauſe there is a certaine kinde of faith, which Sathan himſelfe doth broach in his ſchoole, and propounds
A falſe faith. as a principle to all his ſchollers; ſeeing the Papiſts vrge faith in their vnwritten verities, the Familiſts will haue it in the fooliſh reuelations, the Turke requireth it in his drie ſpeculations of *Mahomet*, and the Wizzard will ſeeme to demaund it in his diuelliſh incantations: wee muſt not beleeue euery ſpirit, but truſt to the word onely, which is our ſure loadſtarre and touch-ſtone, and being it ſelfe firme, doth make our faith in it moſt firme, ſure and vnchangeable. This bleſſednes to haue the Lord communicate himſelfe to vs by his word, is priuiledged aboue that praiſe, which the woman gaue our Sauiour Chriſt, Luk.11.27. as may appeare by his ſharpe anſwere, *Yea bleſſed are they that heare the word of God and keepe it.* We conclude then with the Pſalmiſt, *Bleſſed are they that dwell in the houſe of the Lord, they will euer praiſe him: Bleſſed is the man whoſe ſtrength is in the Lord, and in whoſe heart are his waies*, Pſal.84.4.5. If the Queene of Saba counted thoſe men happie, that might ſtand before *Salomon*, and heare his wiſedome, 2.Chron.9.7. if *Dauid* thought it a
1.King.2.7. high recompence and princelike benefit to preferre the ſonne of *Barzillai* to ſit at the table of *Salomon*: how great is our happines to heare the wiſedome of Chriſt? how high is our bleſſednes to ſit at the table of the Lord, where not *Salomon*, but a greater than *Salomon* is preſent; where not *Salomon*, but a wiſer than *Salomon* ſpeaketh vnto vs? Behold then the cauſes of true bleſſednes, which are our election, redemption, illumination, and ſanctification: all which are ſealed vnto vs by the holy Ghoſt, the ſpirit working faith through the word preached, Chriſt Ieſus ſo ſending his ſpirit to renue vs, God the Father ſending his ſonne to redeeme vs, redeeming vs to call vs, calling vs to iuſtifie vs, iuſtifying vs to ſanctifie vs, ſanctifying vs hee ſealeth vs by his ſpirit: and ſo by all theſe doth hee lay the ſure ground-worke of our ſaluation and eternall bleſſednes.

Concerning the effects of bleſſednes, ſome are inward and ſome are outward: the effects inward are partly in reſpect of our ſelues only, and partly in regard both of our ſelues and of others: thoſe in our ſelues are either concerning mortification, or about our ſanctification. The firſt of theſe is both truly and orderly couched in that ſermon of the Lord Ieſus, Matth.5. where thoſe men are ſet in the firſt ranke, who are emptied both of the opMatth.5. *The firſt degree of bleſſednes.* nion of their owne wiſedome, and of all perſwaſion of their owne righteouſneſſe: and of thoſe it is ſaid, *Bleſſed are the poore in ſpirit, for theirs is the (kingdome) of heauen.* Now becauſe many haue loſt their hold in iudgement, who haue not ſo throughly giuen ouer in affection; in the next degree happines is promiſed to ſuch, who are ſo farre deſcended into *The ſecond degree.* the ſight of their owne (vilenes) and ſenſe of their naturall corruptions, that they are not onely conuinced of an vnrighteouſneſſe inherent in their iudgements, but alſo are much humbled for it in their affections, of whom the Lord of comfort hath thus determined: *Bleſſed are they that mourne, for they ſhall be comforted.* Further, for that Sathan laboureth and preuaileth much in ouercomming exerciſed mindes with pettie ſhames (a thing oft incident to afflicted conſciences) the next beatitude is alotted to them, *that are meeke in ſpirit,* *The third degree.* who mourne rather in themſelues, poſſeſſing their ſoules in patience, than murmur againſt

others,

others, as labouring in a ſecret diſdaine of them: and of this ſort of mourners the Lord Ieſus hath pronounced this iudgement, *Bleſſed are the meeke, for they ſhall inherit the earth.* Neither muſt wee be of too abiect a ſpirit, as they that will patiently ſuffer all things, becauſe they would be troubled with nothing (for that were rather a ſtoicall and vnchriſtian ſottiſhnes, than an heroicall and Chriſtian meekenes): but willingly ſubmitting our necks to the yoke, by the Lord his appoyntment impoſed vpon vs, wee are rather patiently to waite for the time of our deliuerance, and by labouring to keepe a good conſcience, wee are *to hunger and thirſt after righteouſnes*: wherewith vpon the credit of the Lord his owne word, we ſhall in his good time be ſatisfied. *The fourth degree.*

Now that wee may continue ſanctification with mortification, as wee ioyne together Chriſt his paſſion and reſurrection, let vs adde ſomewhat of thoſe quickening graces of the ſpirit, wherein ſome effects of bleſſednes doe appeare moſt euidently: the firſt is peace of conſcience and ioy in the holy Ghoſt, Rom. 5. 2. whereby we finde both truce with God, and are at league with his creatures: ſo as both for our comfort in the promiſes of God we haue acceſſe to him, to reioyce vnder the hope of his glorie: and for our confidence in the promiſes of God, wee can lie downe and ſleepe in many perils, becauſe God hath either meanes to deliuer vs out of them, or elſe is readie to ſuſtaine vs in them, Pſal. 3. 6. and 4. 8. Of this thus ſpeaketh the Prophet: *Bleſſed is the people that can reioyce in thee, they ſhall walke in the light of thy countenance, O Lord*, Pſal. 89. 15. Now, leaſt we ſhould deceiue our ſelues with ſome falſe peace and illuding ioy, wee put vnto this peace of minde ſinceritie, which the holy Ghoſt hath linked together, Pſal. 32. 2. *Bleſſed is the man to whom the Lord imputeth not iniquitie, and in whoſe ſpirit there is no guile.* And Pſal. 119. *Bleſſed are thoſe that are vpright in the way, and walke in the way of the Lord.* Beware, leaſt this vprightnes of minde be (boyſterous) and voide of loue, without which all is as nothing but a ſwelling pride: ſo with this we make knowne our faith by fruites, and our feeling by ſweete effects. For loue the enemie of ſecuritie is carefull to pleaſe God, and fearefull to diſpleaſe him: and *bleſſed is the man that feareth alwaies*, Prou. 28. 14. *Bleſſed is the man that feareth the Lord and walketh in his waies*, Pſalm. 128. 1. Laſtly, this feare is ioyned with a care to pleaſe God in the obedience of his word, Luk. 11. *Bleſſed are they that heare the word of God and keepe it.* Thoſe effects, which concerne not onely our ſelues but others, are of two ſorts, and comprehended Matth. 5. The firſt, a Chriſtian care to worke in others a taſte of that ſweete reconciliation, which is from God to man, or from man to man: whereof it is ſaid, Matth. 5. 9. *Bleſſed are the peace-makers, for they ſhall be called the children of God.* Many may vndertake this dutie, but vpon ſome ſiniſter affection: and therfore we require a fellow-feeling of the euils of others, mourning both for their inward defects & outward neceſſities, of whom Chriſt hath ſaid, *Bleſſed are the mercifull, for they ſhall obtaine mercie.* Of the other the Pſalmiſt ſpeaketh, Pſal. 40. 2. *Bleſſed is he that iudgeth wiſely of the poore, &c.* and when wiſedome ioyned with compaſſion and pitie, mixed with policie, doth worke ſuch a moderation in our affections, as that wee may vſe ſuch a mercifull ſeueritie, where it is needfull, and a ſeuere lenitie, where the matter ſo requireth it. This cauſeth vs to auoide on the one ſide taking of offence; for, *Bleſſed are they* (ſaith the Lord Ieſus) *that are not offended at me*: and on the other ſide it teacheth vs to reach out our hand to the needie: for it is a *bleſſed thing to giue rather than to receiue*, Act. 20. 35. The outward effects are proſperitie, as a ſigne of God his loue; and aduerſitie as a thing ſanctified vnto vs in the croſſe of Chriſt, Pſal. 128. Many temporal bleſſings are propounded, not vniuerſally, but as reſtrained to them *that feare the Lord*, becauſe indeed they haue the ſureſt intereſt in them and right vnto them. The like felicitie falleth out, Pſal. 144. *but to ſuch as haue God for their Lord.* And which more is, a certain gain and handſell of happines ariſeth euen out of the bitternes of affliction, to them that feare God, in that thereby the Lord ſtrippeth them from ſome ſin, wherewith they might haue rotted; or whetteth them vp to ſome actions of godlineſſe, wherein their zeale began to freeſe for cold; or to trie their faith, which elſe would haue been droſſie; or for the good of others that might make their profit thereby. The Prophet his teſtimonie of this is, Pſal. 99. 12. *Bleſſed is the man whom thou chaſtiſeſt, O Lord, and teacheſt him in thy law.* Hereunto may be ioyned that beatitude of the Lord of all bleſſings, Matth. 5. 10. *Bleſſed are*

Effects of bleſſednes.
1 *Peace of conſcience.*
2 *Affiance and truſt in God.*
Falſe peace and ioyes.
3 *Sinceritie.*
4 *Feare.*
1 *Peace-makers.*
2 *Mercie.*
„ *Note.*
„
The vſe of the croſſe.

they

they that ſuffer perſecution for righteouſnes ſake,for theirs is the kingdome of heauen. To draw at the laſt to the conſummation of all, this wee make the full heape of all happines after this life to be filled with the Lord of life, and with the ſweetnes of his preſence, who is happie aboue all,that can be thought and counted happie. This is foreſhewed,Matth.25. *Come ye bleſſed of my father, poſſeſſe the kingdome prepared for you.* And Reuel.14. *Bleſſed are they that dye in the Lord,&c.*For thus ſhall we be ioyned to God the Father,the Sonne,and the holie Ghoſt,then ſhall al teares be wiped from our eyes,then ſhall our infirmities be taken from vs,then ſhall we dwell with the Angels,and with al the hoſtes of heauen in moſt happines, bleſſednes it ſelfe. We ſee now by this chaine not forged by our owne braine, but framed out of God his word, that hee is indeede bleſſed,whom God chuſeth,whom Chriſt redeemeth, whom the Spirit renueth,whom faith ſtaieth, whom the word, prayer,Sacraments, and diſcipline build vp in the Lord, in whom faith breedeth peace, peace ſinceritie,ſinceritie loue,loue a feare of diſpleaſing,and a care of pleaſing God: in whom this care ſtriueth to a mortification in pouertie of minde, this pouertie comming from a mourning heart poſſeſſed in a meeke ſpirit,which hungreth after righteouſnes : all theſe things being ioyned with that ſanctification which lamenteth the ſinne of others, and relieueth the wants of others, knowing to vſe proſperitie and aduerſitie as pledges of God his (fauour) and vndoubtingly looking for the kingdome of heauen in the life to come. If any of theſe lincks be miſſing, the chaine is broken : if any of theſe members be wanting, the bodie of bleſſednes is vnperfit.

FINIS.

THE EIGHT TREATISE:
OF THE DOCTRINE
OF FASTING.

Matth.6. *When thou faſteſt,prepare thy ſelfe ſecretly,not before men,but God which ſeeth in ſecret,and he will reward thee openly.*

Eſay.1.16. *The faſting that the Lord requireth,is, that you put away your euill thoughts,ceaſing to doe euill,and learne to doe good : applying your ſelues to equitie, and deliuering the oppreſſed, helping the fatherleſſe to his right,and letting the widowes complaint come before you.*

Eſay.58. *Vnto whom hee is like that faſteth, and yet ceaſeth not to ſinne. Behold when you faſt your luſt remaineth ſtill: for you doe no leſſe violence to your debtors,ye faſt to ſtriue and debate,and ſmite with the fiſt of wickednes.*

Zach.7.9. *Faſting without true works of mercie is vnprofitable. Shew mercie and louing kindnes euery man to his neighbour.*

Dan.9. *Daniel prayed vnto the Lord with faſting.*

Ioel.2.12. *Let vs turne to the Lord with faſting,weeping,and mourning.*

1.Sam.7.6. *The children of Iſrael faſted,confeſsing their ſinnes to God.*

Acts 14. *Paul and Barnabas praied and faſted at the ordaining of Elders.*

2.Cor.6.4. *Paul proueth himſelfe a Miniſter of God by faſting and praying.*

Luk.2.37. *Anna the Prophetiſſe ſerued God by faſting and praying.*

Pſal.35.13.

Psalm.35.13. *Iesus Christ humbled his soule,*
Psalm.69.10. *Weakened his knees,*
Psalm.109.24. *And became leane with fasting.*

SOme fasts are generall and priuate, as the fast instituted of *Hester* and *Mardoche*, which was commanded generally to all the Iewes, but yet priuately practised in their seuerall houses: some are publike and particular, as the fast of *Ezra* in the behalfe of the Iewes, which married strange wiues. This must needes be confessed first in him to be singular: Secondly, when they that feared the words of the Lord would adioyne themselues vnto him, to be particular, yet done in the Temple before, and for others to bee publike. It may bee granted that the fasts now of our time in the same sense, may be said to be generally vsed, that is in all and euerie place of this realme, for that they may be vsed according to Gods holy ordinance, and in this sense it is often taken, both in the Scriptures, and common speech; but as it is taken in our proper sense there cannot as yet be any generall fast obserued: when all those things can in no measure be performed, which in that kinde is necessarilie required. It may be indeed that such dayes of generall mourning may come (which God for his Christs sake turne away from vs) as of generall warres, plagues, and famines: for then men will bee easilie brought to generall fasts with the Ninuites. But these kinds of fasts as they are now vsed, and as in the Scriptures they are commaunded to be vsed, bee to bee taken vp in the wisedome of the spirite to mooue vs to mourne for many spiritual euils present, the very causes of generall dangers to come, which by these meanes may be preuented, and can be vnderstood of no kinde of men, but of them which are truelie taught out of the word of God, to see and feele their own sinnes, and the sinnes of others, and to feare those iudgements of God to come. And here holdeth the direction of our Sauiour Christ, concerning the rent cloth, and new wine: for because it cannot be so generall, rather then there should be none, it is better that the doctrine bee truelie deliuered, and some example thereof shewed, to prouoke others by an holy emulation thereunto, that both the people may be deliuered from their ignorance, and also beeing taught the truth of the doctrine, that they should not thinke the vse of it vnpossible. Besides the true fast both publike and priuate truely taught, and faithfully practised doth deliuer vs from our errours: wherewith we haue bin intangled, keepeth vs from carnall libertie which otherwise we might take, confuteth the erronious, and dangerous opinions of the Papists about fasting, and stoppeth their slaunderous mouthes, who of long time haue accused vs that we fast not at all.

Matth.9. *How expedient it were that some publike fasts should be obserued in our time.*

The necessitie of fasting in our Church may easily be seene, for that we abound with so many sinnes: fasting is necessarily to be vsed with prayer, for the preseruation of Religion, and of the Estate, and that the word of God may be diuided aright, that the consciences of men being terrified with their sinne, they may see how they haue deserued the change of Religion, and alteration of this prosperous gouernement, though God in his mercie hath hitherto continued both, and will do still, if we still bewailing our sinnes, and amending our liues beleeue both his threatnings and his promises to be true. But aboue all, Fasting in these dayes is necessary, because our sinnes do more abound then before, greater tokens of Gods wrath do appeare then before, more feare of danger both in the Church and Common-wealth then before, which being manifest, it is requisite not onely that there should bee ordinarie preaching and praying for her Maiestie, her Councell, the Church and Common-wealth, which wee alwayes vsed: but also extraordinarie vse of those meanes with fasting, to preuent the wrath of God that may ensue. And concerning the ordinarie defence against euils to come, it must be confessed, that as they are subordinated and ioyned with spirituall meanes, they may be good; and without them they will not preuaile, because they want the helpe of prayer and fasting. It were too great securitie to rest in the ordinarie meanes of defence, as of wisedome, policie, multitude of armes, furniture of weapons, &c. and to boast in these, because God resisteth the proud, and giueth grace to the humble. So then the neglect of this exercise of humbling our selues will declare our securitie, and securitie shew-

Munition for warre, and all meanes for peace, that they may be blessed vnto vs, ought not to want preaching, prayer and fasting.

eth our pride, and both bewray our infidelitie. Neither is the ende of prayer or faſting, the neglect of the ordinarie meanes, but the pulling away of our confidence in them; that we might reſt in the only power and goodneſſe of God. Which how neceſſarie a thing it is, plainely appeareth in the two great ouerthrowes which the Iſraelites had of the Beniamites, whereas they being more in number, better appointed in the defence of a good cauſe, were notwithſtanding conſtrained twice to retire with great ſlaughter, vntil at the laſt by caſting off all confidence in themſelues, by prayer and faſting acknowledging themſelues to bee nothing, they obtained victorie. For then ſhall corporall meanes moſt preuaile, when all the ſpirituall which God commandeth haue beene truely vſed: And they are fitteſt to vſe the outward meanes of defence, which haue learned to conuey their faith from them, by the publike exerciſes of humiliation, vnto the promiſes of God. 'If with faſting and prayer we can wraſtle with the Archangell of God, then ſhall we neuer be afraid of Duke *Eſau* nor all his Edomites; if we be Iſraelites to preuaile with God, we cannot be but Iacobs to preuaile with man. What ſhould I ſay of our forefathers, which by this faith haue obtained their victories?' The time would be too long to tell of *Gedeon, Baruch,* Heb. 11. *Sampſon, Iepthah, Dauid, Aſa, Iehoſaphat, Ezechia,* who through faith obtained the promiſes, ſubdued kingdomes, eſcaped the edge of the ſword, of weake were made ſtrong, waxed valiant in battell, turned to flight the armies of Aliants, of ſome of which it is expreſſed, that they did theſe things by faith, helped by prayer and faſting: and of the moſt part of the other it may be well vnderſtood. Seeing we are compaſſed about with ſuch a cloude of witneſſes, ſhall wee be ſo bewitched as to dreame of the like victories without the like faith, or to imagine of the like faith, without vſing of the like meanes? But it may bee ſome will obiect, that this exerciſe of humiliation weakeneth the hearts of true ſubiects, & incourageth the enemies: this was of old ſlanderouſly obiected to *Ieremie* by the vnbeleeuing & carnall Princes, who would yet ſeeme to be wiſe politikes. I haue heard indeed of the Arch-atheiſt *Macheuil*, that writeth of the Religion of Chriſtians, that it being practiſed in trueth doth weaken their hands, making them cowards; and emboldeneth their enemies againſt them (although there bee no doubt many that thinke ſo) yet neuer haue I heard godly or wiſe man ſay ſo. Neither doth this kinde of humiliation lift vp our enemies the Papiſts at home or abroad, but their owne proude hearts and malicious attempts againſt Gods people: by both which (ſeeing that pride will haue a fall, and before glorie goeth humilitie) we may aſſure vs the rather of the victorie, hauing ſo many promiſes in Gods word for the ſame, confirmed with ſo many examples. In the ſtead of many in the Pſal. 119. this promiſe ſhall ſuffice: *They draw neere that follow after malice, and are farre from the law: thou art neere O Lorde, for all thy words are true.* The terrible iudgements of God againſt the pride of Moab and other Nations (who conſpiring together againſt the people of God) at the laſt were made their owne executioners, and the great deſtruction of blaſphemous *Senacherib* his hoſte, *Ezekiah* king of Iudah being ſet free from the ſiege, both theſe being wrought by publike and priuate faſting, do moſt euidently confirme the ſame: which examples may ſerue for vs to looke after others which are many in number.' True it is indeed that the great ſecuritie with the floods of our ſinnes flowing ouer the bankes in euery place, haue hitherto reioyced our enemies heart; and if once they arme themſelues with Gods wrath, (which the Lord turne away for Chriſts ſake) then will they certainely fray vs: which to preuent all meanes will not helpe vs, vnleſſe in faſting, weeping, and mourning we rent our hearts, though not our garments, vnfainedly acknowledging our ſinnes, and trembling at his iudgements, that ſo we may turne vnto God with our whole heart by repentance, by faith, beleeuing him to be gratious and mercifull, ſlow to wrath, and of great goodneſſe. And this doing, we may aſſure our ſelues, that the terrour of the Lord ſhall be ſtricken out of our hearts, and the ſpirite of gladneſſe and power ſhall be poured vpon vs: and through faith, helped by prayer and faſting, ſhall we do valiantly. Thus the ſpirite of God moued *Joel* the Prophet, to threaten the people of his time liuing vnder a proſperous Raigne: vnto whom this obiection might as iuſtly haue been made, as againſt this exercile; and a great deale more, becauſe his Faſt was more generall, his threatnings more ſearefull, his deſcriptions of their dangers more terrible. Againe, ſome may obiect, that faſting is an exerciſe of ſinners: what ſhall we ſay then? ſhal the hypocriſie of man make the appointment of God of none effect? yea, was it not therefore appointed, that he which commeth hither of cuſtome, may yet go away with conſcience? may he not being reproued, and rebuked in his owne ſoule, and ſeeing his hypocriſie laid

Note.

Pride and malice in Papiſts.

laid open, labour from thenceforth to approue himſelfe, or at the leaſt be without excuſe againſt the day of the Lord. May there not be alſo at this exerciſe, ſome that come in trueth, and in the feare of God, whom God will accept? is it meet that theſe children of God ſhould be bereft of the vſe thereof, for the abuſe of the wicked? Moreouer we are to be circumſpect that we require not a daily faſt; for as in Phyſicke it is a thing moſt abſurd to preſcribe a continuall vſe of violent vacuation, and ſeldome of ordinarie foode: euen ſo it is as abſurd diuinitie, to ſay, it is ſufficient that preaching be vſed at ſundrie times, in ſundrie places, and that faſting ſhould be dayly vſed: when as the miniſtrie of the word of God is as often to be vſed, as milke, for babes to be nouriſhed; or as meat for ſtrong men to grow vp to the fulneſſe of the age of Chriſt: and faſting is to be admitted, but as letting of blood, or purging ſome corrupt humour, when ſome great cauſe vrgeth the ſame. We lament the want of diligent Preaching, which ſome without a continuall courſe thereof thinke to be ſufficient: A Chriſtian heart may appeale to Gods bleſſed worde, the true Iudge of all them that are teachable, but the Iudge of all, euen of the froward in the laſt day; yea, wee may appeale to the great Inqueſt of all Gods children which know their owne ſins; yea to the experience of twentie * yeeres, which is a witneſſe ſo ſufficient, that no exception can be made againſt it; whether to worke all and euery point of that knowledge, with a care to practiſe it, in any ſufficient meaſure, in all places, ſo few Sermons, ſo little preaching in moſt places, be not very inſufficient? The Law ſaith, that the mouthes of the Prieſtes ſhould alwayes keepe knowledge, both that they might teach the people by publike doctrine and exhortation; and that the people might require of them by priuate conference. The Prophets are commanded to crie and not to ceaſe; and the Lorde is ſaide by their Miniſterie to riſe vp earely, and to ſtretch forth his hande all the day long: and the Kingdome of God is like to the father of an houſe, that bringeth forth of his treaſurie things new and old for the dayly food of the familie. What is this, that euery true Miniſter is charged with, as he will anſwere it before the iudgment ſeate of Ieſus Chriſt, *to preach the worde in ſeaſon and out of ſeaſon?* Surely once in a quarter, and once in a moneth, may ſoone ſeeme to be out of ſeaſon, or ſcarſe in ſeaſon: But ſure I am that twice on the Sabboth, (if Gods word be the iudge) can be termed no more but in ſeaſon: and to preach longer and oftner on the faſting dayes, may not be called in the Apoſtle his ſenſe, out of ſeaſon. Now to faſt euery day were more then the Phariſes did, who faſted but twice in the weeke; If we will be counted the ſonnes of Patriarches and Prophets, and the diſciples of the Apoſtles, to take that libertie of Gods creatures, that they did, why ſhould wee be burthened with the traditions of *Eſaues*, Heremites and heretikes? It is ſaid of *Baſill* the great and *Nazianzene* the learned, that they vſed thus to macerate their bodies with very often abſtinence; but what followes after, they were made (as a great learned Cenſurer ſaith) vnprofitable to the Church, lying ſicke ſometimes halfe a yeere, ſometimes an whole yeere. Why then ſhould wee tempt God to lay an yoke vpon the diſciples necks, which neuer our fathers were able to beare? Seeing we are dead with Chriſt from the ordinances of the world; why, as though we were in the world, ſhould we be burthened with traditions? as *touch not, taſte not, handle not, which all periſh with vſing, and are after the commandement and doctrine of men; which things indeed haue a ſhew of wiſedome, in voluntary religion, and humilitie of minde, and not ſparing the bodie*: but are of no value, *ſaue for the fulfilling of the fleſh.* Moreouer we muſt learne to make a difference betweene a temperate and moderate vſe of Gods creatures (which wee call ſobrietie, and ought alwayes to appeare in the life of Chriſtians) and an vtter abſtinence from the vſe of the creatures, called Faſting; which neither by Gods word ought, nor yet by naturall reaſon can be continually or dayly. And here let vs learne to auoide the extremities, and to keepe the meane in faſting, which maſter *Bucer* hath taught vs, who ſaith, that if wee eſchue not faſting at all, or faſting too much, wee ſhall faſt aright. Call they this a faſt, for a man to abſtaine euery day from a meales meate? to vſe prayer at morning and at night, although that hee ſpende the moſt parte of the day, and the whole night in the commodities, refreſhings and pleaſures of this life? this is no ſound Diuinitie. The bleſſed *Baptiſts* courſe, and ruſticall diet of locuſts and wilde hony, which he vſed according to the nature of the barren and wild ſoile wherein he liued, maketh nothing for this purpoſe, vnleſſe thoſe that wil haue it vſed, put on alſo Camels hayre: His diſciples which fooliſhly followed him without a warrant of that (which hee did vpon good ground) are ſaid to faſt, not euery day, but oftentimes.

Simile.

Diligent and continuall preaching.

1. Tim 4. 16.

This was written, An. Eliza. 23.

Sobrietie.

The hyperbolicall phrases of praying and fasting, and of the continuall abode day and night in the Temple of the auncient *Anna*, a widow of foureſcore and foure yeares, liuing in contemplation, will not ſerue to proue, that a dayly exerciſe of faſting ſhould be vſed of maried folkes and others that lead a life actiue, eyther ciuill or eccleſiaſticall, who for their yeares may endure the traueiles of their minde and bodie, and by their calling are bounde ſixe dayes in the weeke, without ſome ſpeciall occaſion to follow the workes of the ſame, and on the ſeauenth day to celebrate a feaſt vnto the Lord, and not a faſt with the *Manichees*. Thus the moſt excellent ſeruants of God, *Dauid*, *Daniel*, and *Paule* are moſt notablie commended vnto vs for their holie exerciſes of Prayer, and faſting: whereof one (as we read) they vſed daily and according to their ordinarie wants: the other vpon ſpeciall and extraordinarie needes, which God did preſſe them with. Theſe examples are we bound to follow, ſo farre forth as they followed Chriſt, who although he faſted (no doubt) very many times, yet notwithſtanding his life was ſo farre from a dayly faſt, that it was thought a continuall feaſt. Indeed the Popiſh faſt may well enough, and without danger to the bodie be continually and daily vſed, and yet many waies dangerous and hurtfull to the ſoule; but other faſting beeing dayly vſed, would bee both hurtfull to the bodie, in puffing it vp with windes, and filling it vp with corrupt humours, and alſo to the ſoule in that pride would be ingendred, and noiſome opinions alſo nouriſhed in it. A true faſt requireth not an emptines of the bellie onlie, becauſe the kingdome of heauen is neyther in meate nor drinke, and that if we eate we are not the worſe, and if we eate not we are not the better, and ſeeing the bodily exerciſe profiteth little, yea oftentimes hurteth much more in puffing vp the minde, then it can doe good in pulling it downe: we muſt as much and as carefullie vſe the word, and prayer, and other holie exerciſes, publike and priuate for the increaſe of ſpirituall things, as we vſe abſtinence from naturall, adding ſo many means to the inward man as we take from the outward: that we may not only humble our ſelues in body, but in both together, that wee waite on Gods good time to receiue from him comfort to our ſpirits, as we looke and make account ſhortly to take ſuſtenance for our bodies. Beſides, the true faſt requireth vs to reſt from our ordinarie profits and pleaſures, and if it be publike to heare alſo two, three, or foure Sermons in one day with long and feruent prayer, and ſerious meditation before, in the midſt and after theſe exerciſes, reuerent reading of the Scriptures, of ſinging of Pſalmes ioyned with faſting, as it is perfectly taught in the perfect vſe and true end of this exerciſe. The Prophets *Iſaiah* and *Ioel* thought it not enough to exhort the people to true repentance, but called alſo for the publike exerciſe of the ſame, which doctrine of the Prophets is ſealed by *Nehemiah* and *Ezrah*, and the reſt of the people, who notwithſtanding had their notable profiting in the knowledge of the law, yet ſeeing the ſecret threatnings of the Lord againſt their ſpirituall euils, added this meane of a faſt beyond the ordinarie vſe of the word, leauing an example to the Church for her inſtruction in al ages. Were we as ſharpe ſighted, as tender conſcienced as they, we might diſcerne greater iudgements threatned of the Lord againſt vs, and feele more ſpirituall euils in our ſelues then euer they did: for to let paſſe that great plague of the Lord vpon ourtimes, as the Miniſterie ſo ignorant and diſſolute, ſuch ſacriledge by impropriations, and irreligious Patrons which are not all this while amended; the carnall life of Proteſtants, the ſtifnes of Papiſts which cannot thus long be conuerted, the dangerous diſſembling of Atheiſts and Machiueliſts in the Church and common wealth: the long bitter contentions of the true profeſſours, beſides many moe euils not to be ſpoken; and many knowne and profeſſed euils in theſe dayes, againſt which hitherto neyther law hath beene eſtabliſhed, nor the preaching preuailed: And we forget our brethrens calamitie in the perſecuted Churches, with whom we haue thus long, and ſtill doe forget to mourne. Hath not the Lord himſelfe blowne a Trumpet to our faſts? let then thoſe which are the Miniſters of the Lord be continually exhorting hereunto. God graunt them to rebuke ſinne, to threaten the law, moue Repentance, and to vrge faſting.

Who fit to faſt often.

FINIS.

THE NINTH TREATISE:
CONTAINING VERY GODLIE MEDITATIONS ON THE 119. PSALME:

wherein thou haſt (good reader) as God by his prouidence hath ſent to my hands, ſome broken ſhort obſeruations; yet very comfortable, from the 9. verſe, to the end of the twelfth portion: but a large comment beginning at the thirteenth portion, verſe 97. and continued to the end.

NO man can ſee the height, length, depth, nor bredth of the law, for to finde the end thereof, were as if a man ſhould ſearch the heauens, meaſure the earth, and compaſſe the wide and broade ſea. I haue ſeene ſuch perfection in thy law, that if the ſtreightnes were not in mens mindes, it were of all things moſt large. If any man would ſtand vpon his ſtrength, in time he ſhould become weake, if any man would ſtand vpon his wiſedome and learning, he ſhould ſometimes become both vnwiſe and vnskilfull, if any man would aduaunce himſelfe of his dignitie, he ſhould once be forgotten: for I ſee that all theſe things would come to an end, but thy lawe hath no end. I haue ſeene great, wiſe, learned, and mighty men, who thought they could compaſſe any thing by their wiſdome, and bring to paſſe all their deuiſes by their might and power, but yet they haue failed and thy word aboue all is exceeding large. For as no mans wit and foreſight is ſo great, but ſome danger may befall him, which he cannot preuent; none ſo ſtrong, but he may be ouercome ere he beware; none ſo glorious, but the excellencie of his honour may fade away ſuddenly: ſo there is no perill, no ſtrength, no glorie, but by thy lawe, if the want and ſtreightneſſe be not in our ſelues, we ſhall haue wiſdome to preuent it, power to ouercome it, and glorie to confound it.

WHOSOEVER IS DESIROVS TO LEARNE AND remember the word of God, that he might liue after it, let him conſider of that which is written in the 119. Pſalme the ſecond Portion.

Verſe 9. *Wherewithall ſhall a young man redreſſe his waies? in taking heede thereto according to thy word.*

THe firſt of all be perſwaded that the word of God is that onely rule whereby the whole life of euery man, and that in euery thing muſt be ordered, euen the life of a young man, who hath moſt reaſons for himſelfe, why he ſhould be excuſed as he is moſt diſordered.

Verſe 10. *With mine whole heart haue I ſought thee: let me not wander from thy commaundements.*

THen vpon this perſwaſion giue your ſelfe vnfainedly to the reading and hearing of God his word, as the meanes whereby God hath appoynted to teach you, and pray to God in the carefull vſe of thoſe meanes for his holy ſpirit, that thereby you might come to the true vnderſtanding of his word.

Verſ. 11. *I haue hid thy promiſe in mine heart, that I might not ſinne againſt thee.*

THat which you haue thus learned, let it not onely ſwimme aloft in your braine, but let it be deeply ſetled and grauen in your heart as a treaſure, labouring to frame all your affections according to it: otherwiſe if you know neuer ſo much, it will not keep you from ſinning againſt God.

Verſ. 12. *Bleſſed art thou, O Lord: teach me thy ſtatutes.*

YOu thus profiting, giue thankes to God alwaies for that which you haue learned, be it neuer ſo little, it is more than many in the world do know: yet content not your ſelfe with it, as though you had ſufficient, but pray vnto him to be further inlightened, becauſe it is leſſe than many other do, and your ſelfe ought to know.

Verſ. 13. *With my lips haue I declared all the iudgements of thy mouth.*

BVt aboue all be carefull to talke of that to others, which you doe daily learne your ſelfe, and out of the abundance of your heart ſpeake of good things vnto men.

Verſ. 14. *I haue had as great delight in the way of thy teſtimonies, as in all riches.*

THat you may doe all theſe things, labour to haue a ioy in the word, and in all the exerciſes of it more than in any worldly thing, and to be occupied in theſe things with greateſt delight: for in whatſoeuer we take greateſt delight, that will ſtick faſteſt in vs.

Verſ. 15. *I will meditate in thy precepts, and conſider thy waies.*

LAſt of all, meditate and conſider of that with your ſelfe which you haue learned, and muſe vpon it alone, not contenting your ſelfe with the generall rules: but labouring in your conſcience to make the vſe of them profitable to your ſelfe in the particular practiſe thereof.

Verſ. 16. *I will delight in thy ſtatutes, and I will not forget thy word.*

THus doing all theſe things carefully, you ſhall ſurely neuer forget that which you learne: for though you doe not remember euery thing, yet God will by his ſpirit call ſo much eſpecially into your remembrance, as is needfull for you to know, and then eſpecially when you haue moſt neede of it, as in the houre of death, and in the day of temptation: but as you faile in all, or in any of theſe, ſo may you feare to faile in the truth of them.

PORTION. 3.

Verſ. 17. *Be beneficiall vnto thy ſeruant, that I may liue and keepe thy word.*

THe Prophet deſireth life, where he teacheth why men ſhould deſire to liue, that is, that they might keepe Gods word: for life is common to them with beaſts and plants: and yet all deſire to liue, ſome for one end, ſome for another: but Gods child maketh this the end, that he might keepe Gods word. And in that he ioyneth theſe together, he ſignifieth that his life without it, is no life, as in the 4. part, verſ. 11. where hee counteth himſelfe dead, vnleſſe hee finde a readines to obey Gods will. A widow liuing in pleaſure, is dead whileſt ſhe liueth, and this is to be vnderſtood of all that liue in any ſinne. And this if all they conſidered which are not ioyned to Chriſt, it would amaze them: for though this appeare not now, yet at the laſt day it ſhall appeare.

This

This cannot bee perſwaded to the carnall man, but to vs that haue the knowledge of God, it ought to be certaine: and wee muſt trie our hearts whether this be our deſire to liue, that we may keepe Gods word. Many men doe ſpeake this, and ſing this; yet few in heart doe this: therefore if we be thus minded, we muſt ſhew it by referring all our doings to Gods glorie, which wee ſhall then doe, when wee meaſure all our doings by the word. Therefore *Paul* (Rom. 4. and Phil. 2) deſireth not life, but that he may be ioyned to Chriſt. All other religion is of no effect, till this principal end be in our harts; for no man can haue two ends of his life, as to come to preferment, and to be ſaued: but this muſt be onely the end, that we might be ioyned to Chriſt. He deſireth not to know, but to keepe, which preſuppoſeth knowledge: wee are here then prouoked to practiſe, and not to reſt in knowledge, but to labour to doe that we know. And this is the cauſe why they of the old Teſtament deſired longer life, that they might finiſh that onely which they had to doe, at ſuch time as they felt ſome ſignes of Gods diſpleaſure, and had not ſufficiently taſted of Gods fauour: ſo we, if we cannot finde aſſurance of the forgiuenes of ſinnes, then let vs deſire to liue: but when we are come to this, that with *Paul* we can ſay, *I haue finiſhed my courſe with ioy*, then will the children of God be readie to dye. Many there be that haue neither care of life nor death, and although they feele and ſee ſignes of Gods diſpleaſure, yet they are not moued: but the children of God know, that it is better to be a liuing dogge, than a dead lyon. And ſeeing by their euill life they haue diſhonoured God, they would be ioyfull to purchaſe ſome praiſe to him by their holy conuerſation. 2. Tim. 4. 7.

He knoweth his great vnabilitie to doe good, and therefore deſireth it of God. It is not in our choice to doe good or euill, for then this prayer had been in vaine: hee knew that this was not in him to keepe Gods word; and therefore in the next verſe hee deſireth that his eyes might be opened: where he acknowledgeth, that he had not ſo much as the knowledge of Gods word in himſelfe; therfore he was farre from yeelding ſuch obedience thereunto, as the Lord requireth. He deſireth now to vnderſtand, which goeth before practiſe, and is leſſer than it, and yet it is the meanes to come to practiſe. And if wee cannot vnderſtand it without ſpeciall grace, then much leſſe can we practiſe it. Many of vs in iudgement doe hate Papiſts, yet in practiſe wee are ſuch, ſeeing wee doe many things without prayer, and the knowledge of Gods word. Knowledge goeth before practiſe, and therefore many in vaine doe ſay that they keepe the word, when they labour not to know it.

Verſ. 18. *Open mine eyes, that I may ſee the wonders of thy Law.*

THis is the cauſe why many fall into errors, becauſe that they reſting in that, which they haue conceiued in their owne braine, and haue heard or learned of others, and in the meane while neuer looking to be taught by Gods ſpirit: when they ſee their teachers fall away, then doe they fall away alſo, becauſe their ground is gone. So many therefore as loue to abide ſtedfaſt in the truth, and neuer to be remoued therefrom, let them neuer reſt, neither in that they conceiue of themſelues, neither in the words and doctrine of men; but let them alwaies by prayer craue that the Lord by his ſpirit may inſtruct them: and this if they doe, the Lord will not turne them away emptie, but will ſo ſeaſon their hearts by his ſpirit, that though a thouſand fall away on the one ſide, and tenne thouſand on the other, yet ſhall they continue ſtedfaſt to the end.

The cauſe why we haue ſo great neede to pray, is ſet downe, when he calleth the things, contained in the word, *wonders*. And ſurely if iniquitie be a myſterie, as the Apoſtle calleth it, then much more is the law of God. Yet ſo it is not vnto al, for the Prophet in this Pſalme ſaith, that the very entrance into Gods word giueth light to the ſimple. And Pſal. 88. when he had called the word parables, he ſaith, that fathers muſt teach them to their children: and wee know that the things which fathers muſt teach to their children, ought to be very eaſie and plaine. The word then is ſaid to be full of myſteries or parables to all thoſe, whoſe eyes the Lord hath not inlightened, and whoſe hearts he hath not touched by his ſpirit. But as for them who are beloued of God, and whom the Lord beſtoweth his ſpirit vpon for their direction, thoſe haue an eaſie entrance into his word, and they doe behold the myſte-

ries of the law. Therfore ſaith Chriſt vnto his Apoſtles, *To you it is giuen to know theſe things, but to the other are all things ſpoken in parables.* Then it is for good cauſe that the Prophet deſireth to behold theſe myſteries: yet hee reſtraineth his deſire, and deſireth to know no other myſteries then are contained in the word. Many would gladly deſire myſteries, and many flie to reuelations; yet they will not be kept within the bounds of Gods word, but will needes follow the ſpeculations of their owne fantaſies: of this ſort is the Familie of loue. But wee muſt deſire with this man of God to behold myſteries, and keepe our ſelues within the compaſſe of the word, euer crauing for the good ſpirit of God to inlighten our hearts in the true vnderſtanding thereof: that wee neither be like the carnall Proteſtant, which reſteth in the outward word, neuer crauing for Gods ſpirit, to helpe their vnderſtanding therein; neither yet like the phantaſticall Familie of loue, which followeth reuelation, and illumination without the word.

Verſ. 19. *I am a ſtranger vpon earth: hide not thy commandements from me.*

I Am a ſtranger vpon earth: He ſetteth downe another reaſon why he would be inſtructed in the law of the Lord, becauſe he is but here a ſtranger, that is, that he had not here any long abiding place, but continued here for a while. And this doe all the men of God profeſſe, Heb. 11. verſ. 14. that they *looked for another citie: and therefore God was not aſhamed to be called their God:* ſo in another place *Dauid* ſaith, *I am a ſtranger, as all my fathers were.* If this were the affection of Gods children in times paſt, it muſt be in vs now, if we with them will be partakers of the ſame promiſes in the kingdome of heauen. We ſee then where wee muſt make the beginning of all godlines and good religion, euen in denying this world, and acknowledging our ſelues to be but pilgrimes in the ſame. When a ſonne is ſent beyond the ſeas to learne the tongues, &c. and hath his time appoynted him how long hee hath to tarrie, the conſideration of that time, if hee be any thing toward, will moue him to take paines, that when hee returneth home, hee may pleaſe his father: So let vs then often ſet our times before vs, let vs in time learne knowledge, and applie our hearts ſpeedily thereto. Againe, if we be ſtrangers, we haue few friends, and many enemies, and therefore it ſtandeth vs in hand to be carefull of the law of God, which may teach vs that good path, in which if we walke, we ſhall well pleaſe God, and ſo be garded and defended againſt our enemies. We haue our owne corruption to ſtriue with, the vanities of the world, the euill examples of wicked men to prouoke vs to doe the like, their malicious practiſes againſt vs, and the great enemie of mankinde the diuell: and with principalities and powers in heauenly things. If we doe well and wiſely conſider of theſe enemies, we ſhall ſoone ſee what neede we haue to be inſtructed in the law of God, that we may be able to reſiſt them.

Simile.

Hide not thy commandements from me. The Prophet beholding theſe enemies, craueth of the Lord that he would not hide his commandements from him. This hiding doth the Prophet oppoſe to that inlightening which he ſpake of before: as our Sauiour Chriſt doth, when he ſaith, *I thanke thee O Father, that thou haſt hid theſe things from the wiſe, and reuealed them vnto babes:* where is ſignified, that vnleſſe the Lord doe reueale his law vnto vs, he is ſaid to hide it: for it is hidden from vs, and we cannot attaine vnto the knowledge of it, vnleſſe he make it knowne vnto vs.

Verſe 20. *Mine heart breaketh for the deſire to thy iudgements alway.*

THe Prophet ſheweth the vehemencie of his deſire, when he ſaith, that *his ſoule fainteth* for the deſire thereof. So in another place he ſaith, that *his heart panteth*, and that his ſoule cleaueth to the duſt; and many ſuch complaints the man of God maketh, when hee ſeeth the Lorde withdrawing his ſpirite from him, that he cannot ſo cleerely ſee into Gods word: as contrariwiſe he ſheweth his ioy, that in heart he conceiueth, when the Lord by his ſpirit doth open his ſight, that he can feele ſome comfort thereby, when he ſaith, How ſweet are thy precepts vnto my mouth? Oh, how loue I thy Law? &c. Many men, being not acquainted with this practiſe of the Prophet, doe thinke that it is ſome melancholike humour, &c. when they ſee Gods children

children ſuddenly ſorrowfull, or ſuddenly full of reioycing: but thoſe that haue experience of theſe things do know, that the griefe ſitteth neere their heart, when they cannot feele comfort in Gods word: and that then they are moſt comforted, when the eies of their minds are moſt inlightened. For ſeeing that our nouriſhment and life is in the Word, wee ought continually to fetch nouriſhment from thence, by meditating therein. Therefore many are on a ſudden caſt into great ſadneſſe and heauineſſe of heart, and yet they know not for what cauſe; whereas this no doubt is one among the reſt: becauſe they vſe not to meditate in Gods worde, therefore by this meanes would the Lord driue them to his word, that there they might finde comfort, and ſo for euer after haue the word in greater eſtimation, and beſtow greater diligence thereupon.

By *iudgements* here is meant the whole word of God, whether it be promiſes or threatnings, wherein the Lord ſheweth himſelfe to be as good as his worde, in performing and bringing to paſſe that which he hath ſpoken. *Judgements.*

This deſire which the Prophet had to Gods Commandements, it was not for a ſtart, and ſoone done, but it was continually: wherein hee ſheweth a plaine difference, betweene a true deſire, and that which hath no trueth in it: for there is not the wickedeſt man that liueth, but hee may for a time ſeeme to haue very good thinges in him, and at a ſtarte the moſt wicked will make a ſhew of very good deſires; but all this is like a morning cloude, and ſoone vaniſheth away: therefore if we will haue our deſire to be true, let vs alſo labour that it be continuall. *Simile.*

Verſ. 21. *Thou haſt deſtroyed the proud: curſed are they that do erre from thy commandements.*

THe Prophet doth not let paſſe Gods iudgements without profit, but meditateth vpon them, that thereby hee may bee kept in greater obedience: becauſe the Lorde hath in former times executed his iudgements, hee will ſhew himſelfe righteous ſtill: and therefore the Prophet gathereth, that though the wicked be not all preſently puniſhed, yet they are all accurſed, and in time they ſhall be puniſhed. By *erring* he meaneth not euery ſlip, but the falling away from God.

Verſ. 22. *Remoue from me ſhame and contempt: for I haue kept thy teſtimonies.*

IN this confidence, that the Lord will deſtroy the wicked; be aſſured himſelfe that hee would defend him againſt thoſe, that ſet themſelues againſt him. The iudgments of God then haue theſe two effects: firſt, to humble him: ſecondly, to comfort him: as portion 7. and 15. ſo that he feareth when his heart is broken; hee alſo loueth when hee receiueth hope of helpe, in confidence whereof hee maketh this prayer. This vſe of Gods iudgements vpon others, muſt wee make to our ſelues; firſt, that wee be brought to acknowledge our deſerts, and ſo feare, and to behold his iuſtice, that we may haue aſſurance of mercy. This is hard to fleſh and blood, for ſome can be brought to reioyce at the deſtruction of others, and cannot feare: ſome, when they are feared, cannot receiue comfort. But thoſe which God hath ioyned together, let vs not ſeparate: therefore let vs make theſe vſes of Gods iudgments. His prayer is this, Lord let not mine enemies which purſue an euill cauſe, let them not haue their deſire, in bringing me to contempt, leaſt whiles I labour to keepe thy Law, and am become contemptible, thy Law alſo ſhould receiue ſome blot. First, here we ſee that it is no ſtrange thing, that they which keepe Gods Commandements, ſhould be ſlandered: and therefore we muſt reforme our iudgment, which is ready to condemne thoſe, of whom they heare an euill report. Secondly, ſeeing he prayeth againſt contempt, he ſheweth that contempt is the greateſt croſſe that can come to the children of God: for many could looſe their goods, which yet would be grieued for the loſſe of their name: he here prayeth ſo, not not onely becauſe of that naturall cauſe which hee had, but chiefely becauſe his name was ioyned with the glory of God. All the puniſhments of Chriſt did not ſo much grieue him, as when he was reproched: therefore the diuel chiefely goeth about this, that when this commeth to paſſe, that all ſpeake euill of vs, we might doubt whether our cauſe were good or no, and ſo fall away: therefore the Prophet prayeth thus earneſtly againſt it. When wee are brought to contempt for our deſerts, we ought not otherwiſe to be grieued, then that God is diſhonoured; but when he ſhall by this meanes bring vs to the knowledge of our ſinnes, then ſhall we be content to ſhame our ſelues, becauſe thereby we ſhall glorifie God. *Contempt.*

Verſ.

Verſe 23. *Princes alſo did ſitte, and ſpeake againſt mee: but thy ſeruant did meditate in thy ſtatutes.*

HE was thus abuſed euen by Princes, and theſe did ſpeake againſt him euen in iudgement, whither he was drawne as a malefactor; therefore he prayeth thus earneſtly againſt it. We muſt then prepare our ſelues for euill words, not onely of the common ſort, but alſo of the chiefeſt. *Dauid* had comfort in Gods ſtatutes. When we are thus dealt with rightfully, then let vs be humbled: but if in a good cauſe we be thus dealt with; then let vs take heed, for the diuell will go about, either to make vs vſe vnlawful ſhifts and meanes, as to reuenge, to lie, or to contend by our owne wit and policie, and to flatter, and confeſſe that to be a fault which is none: or els altogether to deſpaire of helpe, or to be careleſſe of our calling, and to caſt it off, that thereby hee may haue more aduantage; for he will make vs wearie of well doing by trouble, therefore many are ouercome thereby. The helpe againſt all theſe is Gods worde, for that will aſſure vs that out cauſe is good, and that God will helpe vs therein.

Verſe 24. *Alſo thy teſtimonies are my delight, and my counſellours.*

BY this meanes had he helpe by the Word, by making it his delight, and counſellour: for this the diuell in trouble will go about, to bring men to their wittes end; or els to breake their hearts, and make them faint, and a wounded ſpirit who can beare? He put not away craft with craft, but made the commandements his counſellours, whereby he firſt learned wiſedome, and then good meanes to withſtand the wicked. Hereby then we ſhall not onely haue wiſedome but alſo comfort: we are not come yet to be called afore Princes, yet who ſo will liue godly in Chriſt, ſhall haue troubles, though not alwayes in goods, nor life, nor baniſhment, yet in reproch and contempt, euen from thy wife, thy ſeruants, thy children, thy neighbours, &c. The word teacheth, that reproch is not without cauſe: for when the wayes of a man pleaſe the Lord the righteous ſhall be his friend, and the beaſts of the field ſhall be at league with vs: therefore there is ſome ſinne in vs which the Lorde by this meanes would correct; then let vs firſt looke to that, and then ſee to the word, that there we may finde comfort and wiſedome to ſuſtaine vs. For this is the cauſe that we are without comfort in our troubles, becauſe we meditate not in his ſtatutes, and make them our counſellours. If thou be Gods child and deſpiſeſt lighter troubles, he wil ſende greater, till he haue broken thy heart: but if thou belong not to God, the curſe ſhall be hid from thee, and thou ſhalt be eaten vp before thou be aware. Thou muſt not ſtriue with the diuels weapons, as to requite euill for euill; for fire is not quenched with fire, but with water: euil is not ouercome with euill, but with good; and therefore rough ſpeeches muſt be ouercome with gentle: and euer when thou art vncourteouſly dealt with, then conſider thine owne ſinnes, and labour to feele them, and thy heart ſhall be brought downe: for then ſhalt thou be brought to the preſence of God, who will not ſuffer thee to bee honoured, becauſe thou haſt not honoured him, &c. yet conſider that he doth but fatherly correct thee, and therefore put thy truſt in him. Marke what wiſedome he hath giuen to his children in the like troubles, and then goe to him by prayer, and lay open thy ſelfe to him with hope and faith, and thou ſhalt haue comfort. But if when the tentation commeth, we cannot come to the word, and to prayer, that thereby we may finde comfort, we haue not laid vp the word in our heart, though we can ſay it all by heart; therefore we muſt turne a new leafe, and learne after to lay vp the word in our heart.

PORTION. 4.

Verſ. 25. *My ſoule cleaueth to the duſt: quicken me according to thy word.*

THe comfort and wiſedome which hee had, was by viciſſitude, and change, ſometime comfort, ſometime ſorrow: ſo Gods children finde this change both into ioye and ſorrow; thoſe know this that haue experience of it, others know it not. Here then is a mirrour of Gods children; the worldly minded men would alwayes keepe one tenour and neuer be moued: but the children of God do thus change; they cannot finde this wiſedome and com-

fort

ſort at the firſt, but then, when they are brought low. Many when they heare a promiſe, thinke to haue it by and by; but they marke not, that a promiſe and the fruition of it is not all at once; for the Lord will make them fitte before they enioy it. This cauſeth many to fall from the promiſes, which ſeemed to beleeue, becauſe they haue not helpe at * the firſt: but the children of God melte *and cleaue to the duſt*, and yet truſt in God and waite on him, and then feele comfort: others in the beginning of trouble, pray, and *waite* a little, but if helpe come not quickly, then caſt they all away. But the child of God hath a patient ſpirit, and therefore feeleth comfort, when the haſtie minded man wanteth not his woe. He marketh the deliuerance of others, and hopeth for the ſame, and ſo waiteth ſtill on God. Hee was as good as dead, and ſaw no helpe but the word. The nature of man is ready to truſt in meanes, ſo long as he hath them; therefore God pulleth all meanes from vs that we may onely truſt in him. Let vs thinke that God hath deliuered others, and therefore he wil deliuer vs. Many thinke this pertaineth not to them, for this man was a rare man, and therefore caſt off this from them: ſo they thinke it impoſſible to come ſo neere death and eſcape. He was the child of God, and thoſe that are Gods children, muſt in ſome part feele this: for he was often in this caſe, as *Iob*, *Ezechias* and others were.

* *He that beleeueth maketh no haſte.*

PORTION. 6.

Verſ. 42. *So ſhall I make anſwere vnto my blaſphemers: for I truſt in thy word.*

HEe ſheweth that of himſelfe he cannot but ſin, ſo that the wicked ſhall reproch God for him: but if God ſhal continue his goodneſſe, then ſhal not his enemies blaſpheme. This teacheth vs, that without the grace of God, wee cannot but ſinne; and therefore we muſt depend vpon him, and this is the cauſe that many fall, becauſe we truſt too much to our ſelues.

I haue truſted: Here is required a ſure faith to apprehend the promiſes ſpoken of before, and this if we haue, we ſhall not fall to Gods diſhonour.

Verſ. 43. *And take not thy worde of trueth vtterly out of my mouth: for I waite for thy iudgements.*

HEe might for a while not finde the word of trueth to anſwere; yet he prayeth that the word be not vtterly taken from him: ſo he ſaid, *forſake me not ouer long*: This then ſheweth that our caſe doth alter, and change, ebbe and flow, as it pleaſeth God, which reproueth them that are alwayes in the ſame caſe; for the children of God haue another courſe, and we muſt looke to be ſo our ſelues. And this is a comfort, when we feele our ſelues weake, yet Gods children haue been ſo; alſo it may humble vs, conſidering that God doth for ſome ſinne lay this vpon vs; yet let vs pray, that we may not be ſo for euer.

For I haue waited, &c. This ſheweth that wee may be ſo for a while, yet we muſt wait, till it pleaſe him to helpe vs. *For thy iudgements:* that thou wilt execute iudgment on the wicked, that thy children may obtaine the promiſes: for then doth the Lord execute iudgements, when he puniſheth the wicked as hee hath threatned, and when hee fulfilleth his promiſes to his children, giuing them a tongue to anſwere his blaſphemers.

Verſ. 44. *So ſhall I alway keepe thy Law for euer and euer.*

IF thou wilt deale thus, then ſhall I keepe thy worde: where he teacheth, that if God do daily aſſiſt vs, we ſhall ſtand; but if he do not, we ſhall fall flat. This muſt teach vs to pray, and that earneſtly: and this ſheweth perſeuerance, contrary to the Papiſts, which teach to doubt of ſaluation: for the perſwaſion of Gods goodneſſe doth aſſure vs that we ſhall continue to the ende: and if we feele our faith weake, and pray with aſſurance of his goodneſſe that he will helpe vs, we may be aſſured to ſtand.

Verſ.

Verſ.45. *And I will walke at libertie: for I ſeeke thy precepts.*

HE will walke in the commaundements that he may be at libertie, for that is the plaine way, all other are bie-paths, which he ſhall be free from if he ſticke to the commaundements. For this is the cauſe that we are troubled and intangled, becauſe we aske not counſell at Gods word, and wholy ſticke vnto that: and therefore we fall into ſome ſinne, and be ouercome with ſome temptation. For the word is a lanterne to direct our ſteppes: without this we ſhall wander; but if we tend to this light, we ſhall be at libertie. This ſetteth out the benefit that thoſe haue which inioy the word; and their miſerie that want it. This then requireth that we be thankefull for Gods word: and reproueth them that hauing the word, yet wander aſtray, and loue darkenes more then the light, and falſehood, hereſies and lyes more then the truth. This is a ſinne to be puniſhed, when we haue the word, and yet walke not at libertie, and if we cannot be at libertie when we haue the word, it is ſure that we cheriſh ſome ſecret ſinne, and doe not ſearch into Gods word. For that is ſo full of wiſedome, that it will rid vs out of all. Yet the children of God haue their infirmities, out of which they haue good iſſues. But the ignorance of Gods word is the cauſe of many troubles; for though a man were in as great a ſtreight as *Abraham* was when he ſhould offer his ſonne, yet ſhould he be directed. Then this layeth a ſtreight charge on vs to ſtudie the word of God.

Verſ.46. *I will ſpeake alſo of thy teſtimonies before Kings, and will not be aſhamed.*

IF God will thus aſſiſt me, I will ſpeake euen before the wiſeſt, and ſtand in the ſight of the Kings though it be fearefull. This then will aſſure vs that we ſhall neuer fall, if we ſtudie, heare, reade, &c. on Gods holy word, and take heede to our wayes according thereto. Then if we deſire to ſtand for euer, let vs meditate on Gods word; for God hath giuen this not onely to the learned, but alſo to idiotes. Here we ſee that we neuer rightly profit, till we be not afraide before whom ſoeuer we come: for if we be aſſured that our cauſe be good, then may we be aſſured that it ſhall be giuen vs what to anſwere, and this maketh men afraide when they doubt of their cauſe. We are not afraide to ſpeake to a gentleman, if a Lord be with vs: then ſhall we not neede to feare a King, when the King of Kings is with vs: as *Moſes* Heb.11. None then haue this gift of bouldnes but they to whom God giueth it, not the wiſe, not the mightie of the world. The word giueth vs what to anſwere; then if we faile, it is a ſigne that we faile in the word. But let vs deale earneſtly with the word, and keepe a good conſcience, and it ſhall be giuen vs. This doth againe commend the word of God vnto vs. If we be not aſhamed of him before Kings, we ſhall be Kings in his kingdome.

Verſ.47. *And my delight ſhall be in thy commaundements, which I haue loued.*

THat he may come to this grace, he will loue the word, becauſe he delighteth in it, for delight is the ſigne of loue. Doe we not then delight in the word? we haue not a loue to it: ſo of prayer, and hearing the word, if we delight in it, we will prepare our ſelues to heare it, and meditate in it afterward: for he ſheweth his loue, when he ſaith: *I will meditate*: then, if we will not finde terror of conſcience, and fall into many euils; let vs make conſcience to call it to minde: for if we doe take the name of God in vaine, by hearing the word without meditation; then the word being a true witnes, ſhall be a witnes againſt vs in that day: for this meditation is commended, Part.13. There are ſet times for hearing, praying, &c. but meditation muſt euer be with thee, that thou mayeſt know, whether the thing thou doeſt be agreeable to his will, and whether thou mayeſt looke for his bleſſing in it.

PORTI-

PORTION. 7.

Verſ. 49. *Remember the promiſe made to thy ſeruant, wherein thou haſt cauſed me to truſt.*

WHen he had ſaid, he would keepe Gods commaundements, he then prayed that he might doe it. Secondly, hee had the promiſe for that hee prayed, to teach vs, to rule our prayers by Gods word. Thirdly, hee ſticketh to the promiſe of the Goſpell, not to the law. Fourthly, when he ſaith remember, he doth not reproue the Lord of forgetfulnes, but rather prayeth that he himſelfe might be kept, that he ſhould not fall.

He had not any particular promiſes, but applyed the generall promiſes to himſelfe. This muſt ſerue to anſwere the diuell asking what promiſes we haue of ſaluation or forgiuenes of ſinnes; for we haue the promiſes that are made to the whole Church, which we haue applyed to our ſelues. For God hath therefore made his promiſes to the whole Church, that euery one might looke for his part in them. So did the woman of Canaan depend on the generall promiſe, for the particular was againſt her: ſo did *Abraham* in the death of his ſonne: for though he had a particular commandement to kill *Iſaac*, yet he ſtayed himſelfe on the generall promiſe.

Thy ſeruant: The promiſes are made to vs, not that we ſhould abuſe them, but thereby ſhould become his ſeruants. *Wherein thou haſte:* There is a time betweene the making and the fulfilling of the promiſe, which God doth to try whether we will account of the promiſe, and ſticke vnto it: ſo in prayer, if we feele not that we pray for, preſently, whether we will faint: ſo when we haue felt comfort, and yet now we cannot, whether then we can truſt to the promiſe, and be comforted in that we haue had. By this it is manifeſt that faith and feeling are not all one: but that is faith which without feeling beleeueth: for when feeling is, then it is an experimentall faith.

Verſ. 50. *It is my comfort in my trouble: for thy promiſe hath quickened me.*

WHen he felt ſweetnes in it, then he was comforted; for there is a changeable working in Gods children. He ſheweth the nature of faith, which will neither be ſtayed in vaine, nor wicked things; but all his delight was in the word, where though he felt not full comfort, yet he had ſo much as ſtayed him. This is contrarie to the men of the world, which in their trouble will either ſeeke delight in vaine things, or in euill things. Then if in ſickenes, or any other trouble, we haue not our cheefe recourſe to the word, our faith is weake, if it be any at all. It is the word of promiſe that quickeneth. This is the nature of faith to feele comfort then, when they are at the poynt of death. This ſheweth that Gods children haue ſometime comfort, ſometime none. And this is true faith that can comfort vs when all meanes faile, and when we haue them, yet not to ſtay in them. For a righteous man liueth by faith: and therefore when he feeleth Chriſt liue in him, in forgiuing his ſinnes, renewing him, and giuing him hope of euerlaſting life; he liueth: but if he cannot feele that, then he is as a dead man. Then let vs try; is the word ſauorie, though meate be not? doe we call God father, when outward things threaten his wrath? then here is a life by faith, which weaneth vs from the creatures, and bringeth vs to God. But are we without comfort in the promiſes, when we are in trouble? then is our faith nothing, and yet this is the manner of the men of the world. Can we finde comfort and delight in the word, when we cannot finde comfort in any thing els? this is a notable argument of faith. And though we feele drouſines, yet if we can by feare ſhake it off, and finde ſweetenes in the word, this is faith. The word then and prayer are the chiefeſt comforts in troubles.

Contrarily when the word feareth vs, becauſe we feele ſinne abound in vs; and becauſe we finde not that taſte in the word which we ought; as that the threatnings feare not, the promiſes comfort not, &c. If I ſay, we can then feare, though we haue plentie of all outward things, and there be no outward occaſion to feare, this is an argument that we haue faith: but if faith be caried with the time, then it is no faith, but is choked with proſperitie or aduerſitie.

Verſ. 51. *The proud haue had me exceedingly in deriſion: yet haue I not declined from thy Lawe.*

THe Prophet was in great diſtreſſe, becauſe of the repoches of the wicked, as Pſal. 22. yet for all this he was ſtayed by Gods law, though their mockes were exceeding great, that is, often, and in greeuous manner. It is no new thing then, that Gods children are had in deriſion; and it is one of their ſoreſt outward troubles, as we ſee in our Sauiour Chriſt, which heard this, *he ſaued others, &c.* after which he cryed, *my God, &c.* and this was the laſt temptation, therefore the greateſt. For if this come once into the minde that we ſuffer for euill doing, then will there be no comfort. The heathen would doe any thing for their countrie; yet would not loſe their prayſe. And this is the cauſe why we ſee many fall to hereſies, becauſe they cannot be in eſtimation as they would. The greatnes of this temptation did not driue him from the law, Pſalm. 37. Euery one will be forward when others will ſpeake well of him: but few doe learne here with *Dauid* to doe well though they be ill vſed. And this did the diuell eſpie in the nature of men, therefore he ſaith of *Iob, haſt thou not hedged him about, &c.* Then let vs try our ſelues whether ſuch reproches will driue vs from our duties: for if they doe, all is not well; but if thou ſee they doe not, then take comfort, and know that thou muſt approue thy ſelfe to God and not to men; which to doe, is an argument of faith, as in *Samuel*, 1. Sam. 12. *Dauid*, though his ſinne was not knowne, yet he cryeth, Againſt thee haue I ſinned. Then if thou canſt be ſorrowfull for thy ſecret ſinnes, though men ſpeake neuer ſo well of thee, and neither will, nor can accuſe thee, thou haſt faith. Thus then briefly reproch and diſcredit among men muſt not driue vs from well doing: neither muſt prayſe and credit among men make vs fauour our ſelues in our ſinnes, or take greater libertie to our ſelues.

He ſcarued not from Gods Law: but we ſee, that if we be mocked, we will mocke againe; if we be reuiled, we will reuile againe. But *Dauid* would not ſo doe: as we ſee by his doings when *Shemei* curſed him, 2. Sam. 16.

Theſe are true notes of repentance, when men can charge themſelues more ſore, then others will: and that they labour to approue themſelues to God which trieth the harts.

The proud. Faith maketh humble, but infidelitie maketh proud. Habac. 2. for by faith we know that we haue no goodnes, are full of corruption, diſpoſed to euill, and vnfit to goodnes; and this humbleth. But they that know not theſe, are proud, whatſoeuer they ſeeme to be. Such are thoſe that contemne the threatnings, and will continue in their ſinnes. For faith in the commaundement humbleth and throweth vs downe: and faith in the promiſes doth make vs with feare to waite vpon God, and to be humbled. They are humbled to their brethren, which are humbled to God in their heart: and they that are proud and contemne their brethren, are not humbled in their heart. For if they did ſee that the Lord had forgiuen infinite ſinnes to them, then would they forgiue a few to their brethren. Secondly, if they conſidered, that whatſoeuer they haue, they haue it for their brethrens profit, then would they be humble to them. Thirdly, if they knew that there is no difference but by grace, then, &c. can we not forgiue? then are we proud. Can wee not deuour iniuries? then are we proude. For our owne ſinnes being not forgiuen nor cared for, therefore we cannot forgiue others, nor regarde them. Humilitie is a true marke of Gods children, and pride is a note of the wicked.

Verſ.

Vers. 52. *I remembred thy iudgements of olde, O Lord, and haue been comforted.*

HE sheweth how he was stayed, namely by looking into the iudgements of God against the wicked, and his deliuerance of the iust. It is not then the good nature of men, the wisedome, &c. that can comfort against reproches, but rather make worse; but it is the word that comforteth. Thereby he knew that howsoeuer the wicked florished, yet they should perish; and howsoeuer the godly be afflicted, yet they shall be rewarded. *Peter* speaketh against these mockers in the last chapter of his second epistle, *The world shall perish in fire:* where he teacheth to answere them, that it is as easie for God to destroy the world with fire, as it was with water, seeing he hath spoken it. So *Dauid* when he was brought to say *My God why hast thou forsaken me*, then he stayed himselfe by this, *Our fathers trusted in thee.* So Psalm. 67. *I will remember thy workes of olde,* So Psalm. 119. part. 15. by all which he sheweth that as God had done, so he would doe still.

He remembred all the iudgements of God: so Heb. 11. by all the workes of God shewed in his children, it is proued that we must suffer affliction patiently. So Psalm. 106. Then Gods people must haue a multitude of examples; that if we profit not by one, yet by another: if not by a few, yet by many: for so haue the children of God done from time to time. This then is the cause why men faile in reproch, or any other crosse, because men haue not store of examples out of Gods word, especially out of the stories, to strengthen thē: for if they would looke into the word, and gather them, they might be stayed. If this man were strengthened by former workes, how much more ought we which haue many moe? especially this, Act. 17. that the sonne of God hath suffered that he may iudge all the world: so the great workes of God in the Apostles time, the great workes of God in the dayes of Queene *Mary*; and in these dayes the iudgements of God are on many that haue dallied with his word, in giuing them ouer to heresies: Then how ought we to be comforted with the assurance that God will come to iudgement?

Obiect. This seemeth hard, that hee was comforted in Gods iudgements, whereas in another place he saith, *I feare because of thy iudgements.*

Answ. Although they feare the iudgements in their flesh, yet they dare approue them to be Gods iudgements, as *Dauid* saith, *O God of my righteousnes:* not comparing them to God, but to the wicked, and looking to that promise which in grace hee hath made to vs; yet not in all our life, but in some righteous cause that we haue in hand, as *Steuen* did. Then if men euer feare at the iudgements, and nothing else, the heart is not yet vpright; for they are sinners: therefore wee must labour to feele comfort by them, in knowing that wee are sheepe, not goats, that we shall haue a reward, and that the wicked shall be throughly punished. For otherwise the diuell will buffet vs, in seeing those that men call wicked, how yet they flourish, and the godly are in miserie. Then haue wee truly profited by the word, when with comfort wee can behold Gods iudgements, as is often said, *Come Lord Iesus, come quickly: For the child of God is not afraid of euill tidings.* Psal. 112.

Vers. 53. *Feare is come vpon me for the wicked, that forsake thy law.*

THis agreeth well with the former, which was a spirituall ioy: for when hee seeth that the Lord will iudge, and that hee is guiltles, he is comforted: but when hee seeth the wicked sinne, and by sinne prouoke Gods iudgements, because they are his flesh, and because they are Gods image, therefore hee feared. The zeale of Gods glorie causeth Gods children to feare: as *Elias, I onely &c.* and *Dauid: My zeale hath, &c.* and their owne sins, as Psal. 119. part. 15. Gods children then are afraide when they see the glorie of God defaced, and men runne to their owne condemnation. And here is a difference betweene true ioy, and worldly in Gods iudgements, Prou. 24. 1. Cor. 5. the one, because their hearts desire is fulfilled: the other, that sinne is punished, that Gods glorie is reuenged, and that they are deliuered: for in respect of the parties punished, they feare, as Christ ouer Ierusalem

mourned: and this is vsuall in all the Prophets, when they see the iudgements of God approach. Here is a difference betweene the zeale of the worldly, and of the godly: the one when he seeth a sin done he laugheth, and rejoyceth: but the other feare, as, *The rebukes of them that rebuke thee are fallen vpon me.* The former is the cause v many fall by Gods iudgement into those things which they finde fault with in others. The other is a true note of faith, to feare for the destruction of the wicked, which they themselues feare not. But this is especially, when they see a professor fall, for that grieueth them greatly. The third difference is, that Gods children when they are comforted, they also feare; for the regenerate part onely is comforted, the vnregenerate part doth still feare; and there is good cause that it should feare; as *Noah* feared, and *Dauid*, Psal. 119. part 15. but the wicked haue no feare, but are ouercome with fleshly ioy: and therefore the Apostle saith, Phil. 2. *Finish your saluation with feare*, because of corruption, that either doth or may breake forth: as *Dauid* was afraid when he had sinned. Wee must then be comforted by Gods iudgements, but so that we feare. Secondly, wee must thinke that sinne is not a small thing, not to be laughed at, but to be feared. Thirdly, that wee must be touched for the sinnes of others, as if they were our owne. Fourthly, to forgiue iniuries against our selues, but to be greatly displeased and vexed for the dishonouring of Gods name. For all these are proper to Gods children.

When men take a carnall pleasure in Gods iudgements, they abuse the grace of God to wantonnes: but the children of God, as they ioy in their inward man; so doe they labour to be humbled by the law in their flesh, which otherwise would be proude: for the flesh would hold no meane, but either would be too sorrowfull, or else too ioyfull.

Thus *Dauid* mourned for the sinnes of others: so *Paul* saith the Corinthians ought to doe, 1. Cor. 5. and 2. Cor. 7. where he sheweth that this was the estate of the whole Church, to mourne when any one member had offended. And this is not a new thing: for those are saued which mourned for the iniquities of Sion, Ezech. 9. Then we must be grieued for the sinnes of others, to shew that we are free from their sinnes, that wee are louers of righteousnes, and desirous to glorifie God. And when this sorrow can worke in vs a prayer for them that sinne, it will be an argument that wee shall be comforted, and shall escape when the iudgement commeth. Then men ought to mourne for their owne sinnes: for if Gods children cannot be discharged, vnlesse they can mourne for the sinnes of others; how much lesse shall we be discharged, if we cannot mourne for our owne sinnes.

* or delight.

Vers. 54. *Thy statutes haue been my * songs in the house of my pilgrimage.*

HE sheweth that he was not enuious against the wicked for their delights; but taketh a delight in another thing, that is, in praising God, that hee might not be intangled with their pleasures. The remedie of sinne, that we fall not into those sinnes which others haue, is to feare least God punish some secret sinne in vs, as he hath done in them: for God doth neuer let vs fall into grosse sinnes, but to punish some other sinne wee lie in, which is secret, and we will not come out of, because it is vnknowne. And if we will not be intangled with the pleasures of the wicked, we must doe as *Dauid* doth here, so acquaint vs with the word, as that we may make our songs of it: that is, that we doe not onely reade, heare, and talke gravely of it, but also make it our songs when we will be merrie, as *Paul* Col. 3. for where there is a delight, there men will euen be singing of it. And hereof come these spirituall songs in the Bible, to shew their great delight in the word. So (Ephes. 5.) *Paul* maketh this a signe, that we are full of the Spirit, when we can sing of them.

Here we are taught that our songs ought to be made of the statutes of God, and agreeable to the same, and not after our owne will. This we see to be the matter of these Psalmes, the lawes, the promises of God, &c. The talking of godlines maketh worldly men heauie: but the children of God vse all worldly things as though they vsed them not, and then they are heauie when they displease God: but contra, &c. The want of a spirit in singing, doth shew a great decay in godlines; and coldnes in this holie exercise argueth a coldnes

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in faith and true religion. Then if men obiect: Will you not haue men to be merrie? Yes, but yet with the word, otherwiſe their mirth is ſinne. The want of this ſheweth that men doe not their duties with cheerefulnes, which thing is threatned in Deut. 28. 47.

Verſ. 55. *I haue remembred thy name, O Lord, in the night, and haue kept thy law.*

AS in another place, the name of God is a ſtrong tower: to the former meanes he addeth this of prayer, to ſhew that without this the other are vnprofitable. *In the night:* Firſt, that is, continually, becauſe in the day alſo. Secondly, and ſimply, becauſe hee auoyded the plauſe of men. Thirdly, cheerefully, becauſe the heauines of naturall ſleepe could not ouercome him. All theſe ſhew that he was wholy giuen to the word: as wee ſee men of the world will take ſome part of the night to their delights. And in that he did keepe Gods teſtimonies in the night, he ſheweth that he was the ſame in ſecret, that he was in the light: whereby he condemned all thoſe that will couer their wickedneſſe with the darke. Let vs examine our ſelues whether we haue broken our ſleepes to call vpon God, as we haue to fulfill our pleaſures. All theſe meanes did the Prophet vſe to keepe him from falling by the reproch of the wicked; which we alſo muſt vſe if we will ouercome it.

Verſ. 56. *This I had becauſe I kept thy precepts.*

AS God doth puniſh ſinne by ſinne; ſo doth he reward goodnes with goodnes: as that, *To him that hath it ſhall be giuen*, Matth. 23. for the Lord crowneth his owne gifts: ſo that if there be in vs a loue of Gods word, this beginning will God increaſe and bleſſe, ſo that riuers of water ſhall flow from him, Ioh. 7. and the little lumpe of leauen ſhall ſower the whole.

If thou be wicked, God will puniſh one ſinne with another, as in *Saul*. So *Dauid*, when he was not thankfull for his ſleepe, he fell to adulterie, which was puniſhed with murther. But if we be thankfull for that we haue, we ſhall haue more. This then is the cauſe that we haue no moe mercies, becauſe we vſe not them well which we haue: for if wee could open our mouthes wide, we ſhould be filled, Pſal. 81.

PORTION. 8.

Verſ. 57. *O Lord, thou art my portion, I haue determined to keepe thy words.*

HEre the man of God proteſteth that the Lord is his portion; and he further ſaith, that he will keepe Gods commandements. All will ſay that God is their portion, and that their chiefe deſire is to be in his fauour: but *Dauid* ſeuereth himſelfe from others, when he ſaith, that *he will keepe the commandements*. And hereby he is aſſured that the Lord is his portion, becauſe he maketh his word his chiefe deſire. We ſhall then know that we make God our portion, when we haue this delight to heare, &c. the word: and thoſe that haue not a delight in the word, they make not God their portion. The like ſaying is part 15. verſ. 2. Let vs then alwaies examine and trie our hearts to Godward by the word: if wee ſay that he is mercifull, then let vs ſee if we beleeue his promiſes: if that he is iuſt, then that we beleeue his threatnings. Thus if we can ſet the word aloft, it is a ſure argument that wee haue made God our portion. Againe, if wee can be grieued, when neither promiſes nor threatnings can affect vs, and wee are deſirous that they might: this ſheweth that we haue a longing deſire to haue God our portion.

I haue determined. Dauid was fully reſolued of this: for he had duly conſidered al things, and therefore in wiſedome made his choice, and hath made a full reſolution. Many haue ſuch motions by ſtarts, as the couetous man, the adulterer, &c. but it paſſeth away, and therfore they ſhew that they haue not made God their portion; for if they had, then would they haue this reſolute purpoſe.

Verſe 58. *I made my ſupplication in thy preſence with my whole heart: be mercifull vnto me according to thy promiſe.*

HE ſheweth by a ſecond argument, that God is his portion, in ỳ he prayeth to God: for that which we loue, we deſire to commune & talke with. Then by this we may likewiſe trie our ſelues: for if we haue this delight to pray, and if we be ſory when we cannot doe it, then doe we further ſhew that the Lord is our portion, or elſe not. Againe, we ſee that it is not enough to make a determination, vnleſſe we further pray that the Lord would aſſiſt vs in our purpoſe. This is the cauſe that we cannot make ſuch determination, nor haue ſuch good purpoſes, becauſe we are not often in prayer. The diuell will be moſt buſie to tempt, when we haue determined; and we our ſelues are readie to be ſecure: therefore euen then we haue moſt neede to pray.

With my whole heart. He ſheweth that he is not an hypocrite: And then ſhall we knowe that we are not, when our hearts are ſet before God, and we powre them out before him; as much as we haue vttered in words before men. This maketh the children of God to ſigh when they pray, becauſe they haue to doe with God: and this maketh the hypocrites that they cannot ſee themſelues, becauſe they know not that they haue to deale with God. And when the children of God cannot come to ſhew their hearts to God, then if they ſigh and grone for want of a heart; this is a teſtimonie that we pray in the ſpirit, Rom. 8. But when men pray as though they prayed not, and heare as though they heard not: nothing doth the Lord hate more then this.

Haue mercie. This is the chiefe of his prayer, and the firſt, that God would giue him mercie; not to crowne his worke wrought, contrarie to the Papiſts which pleade merites: for though the Lord doe giue new grace, yet not of merite, for that we haue is defiled by vs, but becauſe he hath a loue to crowne his owne gifts. He doth not pray for mercie of faſhion, but euen in the preſence of God, becauſe the true feeling of his neede did driue him to make this prayer. For as when we in the feeling of our heart can long after mercie, this may be a pledge that we ſhall finde mercie: ſo they that haue no feeling of their infirmities, cannot long for mercie; and therefore haue no aſſurance that they ſhall haue mercie: for it is the feeling of our miſerie that maketh the mercie of God ſweete vnto vs.

He prayeth not for what he luſteth, but for that the Lord promiſed: for Saint *James* ſaith, you pray and haue not, &c. and this is the cauſe that we haue not the things we pray for, becauſe we pray not according to the word. His word muſt be the rule of our prayers, and then ſhall we receiue: as *Salomon* prayed and obtained: he hath promiſed forgiueneſſe of ſinnes, the knowledge of his word, &c. theſe if we haue, let not our hearts be ſet on the other.

He prayes for the promiſe, and maketh not a ſtipulation by the lawe: for it is the promiſe that giueth grace; then ſhall we here haue comfort if we can beleeue, becauſe we haue the couenant of grace, and not of merite. For if we had but the lawe, the beſt man muſt fayle and miſſe, but now it is the promiſe, of which the worſt ſhall not fayle, if they doe beleeue. *Obiect.* He had ſome ſpeciall promiſes. *Anſw.* He had but the generall promiſes, whereon he grounded theſe particular. The promiſes therefore are generally made, that euery one might know that they belong vnto him, and that he might applie them to himſelfe; as here the Prophet doth.

Verſe 59. *I haue conſidered my wayes, and turned my feete vnto thy teſtimonies.*

HE ſheweth how he came to make God his portion, becauſe he had conſidered the vanities and inconueniences of his waies, and the miſchiefe that they would bring him to. Thus then ſhall wee come to turne our ſteps to God, by examining our ſinfull waies and the reward of ſinne. And becauſe men doe not thus examine themſelues, therefore doe they make ſo ſmall account of the word of God: for if they knew that the gaine of ſin bringeth loſſe, and pleaſure bringeth paine, then would they not continue in their ſins.

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The like doth *Dauid* ſet down, Pſal. 4. where he calleth them to examine themſelues before God, & thus *Paul* 1. Cor. 5. prouoketh the eloquent preachers to the iudgement of God.

This is a new argument to proue God to be his portion: for ſeeing he had made God his portion, it behooued him to ſearch if there were any thing in him that might diſpleaſe God, that then he might auoide it.

If we conſider that ſinne maketh vs aſhamed before God, as *Adam* was, it will make vs leaue ſinne, Rom. 6. 22. If we then will dailie conſider, whether we may offer them vp in Chriſt to God, or whether they make vs aſhamed, and whether they be to be allowed of men or not, this will make vs more wary.

Teſtimonies. There is no true examination without the word; for thereby we knowe that ſinne bringeth death; but righteouſneſſe bringeth peace in this life, and euerlaſting ioy afterward; this ioy made him examine his waies.

Verſe 60. *I made haſte and delayed not to keepe thy commandements.*

THis ſheweth his care that he had to make God his portion, by this ſpeedie haſte he made. All the lets that are in a man, all the corruption of the world, and all the baites of Satan did not ſtay him; but the ſpirite made him with ioyfull haſte to ſeeke after God. *Paul* had lettes, and this man had not greater perfection; yet both of them, ſpeaking of a regenerate man, ſhew that if we will not nouriſh occaſions, the ſpirit will not ſuffer vs to be ouercome: therefore we may attempte the like haſte in truſt of his helpe, and we ſhall finde that we ſhall be inabled in ſome meaſure herunto.

Verſe 61. *The bands of the wicked haue robbed me: but I haue not forgotten thy Lawe.*

THough the troupes of the wicked bande themſelues againſt him, yet he forſaketh not the Lord: and this is a true trial of his loue to the word, that hee ſtood in this affliction. For that loue which continueth to the worde in affliction, is true: and he that hath ſuch a loue, hath a true loue. For if when we are ill dealt with, wee doe not ſo againe, but ſtill ſticke and continue our loue to the word; it is an argument that we loue the word, becauſe it is of God, and not for glorie. The children of God in affliction haue been daunted; as *Iob*, &c. and this man, no doubt, felt his fleſh: yet here he ſheweth that he ouercame it, and ſtayed himſelfe in faith of the promiſes, and continued in obedience.

Verſe 62. *At midnight will I riſe to giue thankes vnto thee, becauſe of thy righteous iudgements.*

A New argument, becauſe he giueth thankes to God for his iudgements, euen at midnight. Then we muſt be occupied in ſetting out the praiſes of God; for it is the ſpeciall note of Gods children, for hypocrites for neede may pray. The children of God feele great want in this: therefore when our hearts are prepared to giue God thankes, it is a great gift of God. *Midnight*, ſheweth that he was both ſincere, and alſo earneſt. Doe we this at noone day? if not, then we are farre from this: for he vſed this at morning, noone, and euening: ſo did *Daniel*. Singing of Pſalmes was vſuall after meate, as our Sauiour did.

Iudgements. That is that God tooke vengeance on the wicked, and performed his promiſes to his children: and this confirmed his faith; for here he had an experimentall faith. And thus if we note the iudgements of God, in that he is the puniſher of ſinne, and rewarder of goodnes, we ſhall haue ſtrength againſt the temptations which ſhall be offered, to make vs thinke that ſinne is not puniſhed, and that it is loſt labour to ſerue God: and of this argument are many of the Pſalmes. And this he did at midnight, when all things are moſt fearefull, and therefore a fit time to examine our ſelues in feare: and this ſhewed that his faith was ſound, ſeeing he could now praiſe God. His ſubſcription to the righteouſneſſe of Gods iudgements, was an argument of his faith, for the nature of fleſh is to thinke they are rigorous.

Verſe 63. *I am companion of all them that feare thee, and keepe thy precepts.*

TO receiue helpe from them, and to be helpfull vnto them: ſo Pſalme 16. Then if we will make God our portion, we will make much of good men: for if *Dauid* did this, how much more ought we? It is an argument of pride to deſpiſe the company of others. If thou want knowledge, it is to make thee ſeeke it of them that haue it: if thou haue more then others, then oughteſt thou to beſtow it vpō others: ſo that thou oughteſt not, either for the greatnes of thy knowledge, or for the want of knowledge, to withdraw thy ſelfe from the companie of them that feare the Lord.

If he loued good companie, he hated euill men, Prou. 29. for they are abomination one to another: as he ſaith, *I hate them that hate thee*. And this is the propertie of a good man, Pſalm. 15. yet this muſt not ſtay vs from doing them good in our callings, as the magiſtrate to the ſubiect, &c. As the euill may be in good mens companie, yet not companions to them; ſo may the good be with the euill, and yet not their companions: for we beleeue onely the communion of Saints.

That feare. Here is the deſcription of Gods children: firſt, that they feare God which is the foundation of all: Prou. 1. and then they that feare God reſt not in the iudgement of men, but approue themſelues to God, to doe, or to leaue vndone any thing, as it pleaſeth or diſpleaſeth God. This feare bringeth forth obedience: and without this fruite, it is but to boaſt of feare. And theſe men are they that we muſt be companions vnto.

Verſ. 64. *The earth, O Lord, is full of thy mercie: teach me thy ſtatutes.*

THe ſame thing was in the ſecond verſe, yet after another manner. Though the whole earth be full of mercie, yet he deſireth onely the ſtatutes of God: and this is the eight argument. So he ſaith, ſhew me thy fauour, teach me thy ſtatutes, part. 9. & 16. and becauſe he made this the cheefeſt ſigne of Gods fauour, to know his word, it is an argument that the Lord was his portion. Let vs ſee how oft we haue made this petition, and how vaine our petitions are deſiring riches, &c. he deſired not his kingdome ſo much as this. He was a Prophet, yet he deſireth it: and this is it, the more we know, the more we muſt deſire to know, and neuer make any ſtay. He prayeth chiefely for the teaching of the ſpirit, without which he ſhould erre. He differeth farre in deſire from the men of this world: for they craue many things before knowledge, and if they haue knowledge, they reſt therein, and neuer looke, nor aske for the teaching of the ſpirit. Secondly, he confirmeth himſelfe that the Lord will teach him, becauſe his goodnes is ouer all the world; he letteth his ſunne riſe on the euill, how much more will he graunt the good requeſts of his children. When we would then pray to receiue, we muſt remember all Gods goodnes, and we muſt deſire the teaching of the ſpirit, ſo far as agreeth with the word, and not deſire the reuelation of the ſpirit without the word.

PORTION. 9.

Verſ. 65. *O Lord, thou haſt dealt graciouſly with thy ſeruant according vnto thy word.*

HE putteth the Lord in mind of his former mercies, and ſo comforteth himſelfe. For when he had ſaid that the Lords goodnes was ouer the earth, and that he alſo had found the ſame, hereby he comforteth himſelfe in that he ſhall receiue more. For God is not as man is; but take we neuer ſo much from his treaſure, there is neuer the leſſe: and the more he giueth, the readier he is to giue. He knew that Gods gifts are without repentance, and that he is not wearie of weldoing, but will finiſh the thing hee hath begun: and nothing is more forcible to obtaine mercie, than to lay his former mercies before him. Here are two grounds: firſt, if hee dealt with him well, when he was not regenerate, how much

much more will he now? and ſecondly, all the gifts of God ſhall be perfectly finiſhed. And here is a difference betweene faith and an accuſing conſcience: the accuſing conſcience is afraid to aske more, becauſe it hath abuſed the former mercies: but faith, aſſuring vs that all his benefits are tokens of his fauour, beſtowed on vs according to his word, is bold to aske more, accuſing our ſelues of our vnworthines, and labouring to come out of our ſinnes.

When he asked according to Gods word, he made the word a rule of his prayer, which aſſured him that his prayer ſhould be heard. We muſt not then abuſe Gods mercies, leaſt they accuſe vs: but if we accuſe our ſelues, then let vs ſee if they haue been giuen according to Gods word, and then may we aske new.

Verſ. 66. *Teach me good iudgement and knowledge: for I haue beleeued thy commaundements.*

HE maketh this prayer oft, but we doe not ſo; and therefore the vanitie of our prayers is rebuked, which ſo often aske other things, and ſo ſeldome aske this. He was the man of God, regenerate, therefore he maketh this ſpirituall requeſt; which though carnall men miſlike, becauſe they cannot conceiue of the word, yet it is a ſigne of faith. He maketh this prayer though he beleeued; becauſe his knowledge *was in generals, but his practiſe in particulars:* therefore if God in the particulars did not direct him, he ſhould faile in doing. Hereof commeth it that the learnedeſt men are deceiued in particulars, becauſe they reſt in their generall knowledge. Example of admonition: we haue generall rules to teach vs to admoniſh; but when wee come to practiſe in particulars, then muſt wee either haue the new grace of God, or elſe we ſhall faile in the practiſe.

If this man that beleeued prayed thus; how much more ought they that beleeue not? And they that beleeue generally, muſt confeſſe their blindnes in particulars: and therefore they ſhould pray for it.

Although ignorance be helped, yet it is not altogether cured, therefore haue we need to pray. Secondly, becauſe our knowledge is in generals, but practiſe is in particulars, and therein muſt we haue a new aſſiſtance: Therefore when we haue not good ſucceſſe in our buſines, wee muſt not, as men are wont, lay the fault on this or that; but wee muſt ſee the cauſe in our ſelues, who, although we haue the generall rule of our doings; yet faile in the particular practiſe thereof.

I beleeue. He confeſſeth that all wiſedome was in Gods word: and this although we confeſſe, yet in practiſe wee often thinke that ſome wiſedome of men muſt be added thereto. But hee confeſſeth that all wiſedome is in the word, and that it is ſufficient to make men perfect.

Verſ. 67. *Before I was afflicted, I went aſtray: but now I keepe thy word.*

THis is another reaſon which moued him to pray, that hee might not be as a horſe alwaies beaten; but teach me that I may preuent theſe beatings. If I be taught of thee, I miſſe not; if I be not, I erre. In proſperitie I could not ſeeke to be taught, but affliction draue me thereto, ſo that now I deſire to be taught of thee. If proſperitie made this man worſe, ſeeing wee are in proſperitie let vs be iealous of our ſelues, and now ſeeke for that, which God will bring vs to by affliction, and which will bring affliction vpon vs. If hee will heare when we humbly crie in affliction; how much more if we make our humble ſute in our proſperitie? Afflictions come becauſe we will not iudge our ſelues; then it is a bleſſing to haue the word to iudge vs, and the preacher to rebuke vs, that our wanton luſts may be corrected. Then wee are fond if wee will be wearie of the word, or of daily admonition.

If the word helpe in affliction, how much more in proſperitie if we tend thereto? *Whom God loueth, he correcteth:* and we ſhall know that God loueth vs when wee are corrected, if wee be made better by it: for in it ſelfe it is a puniſhment of ſinne; but when in the death

of

of Chriſt it is ſanctified to vs, ſo that it maketh vs dye to ſinne, and that ſinne is loathſome to vs; then is it a token of Gods fauour. For afflictions are common to all, Eccleſ.9. but whē we profit by them, then are they good to vs. *For if good things become hurtfull, if they be not ſanctified: much more ſhall afflictions, if they be not ſanctified in the death of Chriſt*, to make vs examine our wayes, and ſee our ſinnes, and to driue vs to Chriſt. But the wicked are either worſe, or no better. Then we muſt profit by them, or elſe wee make a way for a greater puniſhment.

Note.

Verſ.68. *Thou art good and gracious: teach me thy ſtatutes.*

HE deſireth to be taught by God, that whether hee were in proſperitie or trouble, hee might liue well; becauſe proſperitie would make him forgetfull, and affliction would ouerwhelme him, if God did not teach him. This muſt teach vs, that in what ſtate ſoeuer we be, we deſire to be taught of God, otherwiſe we ſhall faile. After he had ſhewed that he keepeth Gods commandements, hee craueth for grace, where hee pleadeth not his merit. Though he kept the word, yet he prayeth that he may ſtill be taught, becauſe he knew not all, and becauſe he was readie to erre both in practiſe and iudgement. And this muſt teach vs not onely to deſire to be taught when we erre, but euen when we doe well. Hee prayeth eſpecially for the teaching of the ſpirit.

Verſ.69. *The proud haue imagined a lie againſt me: but I will keepe thy precepts with my whole heart.*

HE ſheweth another cauſe why hee would be taught, and that is, hee hath to fight with the world. And wee haue the ſame cauſes, as our corruption, and the world. The world loueth none but her owne. And if wee were as zealous as others haue beene, wee ſhould be as ſore troubled. For they are enuious, and if wee ſhould fight with them with their owne weapons, wee were too weake, and therefore wee haue neede to be helped of God.

Proude. Faith humbleth, and infidelitie maketh proud. Faith humbleth, becauſe it letteth vs ſee our ſinnes, and the puniſhments thereof, and that wee haue no dealing with God but in the mediation of Chriſt; and that wee can doe no good, nor auoide euill, but by grace: but when men know not this, then they thinke much of themſelues, and therefore are proude. Therfore all ignorant men, all heretikes, and worldlings are proud. They that are humbled vnder Gods hands, are humble to men: but they that deſpiſe God, doe alſo perſecute his ſeruants.

By *proude*, he here meaneth them that had good gifts: to teach vs, that though wee be perſecuted of them that are in high places, yet this is the manner of Gods people. Theſe firſt mocked him, part.7. then they did him iniurie, part.8. and here they deuiſe ſuttle deuiſes againſt him: and this is the continuall practiſe of the wicked. This is a great temptation, to ſet a faire face vpon an euill cauſe, and to deface a good cauſe; as is noted by the Hebrue word. This was great grace that he could withſtand it. The way is to approue our ſelues and our cauſe to God: for if we depend vpon men, then ſhall we be amazed. This maketh that true, which is Eccleſ.8. that it happeneth to the good as though they were euill, and contra. This is the practiſe of the Familie of loue, to raiſe vp euill reports againſt the cauſe of true religion, and againſt the perſons, and they preuaile much. This is the practiſe of men at theſe daies, to deface the perſons by calling them Puritanes, and the cauſe, that it will ouerthrow ſtates.

With my heart. The word muſt haue the whole heart, and not a part: or elſe we ſhall not outſtand this temptation. He meant that he did throughly meditate; not that hee did nothing elſe. For want of this, we ſee that many being well coloured with the word, yet doe ſhrinke when euill reports ariſe.

Verſ.70.

Verſ. 70. *Their heart is fat as greaſe: but my delight is in thy Law.*

HE further ſheweth the danger of this temptation: for as they were ſuttle to deuiſe wickedly, ſo were they able to bring their wickednes to paſſe. For by this ſpeech he meaneth that they had all things at their owne will, and were through their riches in great authoritie.

I delight. He ſheweth how he ouercame this; by fatting his heart with the word, as the wicked fatted themſelues by their riches; or els he ſhould haue been carried away. Then let vs neuer reſt in reading or hearing the word, till we come to ſuch delight in it, as that we fat our ſelues with it, as the worldlings doe with their riches.

If we could doe this, then ſhould we eaſily take our hearts from theſe earthly things: for this is the cauſe that men ſet their delight on earthly things, becauſe they know no better. And that they may finde this delight, it is needefull that they finde comfort in the promiſes, by the forgiuenes of ſinnes, by the aſſurance of Gods fauourable prouidence in this life, and euerlatting life afterwarde: which when they feele and finde, then ſhall the word be ſo ſweete, that they ſhell forgoe all things for it. Till we come to this delight, temptations will daunt vs; but if we once can come to this, that we can make the word all in all, that is, our glorie, our honour, worſhip, riches, fame, credit, pleaſure, &c. then ſhall we be ſoone brought to account theſe outward things as nothing; ſo that we may haue and inioy the benefit of the word, and the comfort thereof.

Verſ. 71. *It is good for me that I haue been afflicted, that I may learne thy ſtatutes.*

HE vttereth the ſame thing that he did before, but he addeth ſomewhat thereto. Firſt, he ſaith that it was good for him that he had been afflicted: noting the goodnes and mercie of God, in taking riches, health, &c. from him, and giuing him affliction which turned to his good. Riches, health, &c. are the good bleſſings of God: but all manner of affliction, as ſicknes, pouertie, &c. of themſelues be euill, becauſe they are the tagges of Gods curſe, and puniſhments of ſinne. How then can it come to paſſe, that good things ſhould become euill, and euill things become good? The good bleſſings of God, when by our corruption they are abuſed to wantonnes are made hurtfull vnto vs, becauſe they make our condemnation greater: but theſe croſſes, when in the croſſe of Chriſt they are ſanctified vnto vs, then are they good, foraſmuch as they worke in vs a care to keepe the commaundements.

Where he ſaith it is good that he *hath been afflicted*, and not, that *I am afflicted*, it agreeth with that which is in the epiſt. Heb. 12. No affliction is ioyous for the preſent time: for in pouertie there are no riches, in ſicknes no health, &c. we muſt not then looke preſently when any croſſe comes, to ſay it is good: for this commeth afterwarde, when we haue been ſo exerciſed with it, as that we are more humbled vnder the hand of God, and haue ſome greater care to pleaſe him; when I ſay we haue been thus exerciſed, then will the croſſe bring the quiet fruite of righteouſneſſe, and then ſhall we ſay, it is good for vs that we haue been afflicted. But if we be impatient; or if the croſſe make vs either more careleſſe, or no better then we were before, that croſſe is but a preparation to another, &c.

I will learne, &c. Becauſe there is none but he will vowe and promiſe amendment, when the hand of God is on him, but the children of God alone reape fruit afterwarde; therefore in theſe words doth the prophet ſeuer himſelfe from the wicked: and whereas he ſaid before that he did keepe the commaundements, noting a preſent fruit of his affliction; ſo hee now moreouer addeth, that hee will keepe them, noting that the vſe of his trouble ſhould continue with him for euer. Let vs then conſider of this, all of vs either at one time or other haue vowed ſomewhat to the Lord; let vs ſee if we be now carefull to keepe and performe it: if we be not, our affliction hath done vs no good, we haue no profit by it.

Verſ.

Verſ. 72. *The law of thy mouth is better vnto me, then thouſands of golde and ſiluer.*

HEre he noteth one fruite of his affliction, that he was brought to make ſuch account of Gods word, as that he preferred it to infinite numbers of gold and ſiluer. And truely if we conſider that it is the word of God that ſuſtaineth vs in our trouble, and is our
» comfort, we cannot then chuſe but make much of the word. No number of goods can helpe
» vs in miſerie, and if the word doe that which all other things cannot doe, very meete it is
» that the word ſhould be preferred to all other things whatſoeuer.

PORTION. 10.

Verſ. 73. *Thine hands haue made me and faſhioned me: giue me vnderſtanding therefore, that I may learne thy commaundements.*

HE prayeth ſtill for wiſedome and vnderſtanding. Thoſe men are beaſts, which
1 being in ignorance, loue it better then knowledge, and darkenes better then light: theſe men muſt be ſent to the beaſts to learne, Eſa. 1. *The oxe, &c.* The
2 heathen ſay that this is a naturall propertie to deſire knowledge. The Lord muſt teach theſe men with rods; for they will not heare the voyce of the charmer, charme, &c.

3 He ſeeketh knowledge out of the word, to make a difference betweene him, and the heathen, which by their knowledge get nothing but commendation: but our wiſedome muſt be out of the word. Deut. 8.

4 He deſireth knowledge that he might practiſe it; whereby he condemneth them that ſeeke knowledge, and care not for practiſe: and teacheth vs to ſeeke all knowledge onely to practiſe it.

5 Seeing he deſireth to be taught, he condemneth them that thinke they may come to this knowledge by their owne ſtudie and diligence, without the teaching of the ſpirit.

6 *Dauid* ſo well learned prayed thus earneſtly, and ſhall we be thus cold? he ſo much to feele want, and we to be without feeling? for to be without knowledge, is to be without deſire of more, and a little knowledge if men reſt in it maketh proude.

7 How goeth it then with them that thinke they know all things, ſeeing this man to whom they are inferiours, prayeth thus? This requeſt was made before, but he addeth a new reaſon. So in the firſt part, and ſecond, and third, and fourth, and fift, and almoſt in euery part this requeſt is made, and in euery place a new reaſon to moue the Lord to heare his prayer.

He putteth the Lord in minde of his former mercie, that he might obtaine more, and ſaith he is a creature, euen a man with a ſoule, and not a beaſt; therefore *giue knowledge, &c.* wherein he confeſſeth that if the Lord giue not knowledge to him, he were better be a beaſt: and ſuch are all thoſe that are but onely men: for all the pleaſures in this life are
2. Cor. 3. not worthy the ſorrow in the life to come, Eccleſ. 11. Therefore if men haue not their reaſon ſanctified by the word in faith and loue to ſerue God: they are no better then beaſts.

Seeing God hath giuen reaſon, he will giue knowledge, with this he is comforted.

Obiection. But how can he hereby be comforted, ſeeing others haue reaſon alſo?

Anſwere. All mercies muſt be conſidered in Chriſt, through whom they are ſanctified, and by whom we are ſure that the Lord will crowne his owne giftes.

Another reaſon to teach vs when wee haue the gifts of GOD ſanctified vnto vs, is, when we are humble in our ſelues, and miſlike our ſelues though we haue receiued more then others, for we muſt thinke our ſelues vnworthie of them, and deſire that God will yet more ſanctifie them to vs, and giue vs the right vſe of them: then ſhall we, and we may, lay them before God as an argument to moue him, that he would deale mercifully with vs, and further continue and increaſe his mercie and good will towards vs; becauſe hereby we know that in Chriſt they are ſanctified vnto vs.

Verſ.

Verſ. 74. *So they that feare thee, ſeeing me ſhall reioyce, becauſe I haue truſted in thy word.*

HEre is an ende why he deſireth knowledge, for that others by my example ſhall be moued to ſeeke thee, and ſhall haue hope that thou alſo wilt heare them when they crie. This then is a great honour, that we ſhall not onely ſaue our owne ſoules, but alſo be helpes to others, that they may be ſaued, wherein the Lord vouchſafeth vs great honour: for to cauſe the careleſſe to ſeeke God, and to confirme the weake, is a great honour. Likewiſe hereby we ſhall ſtoppe the mouths of the̅ that ſpeake againſt the wayes of the Lord. Contrariwiſe when a profeſſor falleth away, hee loſeth his ſoule, he hurteth the weake, hardeneth the wicked, & openeth the mouthes of the wicked. Thus by the one God is glorified, and our brethren profited: and by the other the cleane contrary.

When we ſee any man truſting in God to bee deliuered out of temptation, then may wee be confirmed & comforted with hope, that we alſo ſhall be deliuered. This is ſaid, Pſal. 34. *Other ſhall be comforted.* & Pſal. 40. *They that ſee me, let them be comforted.* For when the Lord confirmeth any of his promiſes to any of his children; we may likewiſe be comforted that we ſhall finde them alſo true. So the Apoſtle reaſoneth, *Abraham* was iuſtified; therefore ſhall wee: ſo Heb. 11. As contrariwiſe, when we ſee the truth of Gods threatnings vpon any, then we ſhould know, that if we haue the ſame ſinne, we ſhall alſo feele the ſame puniſhment.

Then muſt wee conſider of Gods children, how that by nature they are no better then wee: therefore if we can beleeue, then ſhall we haue hope to become like them, for God doth not accept perſons. We muſt likewiſe conſider of the wicked, that by them alſo we may be inſtructed.

None ſhall reioyce at the example of the godly, but they that feare God; and this feare is the beginning of all goodneſſe: ſome that feare God may haue a doubtful conſcience, and they ſhal haue comfort by the examples of Gods mercies in others. Without this feare, men cannot rightly conſider of Gods works, but who ſo feareth, hee ſhall profit by them.

Here is the true vſe of all the Scriptures, not to marueil onely at the examples of Gods mercies or iudgements; but to be comforted and confirmed by the one, and to feare by the other.

Verſe 75. *I know O Lorde, that thy iudgements are right, and that thou haſt afflicted mee iuſtly.*

THis is ſomewhat like that, *It is good that I haue been afflicted:* but after a new manner; as though he ſhould ſay, Thy iudgements are righteous, & iuſt, though my fleſh doth perſwade me the contrary. And to ſhew the certaintie of this, he ſaith, *I know.* This knowledge hee had by the word: becauſe we ſhall then ſubſcribe to the Iuſtice of God, when we can ſubſcribe to the word. Then if we would ſubſcribe to the righteouſnes of Gods iudgements, let vs by the word meditate vpon his threatnings and promiſes; and though wee cannot ſee the reaſons of all, yet muſt we acknowledge them to be holy, becauſe the Lord is holy, and his word is holy, therefore his works are holy.

If we be not able to behold the beames of the Sunne, much leſſe can we ſee the brightneſſe of Gods workes: and let vs euer accuſe our ſelues of blindneſſe and rebellion, rather then the Lord of iniuſtice. He is then acknowledged to be iuſt, when we yeeld to the righteouſneſſe of his precepts. And when we can confeſſe his iuſtice thus, we ſhall well confeſſe his mercie. Then if we will confeſſe the iuſtice of God, wee muſt confeſſe his iudgements to bee holy; otherwiſe wee doe not. *Simile.*

And that: This is a ſpeciall Note of faith, that hee can applie that particularly to himſelfe, which the Lord had giuen generally: and till we doe thus, we neither beleeue promiſes nor threatnings. We muſt not reſt then in generals, but applie them to our ſelues, whether they be promiſes or threatnings: and this will draw vs out of ſinne, and comfort vs in trouble.

In faithfulnes: He had before confeſſed Gods iuſtice, and now hee confeſſeth his mercie: as if he had ſaid, Thou of thy mercie haſt thus laid thy rod vpon mee, that I may be ſuch a one as thou mayeſt performe thy promiſe to, as Pſal. 130. This muſt make affliction ſweete, becauſe the ſpeciall ende thereof is not to puniſh vs, but to make vs fit to receiue his promiſes, and hee vſeth it

as a remedie and medicine againſt ſinne: and as he ſheweth his iuſtice, in that he ſuffereth not ſin in his children; ſo he ſheweth his mercie, in that thereby he cureth them.

Verſe 76. *I pray thee that thy mercie may comfort mee, according to thy promiſe vnto thy ſeruant.*

BEcauſe he had confeſſed the mercifull dealing of the Lord, therefore he craueth mercie, for he knew that *with the Lord is mercie, to be feared*, Pſal. 130. He dare not ſtand to the rigour of Gods iuſtice, but hee flieth to his mercie, contrary to the Papiſts, Pelagians, and Familie of Ioue.

1 And thus muſt we labour to cure our vnbeleefe by his promiſes, that we fall not to deſpaire: for we are readie to preſume in proſperitie, or to deſpaire in trouble; but they muſt be both cured, the one by the meditation of Gods iudgements in proſperitie, the other by the promiſes in trouble. For then the iudgements haue done with vs, when they haue brought vs to humble our ſelues to the Lord, becauſe of our ſin, and then are wee to looke for his mercie: for then are we fit for it. We muſt then couple iuſtice and mercie together, and make vſe of both.

2 He had ioy before, and yet he craueth comfort; where we note the change of the conſciences of Gods people, ſometime ioyfull, ſometime ſorrowful. This muſt be a ſtay to vs againſt the temptation which Satan will offer, ſaying, Thou art fickle, and euer changing, all is vayne: Nay, we are as the children of God in all ages haue been.

3 *According:* He had no ſpeciall promiſe, but applied the generall promiſe to himſelfe; for all the promiſes are made in generall maner; *Come all, &c.* that all the Church might haue their part in them, and none ſhould thinke that they were ſhut out. This had the woman of Canaan when ſhe came to Chriſt: becauſe ſhe ſtayed on this generall promiſe, that he was ſent to the miſerable, as ſhe was.

4 As wee can neuer leaue ſinne, or come to true repentance, vnleſſe wee beleeue that that God which hath puniſhed ſinne in others, will alſo puniſh ſinne in vs: ſo ſhal we neuer receiue comfort by the promiſes, vnleſſe wee can particularly applie thoſe promiſes to our ſelues, which are generally made to the Church. But if we can do this, wee ſhall haue comfort in our ſoules, and ſtrength to withſtand the temptation which the diuell miniſtreth, ſaying, What promiſe haſt thou that thou ſhalt be ſaued?

5 To know that God is mercifull, is not inough, vnleſſe we be among thoſe, to whom the promiſes belong, and then we may know that we ſhall be holpen; becauſe through his promiſes, he is become a voluntary debter to vs. As a man, that is able to helpe vs, yet wee haue no aſſurance that he will helpe, vnleſſe he giue his word to vs. Then though God be mercifull, yet is not the miſerie of worldly men cured, becauſe the promiſes doe not belong to them. Then it is no maruell, though the Papiſtes doubt of their ſaluation, becauſe they call Ignorance the mother of Deuotion. *Simile.*

There is a difference betweene Gods children, and the wicked in their trouble: firſt, the children of God are conuinced both in iudgement and in affection: but the other are but onely conuinced in iudgement, as *Pharaoh, Ahab, Saul.* For where the iudgement and affection are both conuinced, there followeth conuerſion: now becauſe theſe were conuinced, & yet not conuerted, therefore it was onely in iudgement, and not in affection. Secondly, the children of God do ſo confeſſe his Iuſtice, as that they alſo confeſſe him mercifull, which ſettleth them in ſound iudgement, and enflameth their affections: but the other do onely confeſſe his iudgement; and therefore we ſee theeues and whores recant, and yet returne to their filth againe; becauſe iuſtice can breake, yet mercie only changeth from euill to good. Thirdly, the children of God by one fault are brought to the amendment of their whole liues, through ſorrow which worketh repentance: but the wicked by Gods iudgements are brought to a confuſed thinking of ſinne and amendement, or elſe reſt ſo much in one, that they looke not to any other: as *Pharaoh* confeſſed that God is righteous, but he let not the people of Iſrael go: *Achab* confeſſed, yet he reſtored not the vineyard againe: and *Pharaoh* by this one ſinne was not brought to the ſight of his Idolatrie, nor to any care to leaue it. *Note well.*

If wee will then haue vſe of this threefold difference, let vs euer pray, that our affections may euer

euer yeeld to that, which our iudgements do ſubſcribe to: and that not onely for feare of puniſhment, but becauſe with the Lord there is mercie: and when wee are conuinced of any one ſinne, let vs ſo labour to amend that, as we alſo looke to the whole courſe of our life, to amend whatſoeuer is amiſſe therein.

Verſe 77. *Let thy tender mercies come vnto me, that I may liue: for thy Law is my delight.*

IN that he doubleth this requeſt in two verſes, he ſheweth that he had no light feeling of ſinne, but thereby he was as a dead man, becauſe he felt not the life of God in him. This muſt wee marke, that when we are brought to ſo low eſtate, that all comfort ſeemeth to be paſt, yet let vs remember that Gods children haue beene ſo; and therefore let vs double our prayers, knowing that with the Lord is mercie, with him is life in death, and helpe in the greateſt extremitie. This if we can doe, then ſhall we be armed againſt the greateſt temptation that Satan hath; and that is this, to perſwade vs that our caſe is ſuch, as neuer any of Gods children were in; our temptations ſuch, as no man had; our ſins ſuch, as none haue committed: with which if he can preuaile, then doth he make vs paſt hope of recouerie, then doth he make vs paſt vſing any meanes to be recouered: for when wee are perſwaded that the diſeaſe is incurable, then wee leaue all meanes that might helpe vs. Marke the tender conſciences of Gods children.

If this man of God, which had beene no common ſinner, was ſo humbled for ſinne, that his moyſture was turned into drought, Pſal. 32. before hee could be brought to confeſſe his ſinne; it firſt ſheweth, how greatly ſorrowful we ſhould be: and againe, the great hypocriſie that is in our hearts, whereby the diuell worketh in vs, to thinke that our ſinnes are but ſmall, and therefore to be careleſſe of them, that at the laſt he may make them ſo great, as that wee ſhall thinke they be not able to be forgiuen. This is his practiſe and his purpoſe, therefore let vs take heede of it.

That I may liue: He did eate and drinke, and he had the vſe of his ſenſes, yet this he counted no life, becauſe he felt not himſelfe reconciled to God; but was in ſorrow and heauineſſe: yet he was skilfull in muſicke, which might haue put ſorrow away: he had alſo friendes, and many valiant men, in whoſe company he might haue delighted; yet in all theſe he tooke no pleaſure, but ſtill this was in his mind, how he might be reconciled to God. What ſhal we ſay then of them, which, ſo that they may haue theſe outward things, they neuer care for Gods fauour: or if they be in trouble, they onely ſeeke to put away their trouble by companie, play, &c. and neuer ſeeke with their heart to be reconciled to God? Both theſe are farre from the affection of this man: and let vs know, that though we had Kingdomes at our pleaſure, though wee had at commandement all pleaſure and paſtime; yet if wee were not reconciled to God, and if they were not ſanctified to vs in Chriſt, they would nothing auaile vs, and the ende of them would be but heauineſſe.

Then let vs not flatter our ſelues, for the life of ſin is the death of the ſoule, and without Chriſt there is no life: but if through Chriſt we be reconciled to God, then can no miſerie make vs miſerable: and though we want all outward things, yet we haue all in God through Chriſt.

For thy Law is my delight: He felt not this preſently, but he meant, that when God ſhould reſtore him to life, that he might not deceiue himſelfe, hee ſhould feele Gods mercie in his word: ſo that without Gods mercie in his word, he felt no comfort. Many will confeſſe them to be miſerable, if they haue not Gods mercie; but few will with *Dauid* acknowledge that without mercie in the word they are miſerable. The word is the meanes to bring vs to Gods mercie, therefore by the word we muſt eſteeme Gods mercies.

Let vs examine, if the reading, hearing, and meditating of Gods word be as ſweete vnto vs, as our very life: or whether we haue ſpeciall feeling of Gods fauour in his word; ſo that the feeling of Gods goodneſſe doth euen make vs with this man of God to delight in it.

The great delight in Gods word ouerſhadoweth all worldly pleaſures, and will make men vſe them, as though they vſed them not: but if we cannot come to this delight, then is it no maruel, if that we put our whole pleaſure in theſe outward things.

The way to come to this delight, is to keepe a continuall warre againſt our affections; for if we pleaſe our ſelues in them, then ſhall not the word be pleaſant; yet for a time it may, till thoſe affections be controlled, but then they will abhorre it: yet if wee can tame our affections of anger, luſt, &c. then ſhall wee feele ſweetneſſe in the word when we come to it.

Verſe 78. *Let the proude be aſhamed; for they haue dealt wickedly and falſely with me: but I meditate in thy precepts.*

AS he had before ſaid that the godly ſhould be comforted in his deliuerance, ſo here he ſaith that the wicked ſhould ſee their wickedneſſe, and be aſhamed, either with ſuch ſhame as might bring them to repentance, or which might confound them if they would not repent.

He prayeth againſt their enterpriſes, not againſt their perſons nor the image of God in them. He hath ſome prayers giuen by ſpeciall inſtinct for the ouerthrow of the wicked in other places; but here he maketh that prayer which the Church ought to make. For wee cannot pray that Gods people may be comforted in our deliuerance, but we muſt alſo pray that the wickednes of the wicked may turne to their ſhame. This being obſerued, that we pray not againſt their perſon, but their enterpriſe; then this, that we ſimplie reſpect the glorie of God, and the good of Gods people. For if wee ſhould doe it of ſome ſpeciall grudge, then ſhould we make Gods glorie a cloke of our euill purpoſe, and ſin againſt him.

We may then pray that the Lord would bleſſe his word among vs, that he would ſanctifie vs by it, that our good workes might be knowne to others, for his glorie. Therefore we may pray (ſo that it be in loue) that the hereſies of Papiſts, Families of loue, and others may be ouerthrowne, and the perſons may be aſhamed of their doings.

They dealt falſely with me. This ſheweth that their dealings he prayed againſt, and not againſt their perſons, becauſe their dealings were wicked and falſe. And this teacheth when we muſt thus pray, euen when their wicked dealings are plaine, and their doings falſe; and then may we pray with hope, becauſe the righteous God loueth righteouſneſſe; and if the cauſe be good, it will come to a good ende. For though trueth may be ſhamed, yet it cannot be ſhamed for euer: for God will defend his owne cauſe, and though the wicked for a time preuaile, yet in the ende they ſhall come to ſhame. This then firſt comforteth vs in euery good cauſe, that it ſhall haue a good iſſue: and againe that we take no euill cauſe in hand; for if we doe, it will bring ſhame at the laſt.

But I meditate in thy ſtatutes. He repeateth the ſame thing often, and ſurely if the world could not containe the bookes that might be written of Chriſt, and yet for our infirmitie the Lord hath compriſed them in ſuch a few bookes, and yet one thing in them often repeated, it ſheweth that the matter is weightie, and of vs dulye and often to be conſidered. And againe wee are taught that, that is a thing, that none doe ſo carefully looke vnto, as they ought. And he ſheweth, that as his enemies ſought by euill meanes to hurt him; ſo hee ſought to keepe a good conſcience, that ſo they might not hurt him. Then we muſt not ſet pollicie againſt pollicie, nor *Cretiſare cum Cretenſibus:* but let vs alwaies tend to the word, and keep vs within the bounds of that, and fight with the weapons that it teacheth vs. And this is the cauſe, that many good men are ouercome by the wicked, becauſe they ſtriue with them with their owne weapons; and then they muſt needes be too hard for vs. Againe ſeeing they neuer want euill meanes becauſe they giue ouer themſelues thereto: ſo if we would giue ouer our ſelues to God and his word, and admit nothing but that which agreeth to the word; then ſhould we be made wiſer than our enemies.

Verſe 79. *Let ſuch as feare thee turne vnto me, and they that know thy teſtimonies.*

AS he had not his owne fleſh to fight againſt only, but the world alſo: ſo he did not only fight himſelfe alone, but ſeeketh the helpe of others. When many ſee that religion cannot be truely profeſſed, but danger will come of it, becauſe many ſet themſelues againſt it, they flie from it, and goe to the greater part, which is the wicked. If we will auoid this, let vs ioyne our ſelues to Gods children, and they will helpe vs with counſell and aduiſe: for one may be ſtrong when we are weake, another may haue counſell when we ſhall not know what to doe: therefore by them we ſhall be kept from many euill things. So *Paul*, Tim. 1. and 2. after he had complained of the wrong that many had done vnto him, he

ſtraight

ſtraightway giueth thankes for the familie of *Narciſſus*, which refreſhed him more, then all his enemies could diſcourage him; ſo that he durſt oppoſe this one houſehold to the whole rabble of the wicked. It may alſo be a comfort to vs, when the temptation of *Elias* commeth to vs, to thinke that godlines were gone out of the world: for then ſhall it be good to ſet the children of God before vs, that we may heare of them, and be in their company, and ſo be comforted.

Againe, it is no ſmall thing to be godly in deede: for then we ſhall be a comfort to Gods children, when they heare that we continue in godlineſſe; whereas otherwiſe, for many ſtumbling blocks they ſhall bee ready to fall.

Againe, the mouthes of the wicked ſhall be ſtopped: for when the Magiſtrate, Miniſter, and profeſſor continue in holines, then though he would ſpeake euill, yet his mouth ſhould be ſtopped; and what great glorie ſhould come to God by this: ſo that here is a ſpeciall ſpurre to moue any to ſtand and continne in godlines.

If *Dauid* did thus deſire the company of Gods children, what ought we to doe? But men know not their wants, they know not the communion of Saints, therefore they are careleſſe of this. Yet *Paul* deſired to come to the Romanes, that he might receiue mutuall comfort: for euery member of Chriſt hath ſomewhat wherewith hee may doe thee good: becauſe he is annoynted with the ſame oyle that thou art; therefore thou ſhalt remember ſomething forgotten: or haue thy iudgement reformed in ſome particular thing. But we know not the profit of this, becauſe we haue no vſe of it.

In the eight part, he ſaid this, chiefely that he might doe them good; and here, chiefely that they may helpe him. Hee ſheweth that the feete of Gods children are directed by God; and if they come to vs, it is a bleſſing of God; if they doe not, it is his puniſhment.

By feare, he meaneth, that when good men feare God, they haue a chiefe care to pleaſe God, and a chiefe care that they may not diſpleaſe him, but may be approued of him in all their doings. He ioyneth knowledge with feare, becauſe that knowledge without feare puffeth vp, and ſo becommeth vnprofitable. Secondly, becauſe knowledge without feare reſteth not ſimply in the word, but ſeeketh by-meanes. Thirdly, becauſe if men haue knowledge without feare, they will not come much to the afflicted, becauſe they haue not been humbled. Therefore that we may be humbled, and that we may not runne ryot, but containe our ſelues in the word, and become profitable and comfortable both to others and our ſelues; feare muſt needs be ioyned with knowledge. It is alſo neceſſarie that knowledge be ioyned with feare: firſt, becauſe feare without knowledge may at the laſt kicke againſt God, as did *Paul*, and the Iewes: and Papiſts of conſcience whiles they feared God without knowledge, perſecuted Gods children: ſecondly, becauſe many that feare God aright, yet doe hurt in good cauſes by vndiſcreete dealing, whereas they had no purpoſe ſo to doe. Knowledge then muſt direct feare, and feare muſt ſeaſon knowledge, and both muſt be ioyned together. Iob. 31. doth ſhew notably in many cauſes, how needefull the feare of God is; where this is rendred as a reaſon of many things, that he feared God.

Verſe 80. *Let mine heart be vpright in thy ſtatutes, that I be not aſhamed.*

HE prayed before for good vnderſtanding, here hee prayeth for ſound affections: this order in prayer muſt we alſo vſe: firſt to pray for knowledge, and then for good affection. For good affections without knowledge, are nothing worth, and knowledge without affections is nothing. Then wee muſt pray, that as we haue greater knowledge then others, ſo our affections may be better then others, and our hearts more vpright. Hee ſheweth that there is no vprightneſſe but in the commandements, therefore what good affections ſoeuer ſeeme to bee in Turkes, Papiſts, and ſuch as haue not knowledge, theſe cannot be vpright, becauſe they haue not the word. No man can know his own heart but by God, (Ier. 17.) and by the word, which is of the ſame nature that God is.

PORTION. 11.

Verſ. 81. *My ſoule fainteth for thy ſaluation: yet I waite for thy word.*

IN this part hee ſheweth his miſeries that hee was in, and his hope to be deliuered, which in the latter end hee prayeth for. *His ſoule fainteth:* and this is amplified in the verſes following. His affliction was great, & through the infirmity of his fleſh he was grieued with it. The Philoſopher thought that it was patience to contemne ſorrow, and not to be moued with it: but the examples of Scripture ſhew that the children of God doe feele their ſorrow; yet they are ſuſtained by waiting for Gods mercies, whereby they are at the laſt deliuered. It is neceſſarie that we ſhould be touched with our troubles: Firſt, becauſe, if we felt it not, we ſhould be proude, as the manner of worldly men is: Secondly, we ſhould not come to the feeling of our ſinnes, for which afflictions are ſent to vs: Thirdly, we ſhould haue no triall of our faith: Fourthlie, if we ſhould not know that Gods children had feeling of them, then when we feele them, we ſhould be brought to deſpaire. For then ſhall we thinke, that we are not in the number of Gods children, and therefore we ſhould leaue of ſtriuing, and giue ouer our good cauſe, and ſo fall from God.

But when wee conſider that as *Elias*, ſo all Gods children haue had infirmities, Iames 5. and *Paul* and *Barnabas*, Act. 16. when we ſhall ſee that they, which are ſet before vs for examples, were brought to ſtreightes, and that they did not deſpiſe them, but by ſtriuing ouercame them: then if we feele ſuch weakenes in our ſelues, we ſhal be encouraged to take the croſſe vpon vs, with hope that with them wee may ouercome. It is good to know theſe thinges before affliction; for the more we profit in this doctrine, the better wee ſhall beare our affliction.

When this man was thus afflicted, he waited on the word, becauſe of his weakenes, and in patience did tarrie the Lords leaſure; neyther doubting of his owne *cauſe*, nor yeelding to the euill *cauſes* of his enemies: this is patience, and this is the practiſe of Gods children, as Iob. 33. Then muſt we looke for theſe afflictions, becauſe of our ſinnes, becauſe of the greatnes of the wiſedome of God, and his mercie, to deale thus with vs, that he may heape vp bleſſings on vs in this life, and euerlaſting glorie in the life to come. If we cannot abide ſmal afflictions, how ſhould we abide greater? Again ſome will abide ſmal and ſhort troubles, yet if they increaſe and continue, they will faile: which ſheweth that men haue not faith to glorifie God. For that faith glorifieth God, which beleeueth Gods word to be true, and waiteth for the accompliſhing of it. For becauſe we liue by faith, therefore wee haue need of patience, Heb. 10. for the Lord will deliuer thoſe that are ſuch, Pſal. 147. Eſay 57. *for he will ſaue them, and come to dwell with them, becauſe he hath a pleaſure in them.*

*or word

Verſe 82. *Mine eyes fayle for thy *promiſe, ſaying, When wilt thou comfort me?*

THe next verſe hath the ſame meaning, & the doubling of it maketh it more waighty. He ſaith *Word* for ſaluation, to ſhew that the word bringeth, and confirmeth our ſaluation. When he ſaith that his eyes and bodie were troubled, he ſheweth that the fainting of the ſoule, is the fainting of the body: to teach vs in the diſeaſes of the bodie, not onlie to looke to naturall cauſes and remedies, but to haue an eye to the ſoule, and remedie that: *for a wounded ſpirit who can beare?* The way to cure the body, is to cure the ſoule firſt, as Pſal. 103. *and healed*, Iob. 33. *God ſpeaketh once or twiſe, &c. his fleſh ſhall be as, &c.* Example, *Ezechias* was ſicke, but after his ſins by prayer being forgiuen, then his diſeaſe was healed, Eſay 38. and Chron. *Benhadad* was ſicke of a curable diſeaſe, yet for his ſinnes it could not be helped. *Iob* was a very Lazar, for the triall of his faith, yet the way for him to recouer (ſaith *Elihu*) was thus to be humbled for ſinne; and *Elihu* for this was not reproued, but the Lord confirmed his words from heauen. Then though Gods children be not chiefely puniſhed for ſinne, yet becauſe they haue ſinne in them, therefore they muſt take this way alſo. As we ſee *Iob* confeſſed his ſinnes before hee was reſtored. So Hebrew. 12. 3. *You haue*

not

not fought to blood: meaning that though God might iuſtly puniſh, yet he will vſe affliction for our triall, and withall will kill our corruption. Pſalm. 32. after hee had called them bleſſed, *whoſe ſinnes, &c.* hee ſheweth how hee was brought to it, firſt, by ſetting downe the corruption of men, which God muſt cure with corrections; yea they were ſore on him, that his moyſture was turned into drought: but when he confeſſed his ſinne, then the Lord forgaue the puniſhment of his ſinne. Muſt this man bee taught by this meanes, and haue not we neede of it? In the booke of the Chronicles, *Aſa* is reproued becauſe hee ſought to the Phiſitions, and not vnto the Lorde. His meaning is not that *Aſa* ſought not to God at all, but that hee ſought not chiefely, nor firſt to God: ſo that this is ſpoken by compariſon, that he ſought not to God ſo much as to the Phiſitions. Againe, the purpoſe of Gods ſpirit is not to diſallowe the vſe of Phiſicke: for when *Ezechias* was abſolued of his ſinnes by *Eſayas*, then did the Prophet commaunde that figge leaues ſhould be taken, and layde to it: and how can he then miſlike that, which he there commaunded? This generall doctrine then may be gathered, that what diſeaſe or affliction ſoeuer commeth to a mans bodie, for what cauſe ſoeuer, yea though it be for the triall of faith; yet the way to come out of it, is to looke to our ſoules, and to clenſe them: for if they be once purified, then the bodie will be eaſilie cured. For if God ſayd, iudge your ſelues that you may not be iudged; he will be likewiſe ſure not to iudge vs, if we will iudge our ſelues; but when we ſhall begin to iudge our ſelues, he will leaue of to correct vs, Pſalm. 89. and 1. Corinth. 11.

Verſ. 83. *For I am like a bottell in the ſmoke: yet doe I not forget thy ſtatutes.*

WE muſt remember the promiſes and the commandements in all our troubles, and they will ſuſtaine vs: for if any faile in trouble, it is becauſe they truſt not the promiſes, or keepe not the commandements. If we will be ſure then that no affliction ſhall hurt vs, but helpe vs, and turne to our good, and to aſſure vs of life euerlaſting, and to be deliuered out of them in Gods good time; then let vs looke to all the promiſes made to vs in Chriſt, and build a good conſcience vpon Gods commandements. But if wee faile in theſe, then may we be ſure that in trouble we ſhall faile, 2. Cor. 7.

And theſe two helpe one another: If thou wilt be found in the faith, then labour to keep the commandements: and if thou wilt not be driuen from the obedience of the commandements, then confirme thy ſelfe in the promiſes of the forgiuenes of ſinnes, of Gods prouidence, and of eternall life. For if thou canſt beleeue theſe, then neither pleaſure nor paine ſhall make thee forſake thy obedience: but theſe ſhall be ſo pleaſant to thee, that thou ſhalt wholy labour to pleaſe God. Theſe two reaſons *Paul* vſeth 1. Tim. 3. to moue men to obedience: firſt, the promiſes of the forgiuenes of ſinnes: ſecondly, of euerlaſting life, and to theſe adde Gods prouidence. And this is the cauſe of al ſin, becauſe men beleeue not that the threatnings of God are true. For if they could be perſwaded of that which is Pſal. 89. *He will viſit their ſinnes, &c.* the children of God ſhould not neede to thinke of hell, and other torments belonging to the wicked in the life to come. Becauſe that if they knew, that though they were deliuered from paines in the world to come, yet the Lord would puniſh their ſinnes in this life, and would bring them to pouertie, to contempt, to be reproched, to be ſlandered, &c. euen this would make them loth to offend. And ſurely the Lord will doe this: for if hee be neither a wiſe nor louing earthly father, which will not correct his ſonnes when they doe euill: ſurely it muſt needes be that God muſt either be vnwiſe and not louing, or he muſt puniſh them his children that offend. For though he hath made a couenant with them, that hell ſhall not preuaile againſt them; yet hath hee not made a couenant to free them in this life, becauſe that he will driue them to the croſſe of Chriſt, by laying croſſes vpon them. *Note.* *Simile.*

Againe, if men could beleeue the promiſes of God made in Chriſt, for the forgiuenes of ſinnes, for Gods fatherly prouidence, and for life euerlaſting; then would they, hauing theſe promiſes, purge themſelues from all filthines, and finiſh the courſe of their ſaluation in feare, 2. Cor. 7. verſ. 1. And this beleefe in Gods promiſes is it, that maketh men leaue ſin

for conſcience ſake, and to yeeld obedience to Gods will; ſo that this beleefe bringeth forth pure obedience to Gods will. Againe, beleefe in Gods promiſes is ſtrengthened by obedience: as *Peter* ſaith, *Make your election and calling ſure by good workes.* For when the Lord ſhall ſee that we haue a care to doe his will, then will hee multiplie the graces of his ſpirit vpon vs, ſo that we ſhall be better confirmed in his promiſes. If wee will not then be brought to doubt or deſpayre of Gods promiſes, when trouble and anguiſh ſhall come; then let vs labour to build a good conſcience vpon the word and commandements. And if we will not be drawne away with worldly pleaſures, then let vs conſider thoſe promiſes which God hath made vnto vs. For when men begin to doubt of Gods promiſes, they begin alſo to doubt of the commaundements: and when men doubt of the commandements, they alſo doubt of the promiſes: and when men doubt of both, then is ſinne a light matter vnto them. For faith in Gods promiſes breedeth obedience, and obedience confirmeth faith in the promiſes: therefore we muſt labour for them both, and pray for both.

Verſ. 84. *How many are the daies of thy ſeruant? when wilt thou execute iudgement on them that perſecute me?*

THis verſe and the ſecond verſe, ſhew that it is lawfull for Gods children to make knowne their infirmities to him, ſo that they waite patiently for helpe from him. For this onely diſpleaſeth him, when we pleaſe our ſelues in moyling againſt them: otherwiſe when we come in reuerence, it pleaſeth God that we ſhould lay out our infirmities before him. Thus *Abraham* and *Mary* laying out their infirmities, with milliking of them, deſired that they might know how the things ſhould come to paſſe: but *Sara* and *Zacharie* did contrarie. This is a comfortable thing, that when wee are in any trouble, wee may lay out our temptations to him, ſo that it be with truſt in the promiſes, and milliking of our infirmities, with a longing after Gods mercie, in a feare of his Maieſtie, and a deſire to be helped of our euill and corrupt infirmitie.

When. He had been exerciſed a long time, and now hee prayeth that hee may be helped, leaſt he through infirmitie put his hand to euill. Many will make their complaint, but it is too ſoone, euen before they haue been exerciſed. But we muſt be contented to be in long trouble, and we may yet looke for Gods helpe, acknowledging it to be his great goodnes, that he continued and held vs out ſo long in trouble.

Wilt thou execute. This is an ordinary prayer, not againſt any certaine perſons, but rather generally againſt Gods enemies, and their euill cauſes. For the Lord executeth iudgement vpon his children for their conuerſion, as *Paul*, Act. 9. and vpon the wicked for their confuſion. Hee prayeth againſt them that belonged not to God, and yet not ſo much againſt their perſons, as their euill cauſes: and no otherwiſe againſt their perſons, than they are ioyned with the cauſes. And thus may we doe for the confuſion of Gods enemies; otherwiſe we cannot.

Verſ. 85. *The proude haue digged pits for me, which is not after thy law.*

THis ſhewed firſt that he prayed againſt their euill cauſe: ſecondly, that he ſuffered vniuſtly: firſt, becauſe he ſuffered for the truth: ſecondly, becauſe he behaued himſelfe godly in his cauſe, not vſing vnlawfull meanes. And wee muſt looke that wee haue theſe things before we pray this prayer: firſt, that our cauſe be good: ſecondly, that it be rightly handled: therefore heretikes and wicked men cannot make this prayer. *Dauid* was long in this trouble, and yet he prouoked them not with euill words, but laboured to ouercome their euill with goodnes, as Pſal. 33. So when wee doe them no euill, when wee haue laboured to doe them good, and prayed, and faſted for them in patience and long ſuffering; then, if it be againſt Gods enemies and their euill cauſes, wee may pray this prayer.

Verſ. 86.

Verſ. 86. *All thy commandements are true: they perſecute me falſely: helpe me.*

HE hath an aſſured perſwaſion of the truth of his cauſe, and of the euill vſing of his enemies; both which hee knoweth by the truth of Gods word: this maketh him to ſtand out in his good cauſe, and to ſticke to the truth of Gods word. This is a great thing: for the diuell will throw into mens minds; if this cauſe were good, it ſhould not be perſecuted. But thou art more preciſe than needeth, &c. to this end, that if he could once bring them to doubt of their cauſe, they ſhould leaue ſuffering: for if men be once perſwaded that their cauſe is euill, or if their cauſe be good, and yet if they know it not, then can they not ſuffer for it. Therefore if wee will ſtand in trouble, let vs now in peace be aſſured, and grounded in the knowledge of the truth, and build vp our ſelues now in faith and a good conſcience. For if this be once ſaid to vs of the diuell, Thou haſt heard much, and yet haſt not profited, leaue thy cauſe betime, or elſe thou wilt ſhame thy ſelfe, and thy cauſe too; then it muſt be a great thing that will make vs ſtand.

Helpe. Though he had been long in trouble, ſo that he was readie to be deſtroyed, yet hee prayeth, contrarie to the reaſon of the fleſh. This teacheth that euen in the greateſt trouble we may call vpon God, and when all helpe ſeemeth to be paſt, then is the time to be holpen, becauſe the wickednes of the wicked is at the full, and our triall is manifeſt. For the lot of the wicked ſhall not, &c. Verſ. 87. wanteth.

Verſ. 88. *Quicken me according to thy louing kindnes: ſo ſhall I keepe the teſtimonie of thy mouth.*

HE ſheweth that he was dead: and when he deſireth to be quickened, by *louing kindnes*, he ſheweth that without this there is no quickening, for there is no merit.

I will keepe. He kept them before, yet in weakenes, and his affliction did ſomewhat hinder him, as Pſal. 17. *Deliuer me from the affliction, &c.* therefore hee deſireth to keepe them better. For trouble hindreth the courſe of obedience, and maketh vs forget many things which wee haue learned. Then what a benefit haue wee which now are in quiet, and haue our libertie? Without louing kindnes there is no quickening. He prayeth to be deliuered, that he may keepe Gods commandements: and this is the right end of this prayer, either to be deliuered out of the preſent euill, or to be preſerued from it. We doe now pray to be preſerued: we pray for our Queene, &c. but if it be not to this end, we differ nothing from beaſts. This was the end of *Dauid* in his proſperitie, Pſal. 23. and this was his end why hee would be deliuered from trouble, that he might dwell in Gods houſe a long ſeaſon. For it was his griefe that he could not glorifie God. He deſireth to be quickened to keepe Gods commandements: then what are we that are as dead men, when we heare and pray?

PORTION. 12.

Verſ. 89. *O Lord, thy word endureth for euer in heauen.*

THis part ſheweth the comforts that ſtaied him in his trouble: his eyes fainted, yet he ſaw Gods word to endure for euer in heauen. And this is his faith, which when he ſaw no helpe in earth, yet could lift vp his heart to heauen. And he noteth the weakenes of his enemies, that though they had almoſt made an end of Gods Saints in earth, yet they cannot take the word out of heauen, which is the ſeate thereof. This muſt comfort vs when perſecution waxeth hot, ſo ẏ we might ſay with *Helias*, *I am left alone*: yet the Lord keepeth his word in heauen, from whence hee will ſend it to another place. In the confidence hereof *Dauid* crieth, Pſal. 2. *Why doe, &c.* and in the death of Chriſt, the Sauiour of the world ſeemed to be dead, ſo that they mocked him, *He ſaued others*: Gyet ods word was in heauen, and Chriſt became a Sauiour to them that beleeued. When the children of Iſrael were brought low in Egypt, yet Gods word in heauen was true,

true, and they returned to the promiſed land. When the Iewes were tranſlated to Babylon, ſo that all hope of returne was taken away, yet *Daniel* and other knew the word was in heauen, that after 70. yeeres they ſhould returne. This is true in particular perſons, as *Iob*, *Dauid*, *Ezechias*, and others being brought very low; yet through hope of Gods word which is in heauen, they looked for deliuerance, though they ſaw no helpe in earth. This is good for vs to lay vp againſt trouble to come: and this comforted *Bradford*, *Rogers*, &c. which ſaid, God would bring his word from heauen to this land againe.

Heb. 11. 1. And becauſe wee cannot ſee heauen (though wee muſt beleeue it by faith, which is of things not ſeene) therefore he ſheweth that it may be ſeene in earth, *Thy truth indureth from generation to generation*, &c. Though all things vnder the Sun be changeable, yet Gods truth is one for euer. *Heauen and earth ſhall paſſe*, Matth. 24. and Luk. 21. *This generation ſhall not paſſe*: where vnder Ieruſalem he ſetteth out the ſtate of the world till the laſt day. For as the Iewes did not receiue the true Chriſt, ſo they were deceiued with a falſe: and when they would not looke to cure their ſoules, the Lord ſent famine, warre, and peſtilence to conſume their bodies: and as they would finde no place in their ſoules for his word; ſo the Lord would leaue them no place in that good land. And thus ſhall his word continue throughout all generations. For whereſoeuer the Lord hath a number of his, thither hee will ſend his word to worke in them faith and repentance, and ſo to ſtrengthen them that they ſhall neuer fall. And as for the reſt, the Lord will trie them with his word; and when they ſhall be found not to receiue the truth in loue, they ſhall be giuen vp to beleeue lies; afterward loue ſhall waxe cold, and then iniquitie ſhall preuaile: ſo that the Lord ſhall be conſtrained to ſend famine and peſtilence, with which they ſhall be exerciſed till their finall deſtruction. Thus did the Lord deale with them at Ieruſalem, and thus ſhall the Lord doe from generation to generation. For his word after this ſort ſhall goe from one nation to another people, till the Goſpell of the kingdome hath beene preached through all the world, and then ſhall the end come. Then we ſee that the contempt of the word bringeth deſtruction to cities and nations.

Verſ. 90. *Thy truth is from generation to generation: thou haſt laid the foundation of the earth, and it abideth.*

THe earth, as the Philoſophers thinke, ſtandeth in the middeſt of the firmament; and as the Scriptures teach vs, the waters are aboue the earth: ſo that to reaſon the earth ſeemeth to be very fickle and readie to fall, albeit to our ſenſe nothing ſeemeth ſo ſtedfaſt. How commeth it to paſſe then that the earth falleth not, or is not couered with water, but becauſe of the word, wherein God hath commaunded it ſo to be, as in the beginning hee made it by the word? The Lord gaue bounds to the Sea the which it ſhould not paſſe, and thoſe bounds it kept two thouſand yeeres; then by the word of the Lord it ouerflowed the earth: but after that, it hath to this day continued within his bankes, becauſe God hath ſo appointed it. And if theſe be ſo ſure by the word of the Lord, the word muſt needs be ſure and ſtedfaſt, wherein God hath promiſed that he will haue his Church to the end. The like reaſon *Ieremie* vſeth, chap. 31. and 33. *So long as the Sun and the Moone continue in heauen, ſo long will I haue my Church vpon the earth, though the wicked rage againſt it.* This muſt ſtay and comfort vs, when theſe thoughts aſſault vs: Oh, if the word ſhould be taken from this place, where then ſhould it reſt? If this King, or Queene ſhould dye, where ſhould the word become then? This muſt aſſure vs, I ſay, that the Lord will prouide for his Church ſo, that the word may continue amongſt them, ſo long as his couenant of the night and the day abideth.

Verſ. 91. *They continue euen to this day by thine ordinances: for all are thy ſeruants.*

THeſe are deputed of God to be his ſeruants: and this anſwereth an obiection. *Ob.* Theſe things are changeable. *Anſ.* This, in that they are ſo, it is to ſerue Gods iudgements, for the ſaluation of the good, and the confuſion of his enemies.

The

The Sunne is certaine, and yet for the glorious victorie of Gods people vnder *Ioſhua*, it ſtood ſtill. So did it turne backe for *Ezechias*. The waters alſo were his ſeruants to take vengeance on his enemies at the flood: ſo likewiſe the red ſea ſaued Gods children, and deſtroyed his foes. Then when theſe creatures keepe not their courſe, it is the worke of God for the good of his people, and the hurt of his enemies. Much more are the ordinarie works his ſeruants, as moderate raine, drie weather, &c. Leuit. 25. for to teſtifie his fauour to his children; as immoderate drought for the hurt of his foes. So diſcord, famine, plague, warre, &c. all theſe waite on God to ſerue him when he will puniſh any people: as peace, loue, plentie, health, ſtrength, &c. are to the comfort of his people.

All are his ſeruants. All the creatures round about, are readie to ſerue him at his will, from the Angels in heauen, to the wormes in the earth: therefore hee is called the Lord of hoſts: they are not ordered by nature, fortune, or ſuch like, but by Gods prouidence: example, Pſal. 107. If we were perſwaded of this, then ſhould we be feared, if our hearts were not right with God: and we ſhould be comforted when our hearts were right before him: knowing that theſe ſerue to teſtifie his loue to them that feare him, and to teſtifie his wrath where he is diſpleaſed. This muſt driue vs from ſecond cauſes, to looke to God: *If God be with vs, who ſhall be againſt vs?* If we were perſwaded, that they ſhall all beare witneſſe with vs or againſt vs, then would we be fearefull, and deſirous to be reconciled to God: for he hath giuen theſe creatures to vs no otherwiſe to vſe, than we be in Chriſt; for if we be not, then muſt we giue account for them: but if wee be reconciled to God, then haue wee a ſpeciall comfort, that nothing ſhall hurt vs, and when they might ſeeme to hurt, they ſhall helpe vs: our enemies ſhall be our friends, and the ſtones ſhall be at league with vs; and nothing ſhall ſeparate vs from the loue of God. Fire ſhall burne vs eaſily, and water ſhall eaſily drowne vs: for though Tyrants abuſe theſe for a time, yet they are Gods ſeruants, and they grone with vs for our redemption. Doe all creatures grone, and ſhall wee be ſecure? Doe they their ſeruice, and ſhall not we doe our duties? Then moſt grieuous ſhall our condemnation be.

Here are fiue Verſes wanting.

PORTION. 13.

Verſ. 97. *Oh how loue I thy Law! it is my meditation continually.*

THis Pſalme is a liuely repreſentation of a man regenerate, and teacheth vs, what are, or ought to be his meditations, his exerciſes, and his affections; ſo that by how much a man ſhall haue found himſelfe to be truely conuerſant in this Pſalme, ſo much may he thinke himſelfe to haue profited in regeneration: and by how much the leſſe he hath found, that he is leſſe occupied in the practiſe hereof, ſo much he is to ſuſpect himſelfe to faile and come ſhort of newneſſe of life. *The vſe of this Pſalme to a man regenerate.*

In theſe dayes, becauſe we attribute ſo much to miniſteriall knowledge, and haue felt ſo little profite by the teaching of the ſpirite, and ſeeing we brag ſo much of faith, and haue ſo little loue; laſtly, whereas we boaſt of our Profeſſion, and yet are ſo little profited in holy conuerſation, the Lord for ſuch contempt of his trueth, doth * now teach vs by deluding ſpirits, and fantaſticall deuiſers, and the lying Familie of loue. Wherefore vnleſſe wee are more enflamed with a loue of the trueth, and an hatred of hereſie, then we haue been; it may come to paſſe, that as in the primitiue Church the Goſpell of Ieſus Chriſt being preached at the firſt, of men of the loweſt ſtate, and afterward for the good liking of it, was brought to be preached after the more learned ſort: euen ſo hereſie now beginning in the vnlearned and ignorant people, may by the iuſt iudgement of God, for the contempt of the word, take place euen among the beſt learned. For it is as eaſie for the Lord in his iudgements, to ſend a lying ſpirit into foure hundreth learned men, as to ſuffer the common Iſraelites to be deluded therewith; wherefore we haue the myſteries of iniquitie to teach the myſteries of righteouſneſſe, and we muſt learne loue of them, which are the abuſers of loue. Wherefore if we deſire to know Chriſt crucified by the ſpirit in his word, if we will know him to be our Prophet, our Prieſt, and our King, we muſt be new creatures,

* Anno Dom. 1580. & 1581.

Hereſie.

Familie of loue.

tures, for the olde things are gone, and new things haue ſucceeded them in their place; we muſt let loue be laborious in vs, and fruitful in good works. But when we haue not ſo great miſliking of heretikes, as we take them as the graſhoppers of Egypt, wee ſhall ſee new and olde enemies ioyne together, to the great diſhonour of our God.

Oh, how loue I thy Lawe: Wee haue then in this verſe a iuſt occaſion to examine our ſelues, how wee profit in the loue of Gods worde, wherein the Prophet for our enſample and imitation, pathetically proteſteth, how hee loueth the worde of the Lorde, and to declare that it was not in outward ſhew, but in inward affection, and that hee did not indeede delude himſelfe, as we do in many things, he proueth by effects, that here alone is true wiſedome, and not elſewhere to be found. Wherefore it ſhall not be amiſſe, to gather all ſuch proofes, whereby we may ſee his loue was vnfained, and came from the bottome of his heart. The firſt is a ſpeciall hatred that he had to the contrary, that is, to all falſe religion, oppoſed to the true ſeruice of God. Secondly, it may be ſhewed in the circumſtance of the time, and that for two cauſes, both in reſpect of the law, which then had little countenance, and in reſpect of his perſon, which then did ſuffer contempt. The third is the repoſing of his felicitie in the word, when either he felt the ſweete promiſes of God, or his inward man delighted with the Law, in that he preferred it before all profit, pleaſure, and glorie, with which things naturall men are moſt delighted: as alſo his great griefe of minde, when eyther he felt not ſuch comfort in Gods promiſes, or his inward man not delighting in his word, or when he ſaw any other tranſgreſſing the ſame. The fourth is, his carefull vſing of the meanes, which were many, namely his conference with Gods children, eyther in reaching his gifts vnto them, or in the participating of their gifts with him, his praying, and praiſing of God, his holy meditations, and his vowing with himſelfe to keepe the Law of the Lorde.

True arguments of loue to the word.
1
2
3
4

Wearineſſe in good things.

In that ſo vehemently he burſteth forth into this ſpeech, *Oh how loue I thy Law!* we are to ſee his great zeale, to compare our ſelues with it; and where he ſaith, *continually*, we are to learne, that if we find in our ſelues any wearineſſe and loathſomneſſe to this exerciſe, we are not as yet ſound at the heart.

Concerning this word, *thy Law*, we may note, that he putteth the Law of God, and his loue thereunto, for his loue to God, for this ende, becauſe euery man will ſay, that he loueth God; as the Turke, the Pope, the Familie of loue; but few of vs, and none of them, do loue hs word. For is there any heretike, or hath beene, who perſwadeth not himſelfe, and would perſwade others, that he loueth the Law of God? Wherefore to our vſe, we muſt know, that if we feare the Lord, we muſt feare him in his threatnings denounced by his word; if we ſay, we loue him, we muſt loue his promiſes contained in his trueth; if we obey him, we muſt obey his commandements reuealed in his will; if we will worſhip him, we muſt worſhip him according to the preſcript rule of his owne ordinances.

Loue God loue his word. Io.14.23.

For the firſt reaſon, which we haue ſhewed to be, the hearty hatred of falſe doctrine, or falſe religion, hee ſaith, Portion.15. * verſ.1. *I hate vayne inuentions, but thy Law do I loue.* and in Portion.21. *verſ.3. I hate falſhood and abhorre it, but thy Law do I loue.* and in the 4. Portion. verſ.5. he flatly prayeth againſt it, ſaying, *Take from me the way of lying, and graunt me graciouſly thy trueth.* Where wee ſee, that as the man of God ſheweth his loue to the trueth, ſo he ſheweth his hatred to lies. Neither muſt we vnderſtand here, that which he calleth the way of lying, for a breach of any particular commandement, but for a generall breach of the whole Law of God, and for a thing oppoſite to the trueth of Gods word: So alſo is it to be vnderſtoode, when the ſpirit of God calleth Sathan, *the father of lies.* i. of fayned and forged doctrine, both in religion and life, as alſo God is ſaid to be *the Father of all trueth.*

2. Argument of our true loue to God.
*Verſe 113.
*Verſe 163.

Now it is manifeſt, I need not, as I thinke, to ſhew this out of the Law, nor by the Prophets nor by the example of godly Kings, how it is by precept commanded, and by practiſe vſed: onely we wil ſhew a few places in ſtead of many, Deut.7.verſ.1,2,3,4.5,6. Deut.13.6,7. Zach.13.3. Where we may ſee, that natural loue ſhal giue place to heauenly loue; the ſecond table muſt giue place to the firſt; and the loue of man to the loue of God. Pſal.16.4. The Prophet profeſſeth, that he will not once make mention of their names *within his lippes.* For examples wee may ſee Reuel.2.6. how acceptable it was in the ſight of the Lord, that the Church of Epheſus hated the hereſie of the Nicolaitans: and Reuel.3.15. the Spirit of God reproueth the Laodiceans, becauſe they

they were *neither hot nor cold.* So grieuous a thing is it in the eyes of the Lord, when the world will rather take vp falſe religion, then zealouſly gainſay it.

But it may be, that their ciuill conuerſation, and outward courteſie, doth much ſlake our hatred againſt their ſuperſtition and hereſies. But what, is this ſuch a thing to bleare our eyes? hath not the like kinde of life been pretended in the Pope, in the Turke, and in other kinde of heretikes? But we muſt know, that we are eſpouſed vnto Ieſus Chriſt, and that two manner of wayes: firſt, by pure meanes; then by ſingle and pure hearts rightly vſing thoſe meanes, by whoſe Goſpell preached ſeeing we through him are waſhed and purified, to be preſented a bride blameleſſe before God; ſhall we thinke that preſumptuous ſinne ſhall preuaile againſt vs? *Ciuill conuerſation of heretikes.*

It may be we ſhall faile in ſome particular things, but it ſhall not breake the whole courſe of our life: we may ſinne of humaine frailtie, but we ſhall not ſinne of diueliſh hypocriſie; temptations may giue vs a foyle, but they ſhall not finally ouercome vs; ſinne may dwell in vs, but it ſhall not raigne ouer vs. Now when a man will bee ouerwiſe and ouerrighteous, not contenting himſelfe with thoſe wayes, which the Lord in his word hath ſet downe, he cannot be ſound, becauſe his religion being corrupt, his life cannot be vncorrupt. On the contrarie, if we finde our ſinnes to be couered in Chriſt, that our ignorance is enlightened by his wiſdome, our guiltie liues iuſtified by his righteouſneſſe, our vncleane affections ſanctified by his holineſſe, and our miſerable and vnſtayed ſpirits ſtayed vpon the hope of his redemption, we may boldly ſay ſinne ſhall not raigne, and ouermaſter vs, ſeeing God hath iuſtified vs, who will come and lay any thing to our charge? Wherefore ſeeing we are purified by faith, and our faith muſt be grounded on Gods word, ſeeing all their ciuill behauiour then to bee hidden vnder hypocriſie, couered with ſelfe-loue, and ſtuffed with vaine glorie, we may boldly ſay they are but hypocrites deceiuing vs with the hyſtrionicall viſard of ciuill righteouſneſſe. *Papiſts ſuperſtition deſcribed.*

Furthermore, if we ſhall compare the eſtate of the Church of God, with the condition of the malignant ſynagogue, we ſhall ſee them as farre differing, as the light and darkenes, as the ſhadowe and the body, as God and Beliall. As to poynt out one eſtate namely in affliction, we ſhall finde in them neither faith, nor conſtancie, but hypocriſie, and periurie, no wiſdome of the ſpirit to defend themſelues, but diſſembling to hide themſelues, no heauenly ioy in their ſuffering and patience of minde, but miſerable murmurings and blockiſh vnſenſibleneſſe, no long ſufferings, nor heroycall ſpirits when they ſhall boyle in caudrons as ſome good chriſtians haue done; all which notwithſtanding we ſhall finde in Chriſt his Church, wherein they that ſuffer are perſecuted for the teſtimonie of a true faith; their faith is vnremoueable on the word of God, their conſtancie in perſeuering wonderfull, their wiſedome in anſwering abounding with courage and humilitie; their ioy through hope, and as it were a preſent enioying of the life looked for vnſpeakeable, their patience vnminiſhable, which thing whileſt the wicked Church goeth about to follow, it is like an ape imitating a man, and may be compared to the aſſe, which would be like a Lyon. *Simile.*

For dare heretikes auouch their ſects, as the true Church profeſſe Chriſt and his Goſpel? will they not lie and diſſemble, when chriſtians ſpeake their conſcience? will they not raile, when Gods children ſpeake as humbly, as conſtantly? doe they not dye either like rauening dogges, or elſe become like blockes and ſtockes? ſo that Sathan ſeemeth euen to haue poſſeſſed them wholy. Let vs ſee then if the malignant ſynagogue doth not ſo farre differ from the true Church as an Ape from a man, or an Aſſe from the Lyon. Againe if we looke on them in proſperitie, they are nothing like vnto vs, the Papiſts curſe vs, we in holines of the ſpirit doe pray for them: their Church the more it floriſheth before man, the more abominable it is in the ſight of God: our Church is all glorious within, and is the beloued ſpouſe of Chriſt: finally, they are diuels in mans ſhape; for euen prophane chriſtians and proteſtants dare not but in great ſecrecie blaſpheme the name of God, prophane his Saboths, defile their bodies with adulteries; yet theſe men will not ſticke to doe theſe things openly; when light and darkenes with them are ſo confounded, when ignorance is ſimplicitie, when euill and good are ſhuffled together, what conſtancie can be looked for among men? They be bleared with the viſard of ciuill honeſtie, which notwith- *Heretikes diſcouered by the croſſe.*

A ſhame to proteſtants to ſuffer papiſts to be more righteous then they be.

» ſtanding is to our ſhame in that they can doe ſo great things for vaine glorie, and to get
» credit to their ſect, when we cannot doe halfe ſo much for Gods glorie, and to mayntaine
» his word. But if we will be politike to ſpare with *Saul*, euill men: the Lord in his wrath will make vs perſecute good men (for *Saul* not puniſhing *Agag*, did afterwarde perſecute *Dauid*:) wherefore our righteous ſoules muſt be grieued with the iniquities of our times, and we muſt ſhew our zeale in religion by a hatred of lyes, howſoeuer they be cloked with the hiſtrionicall viſard of ciuill honeſtie. For as it is daungerous to aduenture our ſelues to be tainted with the groſſe ayre of the peſtilence: ſo muſt we care and make conſcience, to keepe our ſelues from all contagion of perilous vntruths.

Papiſts may not be ſpared for their ciuill honeſtie.

Simile.

The ſecond argument of our true loue to God.

The ſecond reaſon as we ſaid, is the circumſtance of the time, both in that his owne perſon was contemned, as port. 14. 6. *The wicked haue laide a ſnare for me, but I ſwarued not from thy precepts.* As alſo in that the word of God was ſo ſlenderly regarded and almoſt brought vnto vtter contempt, as in the 16. port. 6. verſe. *It is time for thee Lord to worke, for they haue deſtroyed thy Law.*

Loue to the word.

For the firſt how wonderfully doth it commend his loue to the word, that when they made faire profers, no gaine could get him; when they began to threaten him, no terror could diſmay him; when they circumuented him with preferments, no pleaſure could preuaile with him, no promiſe could win him. For the ſecond, they oppreſſed him with iniuries, they vnderminded him with benefits, they ſupplanted him with politike ſlanders, and ſet faire faces on their vile cauſes, and yet none of theſe did ſo preuaile, that either their violence could enforce him, nor their liberalitie allure him, nor their policies and ſubtill cauilling beguile him one whit, to be drawen from the true worſhip of God, which was an infallible token, that vnfainedly he loued the law. O ſingular tryall, that when the law elſewhere had no entertainement, yet he did defend it though he was ſo highly contemned.

Experience doth teach vs, that the more godlineſſe is oppreſſed, the leſſe it is regarded, and that not of the vngodly and wicked ones onely, but euen of the very children of God,
» aſwell by calling, as by election. *Dauid* Pſalm. 73. ſaith of himſelfe that he fretted to ſee the
» proſperitie of the wicked: *Iob, Ieremie, Abacucke* in times paſt, and many of the Saints of
» God in our times are greatly troubled and grieued, to ſee how it goeth with the wicked
» and fareth with the godlie. This then is a ſure token of his loue to Gods word, euen then
» to eſteeme it, when of the times it was hated: neither is this any true triall or argument of
» of the loue of Gods word, to fauour it whilſt others doe fauour it, but when all formall
» liking of it beginneth to decay, then in truth and conſtancie to profeſſe it argueth true
» and conſtant loue of it. And it muſt not be ſtrange vnto vs, that the Church is often vexed with wicked hereſies, becauſe it is the infinit iuſtice of God, when men with feare and loue, do not obey ỹ truth in a good conſcience, whereby they diminiſh the glorious credit of the children of God, to giue them ouer to ſome horrible hereſie. At what time we may ſee both the grace of God in giuing ſtrength to his to beleeue euen in the middeſt of hereſies, as alſo the faith of his children euen then to be conſtant when others reuolt from the truth. As to continue in our former example of *Dauid*.

First he was taunted, when it was ſaid, *Who is this man, is it not the ſonne of Iſhay?* Then being betrothed and contracted to the eldeſt daughter of *Saul*, he was deluded and depriued of her. Afterward *Saul* prouoked him with open violence, howbeit ſtill he preſeuered in the loue of Gods truth.

Application.

To apply this to our ſelues, if a man now adayes be called a preciſian, or termed by the name of puritane, and that ſome worldling thus reaſon with him, what will you become a preciſian? will you giue ouer and forſake your friends? and commit your ſelfe to their company, who are not able to preferre, pleaſure, nor profit you? will you now enter ſo hard a life? and ſuffer ſo odious a name? doth it not come to paſſe, that this firſt blaſt bloweth vs away? Other ſome can be content to giue their name to God, but when they can take no courſe to get liuing & perferment, then they begin to ſhrinke. Theſe men making godlineſſe a gaine, will ſo long worſhip God, as they may get profit by it. But we muſt neither let contempt abaſh vs, nor benefits allure vs, and when all law is againſt vs, and of all we

ſhall

ſhall be troden vnder foote, when we ſhall be compaſſed with ſo many euils that theſe temptations will come vpon vs, it is better for you to giue ouer, then thus to run on, and to put your ſelfe in daunger: that which hath been in you, was but a melancholike humor, if you giue place to ſuch affections you may hurt your ſelfe: when all theſe things ſhall meete with vs, we muſt ſhew our loue by reſiſting them and cleauing to Gods law. If we be not *Ieroboams*, yet we may be *Rehoboams*; *Ieroboam* he ſet vp calues; *Rehoboam* a while determined to keepe the lawes of the Lord, but afterward he fell to *Iereboams* exerciſe. This now is a ſingular triall of his loue, who ſaith of himſelfe for our inſtruction, *I haue been had in deriſion and the bands of the wicked haue robbed me, &c. They haue forged lyes and layd ſnares for me, yet doe I not forſake thy law.* So that no iniuries could wearie him, no contempt diſcourage him, no benefits allure him, no ſubtill daungers make him to quaile in deſpayre: his faith was ſo found in Gods word, and his loue ſo pure in an whole heart. One thing we haue omitted in the former reaſon which here muſt not be left out. If we be eſpouſed to Chriſt in the Goſpell, we are aſſured, that he will keepe vs from falling, or if we fall he will ſaue vs from lying in our ſinnes.

But leauing this, let vs come to the third reaſon, which was the great felicitie which he felt in the word, and the ſorrow, which he felt in the contrarie. For the firſt he preferred the word: 1. before all profit, as port. 16.7. *I loue thy commaundements aboue gold, yea aboue fine gold.* 2. before all pleaſures, as port. 13.7. *How ſweete are thy promiſes to my mouth? yea more then honey vnto my mouth.* 3. Before glorie, as port. 8.1. *O Lord thou art my portion, I haue determined to keepe thy law.* And portion. 14.7. *Thy teſtimonies haue I taken as my heritage for euer, for they are the ioy of my heart.* Now, becauſe in a ſpoyle all theſe things doe meete together, as profit in the treaſure, pleaſure in the ouerthrow, and glorie in the conqueſt or triumph, he addeth portion. 21.2. *I reioyce at thy word, as one that findeth great ſpoyle.* This made him thus to determine with himſelfe, to content himſelfe with the law in ſtead of all profit, pleaſure, and glorie, becauſe his glorie was to be accepted of God, his pleaſure the peace of an holy conſcience, his profit by the word to preuaile againſt his enemies.

3 *The third argument of our loue to God.*

Gods word yeelds moſt profit, pleaſure and glorie.

Seeing then we are giuen to loue our ſelues, and to make godlineſſe a gaine, or rather loue the world for gaine, pleaſure, and vaine glorie, we ſhall ſee how great a thing it is, to loue the word for it owne ſake, that is, becauſe it is the word of God. But many will vrge the vſe of lawfull things and ſay, why may I not eate this meate? may I not weare this faſhion? may I not put on ſuch apparell? they be lawfull in their natures: I anſwere, that they be indeede lawfull in themſelues, and whileſt they are nakedly conſidered, and as they are vnclothed of other circumſtances; yet we are to abridge our ſelues, with meditating on things conuenient leaſt we turne the libertie of the ſpirit, to a licentiouſneſſe of the fleſh. See here how we loue pleaſures more then the word. Some are godly ſo long as they can get gaine by their godlineſſe, who quickly can be cold, when they haue gotten greater preferment in the Church of God. They forget that which we muſt remember, that we muſt growe in zeale, in loue, in affection, and in diligence, as we encreaſe in outward things, that we may ſhew our ſelues not ſo much to ſeeke after profit as after a better life, not vaine pleaſure, but pleaſure of the minde, not carnall glorie, but the hope of Gods kingdome.

Note this of libertie.

On the other ſide, wee are to ſee how his afflictions grew, when he ſaw the neglect or contempt of the law in others: for *his eyes failed, his heart was heauie, his ſpirit panted, his fleſh parched away.* Thus, whileſt he meaſured himſelfe by the word, how his inward man ebbed and flowed in a delight of the word, his ioy increaſed, and decreaſed with the eſtate of the minde, inſomuch that he deſired for no other end to liue, then to feele the comfort of Gods promiſes, & his affections gouerned by the word of God. For he ſaith, port. 3.1. *Be beneficiall vnto thy ſeruant, that I may liue and keepe thy word.* Wherein he agreeth with a ſaying of *Paul*, Gal. 2.20. *I liue, yet not I now, but Chriſt liueth in me.* But I feare that I ſpeake myſteries and paradoxes vnto a great many, who yet are but natural men, and may learne theſe things of ſimple men in the countrie. Well, let vs learne if we cannot bring forth 100. fold, yet let vs bring forth 60. fold; if not ſo much, yet at ỹ leaſt 30. fold; vnles we be either ſtony ground, who for want of root, in time of tribulation & perſecution will be offended; or as thornie

The naturall man counts all ſpirituall things as paradoxes. 1. Cor. 2.14.

ground, being choked with worldly cares; or as trampled ground, which is troden of all men. And here is one thing to be noted more notable, that is, he was not grieued for himſelfe alone, but euen for others, which made no conſcience of Gods word, was he grieuouſly vexed and tormented, as port.7.5. *Feare is come vpon me for the wicked, which forſake thy law.* And port.119.8. *Mine eyes guſh out with riuers of water, becauſe they keepe not thy law.* And in port.118.3. *My zeale hath euen conſumed me, becauſe mine enemies haue forgotten thy words.* Hee was not onely grieued for his owne incredulitie, but for the incredulitie of others; he lamented not onely his owne wants, but alſo the wants of others; his glorie was then chiefeſt, when the word was glorified; his griefe, when the word ſuſtained wrong, did moſt abound. Like zeale was in *Paul*, who cared not for his owne bonds, ſo the word of God might be free: neither did he care how much he did ſuffer for the Goſpels ſake, which he preached, ſo others might thereby be confirmed.

To lament the want of others.

Application.

Many grieue for their owne ſins, which are not grieued for the ſinnes of others.

Now if we ſhall lay this with due examination of our owne hearts to our ſeuerall liues, we ſhall ſee many grieued for their owne ſinnes, which are not grieued for the ſinnes of others. But if wee could be grieued both for our ſelues and for others, it were an infallible token, that we ſought not our ſelues, but Gods word. Many likewiſe are comforted, when they finde Gods glorie ſet forth in themſelues, who cannot ſo praiſe God when they ſee it in others.

Many indeed (as *Iob* witneſſeth) can declare eloquently againſt the ſinnes of others, yet we ſee few weepe and lament for them, as he did. But aboue all, notable is that place of the Spirit of God to ſtirre vs vp to this practiſe, which is Ezech.9. where a man is mentioned with a writers inckhorne by his ſide, which is ſent of the Lord to goe through the middeſt of Ieruſalem, and to ſaue from the deſtroying and reuenging Angell (which was to come) all them that mourned and cried for the abominations, which were done in the citie. In which place, by marking the children of God vnto ſaluation, is ſhewed the maner of them, to wit, to mourne, and crie out againſt the wickednes of the people, which they ſee committed againſt Gods glorie. *Paul* (1.Cor.5.) ſheweth the Corinthians, that they had reiected and deſpiſed the inceſtuous perſon, but he alſo telleth them, that they had not mourned for him: the effect whereof is ſet downe 2.Cor.7. where the Apoſtle reioyceth, that he had wrought in them a godly ſorrow, not to be repented of. Wee muſt therefore learne to lament the ſinnes of them, with whom we liue, and ſpecially of them ouer whom wee haue charge, leaſt in not ſo doing wee be made guiltie of the ſinnes of others. Let vs then away with that carnall emulation in the graces of another, and let vs learne to giue God the praiſe of his gifts in others, as though they were beſtowed on our ſelues. But alas, our corruption is great herein, and is well ſet down (in Luke) in the elder brother, who repined at the receiuing of his younger brother into his fathers fauour.

The foure arguments of our loue to the word.

Now to draw to the fourth and laſt reaſon, which concerneth the meanes vſed of the Prophet, they were theſe; conference, prayer, praiſe or thankſgiuing, and a vowing of his obedience to the Lord, whereof I will ſpeake in order, and of the firſt; Firſt, *I am* (ſaith he port.8.7.) *a companion of all them that feare thee, and keepe thy precepts.* And port.10.7. *Let ſuch as feare thee, turne vnto me, and they that know thy teſtimonies*, that I may both *impart my feelings and comforts vnto others, and that they may ſtrengthen me with their gifts: ſuch was his humilitie, that notwithſtanding his high calling, he deſired euen to profit by others. In naturall things experience doth teach vs, that young men cannot ſatisfie themſelues with a priuate vſe of their exercite, but if any one haue inuented a pleaſant conceit, he can not be quiet vntill he haue ioyned himſelfe with others therein: ſuch is their loue to their carnall deuices. Which thing if it be ſo vſuall in earthly things, how much more is it requiſit in heauenly things? Many will ſtudie for a trade and methode by themſelues, whereof none ſhall be partakers, but they will ſtill be the fathers of it: but it was not ſo in *Dauid* but whatſoeuer he had, hee would teach it others, and whatſoeuer good thing hee heard, he would learne it. He had not this ſpirit, to ſay; Tuſh, I haue enough, I know many things, I needs not to conferre. *Paul* thanketh the Romanes, and proteſteth himſelfe a debtor vnto them, for their communicating of ſpirituall things vnto him. Wherefore let vs exhort one another, whet one another, admoniſh one another, and watch one ouer another

* 2.Cor.1.3-4. Rom.1.12.

Conference and admonitiõ. Heb.3.12. Iud.ver.22.23.

ther for good, and suffer our selues to be exhorted to perseuerance, to be whetted for our duties, and to be admonished of our infirmities, and let vs be grieued that wee haue made so little exchange of our talents, to bring so small encrease to the Lord.

The second meane is prayer: wherefore he said so often, port. 2. 1. *Teach me, O Lord, the way of thy statutes, &c.* and port. 9. 2. *Teach me good iudgement and knowledge.* Where sometime he desireth to haue his iudgement inlightened, and sometimes his affections cleered. Well, was he one that was wiser than *Gad* and *Nathan*, and yet had this affection to grow in the knowledge of wisedome, and shall not wee be ashamed, if we pray not? He felt this ioy and delight of the word by measure in him, he felt sometimes a cleane heart, sometimes an hard heart, sometimes vnspeakeable ioy of minde, sometime exceeding dulnes of mind, sometime hee seemed to haue enioyed the comforts of Angels, sometimes no comfort at all. So let vs thinke our selues to be as betweene light and darknes, cloudes and brightnes, sometimes hauing patience, and sometimes murmuring, sometime purposing to do good, sometime fainting, in bringing them to passe. 2 *Prayer.* *Note.*

Concerning thanksgiuing, which was another of his exercises, it is said, port. 21. 4 *Seuen times a day doe I praise thee, because of thy righteous iudgements.* Where hee sheweth, that hee vsed this kinde of worship often; which thing with vs is farre contrarie, because we pray more than wee giue thankes. The reason is, wee are giuen in greater measure to feele our wants, which prouoketh vs to prayer, than to see Gods benefits receiued, which might moue vs to thanksgiuing. 3 *Thanksgiuing.*

The next meanes, by order the fourth, which the man of God vsed, is here by name set downe *meditation*. But some will say; How commeth it to passe, that among so many and sundrie meanes no mention is made of hearing and reading the word of God? Wee answere, that this is a Psalme of experience, and not of knowledge. And hee that seeketh for knowledge here will want methode: but wee must trauaile with the Prophet to finde the truth so applied to our hearts, as wee may shew as well our infirmities, as our excellent graces. Againe, because hearing is the sense of discipline, and many will attend on reading and hearing, which will not bestow time to conferre, to pray, to giue thanks, to meditate, or vow their obedience to the Lord, he comprehendeth the one in setting down the vse of the other. For if in our reading and hearing for want of meditation we do not profit, we are as coloured in the Sunne: wherefore wee must admonish, and be admonished; we must pray, and prouoke to pray; we must meditate and often thinke of those things, on those things, which we haue heard or read. 4 *Meditation.* *The* 119. *Psal. is a Psalme of experience.* *More attend hearing and reading, than conference and meditation.*

Indeede knowledge, reading, and hearing are sweete euen to a naturall man: but to conferre, to be admonished, to pray, to giue thankes, be things hard and difficult. It may be that some can pray to serue the times, because of the law which constraineth them: but how many shall we finde that doth it priuately, in truth, and voluntarily? Some reade and they rest in the generall rules, not making any vse of it to themselues, and so learne that which is anothers mans, not appropriating it to themselues for want of meditation. Whereof it commeth to passe, that wee see many make a learned sermon in generall precepts, who when they come to particulars, to comfort those which lie sicke, or to raise vp them that are tempted, for want of practise in themselues can say nothing. The very Heathen could grant, and you know who spake it, that a mans life was a cogitation of death. But because we can meditate of death, because we ioyne with it the hope of immortalitie, I say, that a Christian mans life may well be said to be a meditation of the law of God, and how he shall stand before Gods iudgement seate. Which meditation in this man of God sheweth, that euen from the heart he loueth the law of God. If we examine our selues, we shall finde our tongues to cleaue to our teeth, and to the roofe of our mouthes: whereby we see, that we cannot say this with the Prophet, that from the abundance of the heart our mouth speaketh. For wee finde by practise, that we heare, reade, and sing so coldly, as wee shew, that our affections are almost dead within vs. *A Christians life is the meditation of the law of God, &c.*

There followeth in the end of the verse *continually*. We know by proofe of daylie experience, that whatsoeuer we loue, of that we continuallie think. And in that this qualitie or circumstance is ioyned with meditation we are taught, that though we must reade, heare,

Meditation must be continued. Psal. 1.2.

conferre, pray, and giue thankes often, yet we must meditate continually. For as it is absurd to say, that a man should be continually reading, conferring or praying; so we must know, that it is requisite in all these things to examine our selues by meditation, whether we reade profitably, conferre effectually, or pray vnderstandingly.

That we now haue this continuall meditation, we must pray that we may haue a loue to the word. Loue indeed were of it selfe eloquent enough, if we had it in any good measure; but to stirre vp this loue, we must vse many reasons about the nature of the word, how it is mysticall, pure, and eternall; which when we see in truth, we shall loue the word.

Where he saith, *in it is my meditation*, wee must vnderstand, that it was no roving meditation, but that it was circumscribed within the compasse of the law of God. Now to our profit, let vs learne to meditate according to the law of the Lord, and so, as vnder the generals we may touch the particulars, to make the vse of them in our selues. Thus wee haue seene the cause of this effect to be loue. For as the rich men of this world meditate of gathering in goods, naturall louers of their loue, and ambitious men of their preferments; so the man of God hauing no greater riches, pleasure nor glorie, than in the word, maketh it his whole delight and studie. For where wee loue, thither loue doth easily draw our affections to it.

We haue heard why mention is made onely of meditation, namely, because it is the life of all the other meanes, and maketh them more fruitfull, and why his meditation was maried to the law, euen because it excludeth all vaine collections, which proceede of generall knowledge. Besides, therefore is meditation named, because it most agreeth with the nature of loue. For though we cannot alwaies be reading, hearing, or talking of those things which we loue, we may alwaies thinke and meditate of them. Now what is the cause, that so much is preached, and so little is practised, but because wee vse so little conference, prayer, and meditation? The remedie hereof is, to know what a sinne it is, and that among all crosses in the day of trouble, none so great as the torment of conscience, that wee haue rested in a generall hearing and reading of the word, without applying of it to our seuerall practises. Hee hath shewed now his loue, in the verses following hee setteth downe the fruit of his loue. For as he shewed, that the word of God is of such nature, that aboue all other things it is eternall: so also he sheweth, that the effects thereof are eternall. And whereas men desire nothing more, than that wisdome whereby they may excell their enemies in policie, their teachers in doctrine, and the aged in counsaile, hee declareth that he made not his choice, when he setteth his loue on Gods word, which performeth all these things. As loue then is the mother that breedeth meditation, & meditation is the nurse to cherish this loue: so here, because the argument of the effect doth most with men preuaile, he sheweth the mightie power and operation of the word of God. What is the reason why men doe not rest and stay themselues wholy on Gods law? Surely because they are not perswaded, that there is such excellent wisedome in the same. We see then, that wee must learne for the generals, to be wise in sobrietie, and according to the word of God, knowing that the Scriptures are sufficient *to teach, to improue, and correct, and to instruct in righteousnes, that the man of God may be absolute, being made perfect vnto all good works*, 2. Tim. 3. The Wiseman counsaileth vs, Eccles. 7. 18. *that wee should not be iust ouermuch, or make our selues ouerwise, least we be desolate.* Where hee sheweth, that this is the way to bring blockishnes, to make our selues wiser than God, and to deuise to become more iust than the word prescribeth vs. What is the cause why so many are so foolish in their death, when they haue ouerreached themselues, as *Achitophel*? Surely because the Lord doth infatuate them, whilest they would be wiser than the Lord, so that their wisedome is turned into childishnes, and their policie commeth to nothing. What is the cause that wee are no more occupied in the reading and hearing of the word? Doubtlesse because it is a base and simple thing in our iudgements, and containeth not so high mysteries in it, as the Prophet here setteth downe by proofe in his owne person. Neither must we thinke, that as it were with a trumpet hee doth here blow and sound forth his owne praise, but rather by his example is desirous to stirre others vp.

We will alwaies thinke and meditate of the things we loue.

Vers. 98.

Verſ. 98. *By thy commaundements thou haſt made me wiſer than mine enemies: for they are euer with me.*

THe firſt of the particular effects, is contained in theſe words: *By thy commaundements thou haſt made me wiſer than mine enemies.* Wee ſee how men now adaies ſtraine their wits to match their enemies in policies and deuiſes, but few thinke on this ſound meanes, whereby we ſhall ſurely preuaile againſt them. Now if ſo be that whatſoeuer is written, is written for our inſtruction and comfort, in making mention of the meanes, the Prophet of the Lord doth teach vs, that it was none extraordinarie worke of the Lord proper to him, but a meanes appointed of God for vs al to follow. Whereby he teacheth vs, that God will bleſſe vs to attaine to the like wiſedome, if we will endeuour to vſe the like meanes.

To applie this to our profit, wee muſt gather the particular out of the generall doctrine on this manner: Whoſoeuer ſhall haue the commandements of God euer with him, hee ſhall be wiſer then his enemies, than his teachers, than the ancient: but *Dauid* did ſo, or we doe ſo: therefore *Dauid* and we ſhall finde this wiſedome. But ſome man will ſay; Experience teacheth vs a cleane contrarie doctrine, that Gods children are not ſo wiſe in their light, as the children of this world are in their generation. I anſwere: That it is true, that experience proueth, and our Sauiour Chriſt teacheth, but this I adde, that this experience commeth from our ſmall ſight of the word, and not for any want of the word it ſelfe, when Gods children haue it on their ſide. And our Sauiour Chriſt his ſpeech tendeth rather to ſhew what it is, through our corruption, then what it ought to be; ſo that iuſtlie he vſeth it to our ſhame. Indeede ciuill wiſedome which choketh in them all temptations, with worldly delightes, hauing the diuell to be their Schoolemaſter, doth worke in them a contentation of mind, while for a ſeaſon, they ſmother as they thinke, the iudgements of God breathing vpon them. And becauſe on the contrarie the ſpirits of Gods children are occupied in heauenly things, yet often the fleſh ſo laboureth againſt the ſpirit, that whileſt they would be wiſer then the Lord, or would vſe any indirect meanes againſt their enemies, or in vſing good meanes fayle in prayer, or in not ſtaying themſelues on Gods prouidence, and appointed time of deliuerance, it commeth to paſſe that they are ouercome. But * whileſt they renounce themſelues, and their owne wiſedome, & craue counſaile of God in his word, & the direction of his ſpirit by prayer, whileſt they vſe good meanes in a good cauſe, and keeping a good conſcience waite on the hand of the Lorde, they ſhall be ſure to haue the ouerthrow of their enemies. Proofe doth teach vs that a ſeely ſoule in the countrie, which walketh in theſe wayes of the Lord, will ſoone diſcouer the ſhifting policies of a worldly learned man, brought vp in the Vniuerſitie; becauſe the wrath of the Lord hangeth ouer one, and his mercifull ſpirit watcheth ouer the other: But ſo long as we will ſhoot with Sathan in his own bow, and repell policie with policie, what follie ſhall be found in vs, though we can houle ſoftily with the wolfe, and deale cunningly with the Gretians, when as the Lord will neuer ſuffer a good cauſe to be maintained by euill meanes. Some of vs ſeeke the word, but in ſeeking it we reſt in our owne good meaning, not humbling our ſelues before the Lord, but our wiſdome herein muſt come from the ſpirit. For we can no more by the eyes of reaſon, ſee the light of the word, then Howlets looke vpon the bright ſunne. Wherefore the Lord will haue vs in all controuerſies with our aduerſaries, to depend on him, and to know, that the cauſe muſt not depend on our owne ſhoulders, then muſt we by faith in the bloodſhedding of Chriſt, beleeue that our ſinnes, neither new nor olde, ſhall hinder the helping hand of the Lord. We muſt truſt on Gods prouidence and promiſes, and ſtay our ſelues by prayer on his wiſedome, if we looke to be wiſer then our aduerſaries.

Application.

Obiection.

Anſwere.

* *How enemies are ouercome.*

An excellent example hereof we haue to proue, that ſecret ſinnes not repented of, may hinder the Lords dealing with vs againſt our enemies. We read that after that filthy inceſt mentioned in Iudg. 17. which made the Leuite (whoſe wife was abuſed) to cut her in twelue peeces, and ſend her through all the parts of Iſraell; there was warre betweene the *Beniamites* and *Iſrael*, and the *Beniamites* being but few in number, and maintaining an euill

Secret ſinnes not repented of.

» till cause, in two battels ouercame the *Israelites*, vntill at length they humbled themselues
» with prayer and fasting, and repented of that euill which was amongst them: so that in the
Note. » third assault, the Lord gaue his people strength mightilie to preuaile against their enemies.
» So wee may haue a good cause, and vse good meanes, and yet for want of reconciling our
» selues to God for some sin new or old wee may suffer the ouerthrow. If then our cause be good, we must vse good meanes, faith in Christ, trust in his prouidence, & staying our selues on his wisedome. Doe we not see by experience, how the Martyrs of God humbling themselues on this manner preuailed in mightie power against their accusers? Deut. 4. *Moyses* sheweth, that the enemies of God were driuen to confesse, that onely Gods people were wise, euen because God gaue them good lawes. This was it that made *Ioseph* wiser then his brethren, *Moyses* wiser then the Ægyptians, and *Daniel* then all the Magitians of *Babylon*, and *Dauid* then all his politique enemies.

Marke I pray you all figuratiue, hyperbolicall and darke speeches, the Metaphors and Parables, which are in the word of God, & you shall find, that they were learned people to whom the bookes were written, and had attained that measure of wisedome and knowledge, which in our time none can vnderstand, but they which are brought vp in learning: which thing wee may also obserue in them, of whome the Histories of the booke of God are written, and yet who were more blockish then the Iewes, after they had trasgressed so obstinately the law of the Lord.

But shall wee vnderstand this, as though the children of God were in euerie particular action wiser then the wicked ones? No, but onely in those things and then, wherein and when they vsed this wisedome of the spirit, and gaue themselues and their causes to be gouerned, according to Gods word. Looke on *Dauid*, who though he was wise, so long as hee kept a good conscience, yet harkening to policie, and not willing to stay himselfe on the simplicitie of Gods word, how sodainely was he ouercome, and yeelded so farre, that he dissembled euen to fight against Gods enemies. Whiles hee was in his fetching policies, did not the Lorde send enemies the instruments of destruction to his wife and children? Whilest he would rest on God he was wise, but when he would number his people, he was confounded. What did his policie in adulterie preuaile, to disguise in such sort *Vriah*, to make him drunken, to set him in the forefront of the battaile, was he not much foyled? *Salomon*, who whilest he walked before the Lord, was wiser then his Father *Dauid*, when hee gaue himselfe to many wiues, and began to be secure, and to runne into grosse Idolatrie,
Iehosophat punished in his posteritie. was greatlie displeasing in the sight of the Lord. *Iehosaphat* so long as he obeyed the Lord, was feared, but when in policie he ioyned himselfe in affinitie to a wicked King, hee was almost confounded, and surely had bin punished, had he not in repentance turned, & humbled himselfe before the Lord, whose policie also in ioyning his ships with the ships of *Ahaziah*, was afterward punished in his posteritie.

Verse 99. *I haue had more vnderstanding then my teachers, for thy testimonies are my meditation.*

IN the second particular effect, the Prophet saith, *he did excell his teachers*, which he doth not to bragge or boast of himselfe, but commending the free graces of God, hee stirreth vp himselfe to make other men not onely to content themselues, with a care of hearing the word, but also to make conscience of meditation. This then is left of the spirit of God for our comfort, in that we may finde the like fruite, vsing by prayer the like meanes; so that if we bring not forth an hundreth fold, yet threescore, or at the least thirtie fold, according to Gods wisedome.

True it is, that the scholler often becommeth better learned then the teacher, which is a singular blessing of God, that the learned man should ascribe nothing to himselfe, and to giue God the glorie, he enlightneth where he thinketh meete, and encreaseth when hee seeth it good. Now we may see this by experience euen in Heathen men. *Aristotle* was wiser then his Master *Plato*, in whom this blessing of God appeared, in that they ioyned study and meditation with their learning. In Law and Phisicke they are most frequented, who with

with much reading haue vſed much muſing and practiſing. None eyther in peace or warre haue euer gouerned excellentlie, but they were great muſers, and did often ſequeſter them ſelues from companie, then more freelie to attende on meditation. This doctrine ſhall bee taught in a contrarie thing. We know there is a ſpeciall kinde of muſing, whereby Sathan doth often teach and communicate things to many in greater meaſure, then they can receiue by all the bookes in the world; ſo alſo there is a ſpeciall meditating, whereby the ſpirit of God communicateth to vs more heauenlie things then eyther we heare or reade. As when Sathan will poliſh a mans wit to any euill, he will haue him to waite on him: ſo God would haue vs to fill our iudgements in the particular meditation of things heard, to ſee how all circumſtances hold and faile. This is then the wit which experience confirmeth, that when we are taught any thing, which by reaſon is conceiued, wee can adde, if this bee true, then that is falſe; if it holdeth in the leſſer, then it holdeth in the greater. On this ſorte let any man heare with meditation, hee ſhall finde ſomething by the generall rule heard: hauing the ſpirit of God for his teacher, which the Preacher had not, or ſaw not, or ſeeing expreſſed not. Doe they then moſt profit, who after hearing doe meditate, and ſee more by the miniſterie of the ſpirit, then by the miniſterie of the Paſtor? Let vs marke it then by the bleſſing of God vpon it, and let vs note the contrarie by Gods curſe vpon it. What is the cauſe that there is ſo little profit by the ordinarie miniſterie of the word, and ſo great fruits ariſe, where it is more ſeldome vſed; but becauſe meditation is the life of learning, and the death of things conceiued is the want of muſing.

Meditation.

Note.

Mans minde is infinite, which nothing can ſatiſfie but God or the diuell, and continuallie rolleth eyther in good or ill. In that he addeth, *thy teſtimonies are my meditation*, we muſt note, that to haue a ſound meditation, wee muſt be circumſcribed within the limits of the word, otherwiſe it will be erronious, but beeing ioyned with knowledge, it fineth our knowledge, and teacheth the vſe of it. If Philoſophers ſaw that a mans life was a meditation of death, whereby as they abſtained from many pleaſures, they became neuertheleſſe very vaine-glorious, yet could they not atteine to any ſound comfort, becauſe they were deſtitute of the hope of a better life. But Gods children meditating on the laſt iudgement day make a conſcience of many thinges paſt, pare away many preſent corruptions, and ſigh for the remembring of their poyſoned temptations to come. How godlie people haue excelled their teachers, it needeth not long proofe out of the Scriptures.

The minde of Man.

Moſes excelled all the learned men in Ægypt, *Daniel* ſurpaſſed all the Magitians in Babylon, *Paul* excelled his teacher *Gamaliel*, becauſe though the Ægyptians were learned, & the Babylonians profound; yet *Moſes* and *Daniel* fined their knowledge (humane) with the ſtudy of Gods word. And *Paule* being brought vp in the doctrine of the Iewes vnder *Gamaliel*, after he came to meditate on the goſpell of Chriſt, excelled not only his teachers, but ouer-reached all other of the Apoſtles, in heauenly knowledge. Wee may then bluſh at the great knowledge in times paſt, but herein wee may bee comforted, becauſe they as they were wiſe, were alſo wicked: But we may be as wiſe vſing their meanes, and more godly meditating on the word, which cutteth off all errors in doctrine, and corruptions of life. Againe, *Elie* brought vp *Samuel*, who proued wiſer then *Elie* by his continuall meditation. *Salomon* excelled *Dauid* by ſtudie and prayer, vntill hee forgetting himſelfe, gaue himſelfe to women. *Paule* was taught of *Ananias* the principles of religion, but he excelled him as farre in the learning of the ſpirit, as he ſurpaſſed *Gamaliel* in the doctrine of the Iewes.

Schollers vviſer then their teachers.

Let vs marke then the bleſſings of ſpirituall meditations, which make vs in wiſedome to admoniſh, and in the ſpirit of conſolation to comfort. For in my iudgement, their wiſedome which depend on generall rules, is in their bookes, and muſt bee fetched from their teachers; but meditations may well be called a readie mother of knowledge, and a nurſing mother of wiſedome.

If men then will whet their wits, and help their memories, they muſt vſe meditation, becauſe when Gods word hath taught vs, we ſhall neuer need to conſult with our booke, nor take aduiſe of our teacher.

Verſe

Verſe 100. *I vnderſtood more then the auncient, becauſe I kept thy precepts.*

IT followeth: *I vnderſtood more then the auncient, &c.* As wee haue hearde of the glorious effects of the word in this man of God, how he excelled his foes in policie, and his teachers in wiſedome: ſo now he ſheweth, how he went before his Elders in prudence and vnderſtanding. He was wiſer then his enemies. Why? becauſe in all his attempts, hee deliberated not with fleſh and blood, but asked counſaile of the Lord, by the word and by praier. *Note.* He excelled his teachers in good learning: wherefore? becauſe hee contented not himſelfe to ſtay on the naked rules by them deliuered, but further laboured with his conſcience, to make the vſe of them profitable to himſelfe. He ouer-reached his auncients: why? becauſe hee euer had a ſpeciall care to keepe a true faith, and a good conſcience, whereof manie had made ſhipwracke. Whereof then commeth it to paſſe, that the ſcholler is often better then his maiſter? commeth it not from hence, becauſe the Lord worketh according to his will, and beſtoweth like effects where like meanes are vſed, bleſſeth and curſeth, depreſſeth and raiſeth vp, according to the vſing, and not vſing of neceſſarie meanes? By meditation the iudgement of the godlie is fined, by muſing the wicked grow by high degrees to the myſterie of iniquitie. *Sathanicall inuentions.* For as they be much giuen to this kinde of occupying their mindes: ſo Sathan doth moſt thereby conuey himſelfe into them, putting ſuch platformes and deuiſes into their heads, that otherwiſe were wonderfull to come into a mortall mans minde. So then they, that doe not reſt in hearing and reading, but endeuour by meditation to finde and draw out an vſe of it in themſelues, wonderfullie doe profit, and mightily excell others. Let vs not reſt in our ouerſights, but ſtirre vp and prouoke our affections to take a new viewe of thoſe thinges which wee haue heard, whereby wee may gather more vnto our ſelues, then that which wee haue heard. And why? Man is a creature reaſonable, and by the light of nature can thus reaſon with himſelfe; if this bee true, then the contrarie is falſe; if it holdeth in the greater, then it holdeth in the leſſer. If this good thing hath good effectes, then the contrarie euill hath ill iſſues. See how knowledge by meditation doth increaſe. Againe, becauſe euery member of Chriſt is annointed with knowledge, according to that meaſure which the ſpirit worketh, as well the hearer as the ſpeaker may profit by vſing the meanes. For by meditation the iudgement is fined, the wit helped, the memorie ſtrengthened, and ſtirreth vp affections, as thus: Is this good? I will do it: Is this the obedience rewarded? I will obey it: Is this forbidden? I will auoyd it: Is this threatned with ſo feareſull iudgements? I quake and tremble to thinke of it. By the helpe of this, many will ſpeake on a ſudden, becauſe they ſpeake out of the experience of their owne conſciences, when the learning of others is in their teachers head, or elſe in their booke. It is then the righteous iudgement of God, that we are ſo vnapt to practiſe, wanting dexteritie of wit, bereaued of ſound iudgement, beſides many other puniſhments, due to the contempt of Gods word, when our owne conſcience ſhall accuſe vs, ſaying: that This good thou mighteſt haue had, this comfort thou mighteſt haue enioyed hadſt thou meditated on the word.

There remaineth the third effect, which is in theſe words, *I am wiſer then the ancient, &c.* Oh notable wiſedome! that made him wiſer then gray haires, which are of longer experience. Hee doth not compare himſelfe with dotiſh old men, but the wiſe Ancients, in whom though not the quicknes of wit, yet the pith and marrow of knowledge remayneth. Neither doth he ſpeake this ſo much to prayſe himſelfe, as to ſtirre vp others. If then we ſhal ſee a comely old man, ſpeaking law on the bench, and deſire to heare ſome wiſe experience, the man of God here telleth vs the way, how before thoſe times wee may attaine vnto it. And through the bleſſing of God on thoſe meanes, the graces of God ſeeme greater in young yeeres, if we labour for knowledge, and with knowledge ioyne conſcience, and with conſcience practiſe. For the high way to knowledge is to meditate with our knowledge, and to tremble in our heartes, at the Maieſtie of the word, not ceaſing to labour with our ſelues, vntil by muſing we haue felt ſome comfort. Hereof it proueth, that they which haue heard the word of God but a yeere, are more profited then they which haue heard ſixe yeeres. For vnto him that hath, more ſhall be giuen, and from him that hath not, euen that which hee hath ſhall be taken from him. If wee obſerue it, wee ſhall find

profane

profane Proteſtants, who now haue ſeene three Gouernments, which both are ignorant in knowledge, and haue gotten many placards and curtaines for their groſſe ſinnes. This may teach vs to ſee into Gods iudgement, who puniſheth ſo ſeuerely the decay of faith; as alſo the mercie of God towards them, that lay vp in their hearts, the meditation; and in their liues, the practiſe, of that which they haue heard. I ſee no more fearefull * tokens of the deſolations of our times, then that men promiſing whole worlds vnto themſelues, ſeeke ſo much for themſelues, that they neither deſire Gods glorie, nor the Churches profit.

Carnall Proteſtants.

** Fearefull tokens of publike calamities.*

A man may talke with a great Reader, and there be ſome good things in him, but talke with an exerciſed minde, and you ſhall find in him farre greater, and more excellent wiſedome. Why do not the old Proteſtants grow in knowledge, as they grow in age? but becauſe they do not vſe to meditate. Many men ſeemed to haue good gifts, great knowledge and dexteritie of wit, who now are deſtitute and barren of all theſe heauenly graces. What is the cauſe? ſurely the want of faith, and of a good conſcience, doth make vs faile in many good things: or els the cauſe may be ſome ſecret ſinne not repented of, why there is ſuch ſtore of ill, and ſuch barrenneſſe of good things. So that the Lord ſtriketh many with ſuch follie, that they which ſometimes taſted of the good graces of God, are now become dull heads. Another reaſon, why old men do not grow in knowledge, is, becauſe the more they haue, the more they do deſire. Many are ſo vaine and light, that a man ſhall aſſoone bring an hogge from his haunt, as them from their delights: ſo the Lord doth make them end their age and life in worldlineſſe, which ſpend their liues and youths in vanities. If we ſee one giuen to vanitie, what ſay we? Oh, there is a wittie yong man! if we ſee one giuen to worldlineſſe, what ſay we? Oh, there is a iolly thriuing fellow! and thus for want of a ſanctified wit, and ſight, we remaine fooles and vnthrifts in ſpirituall things.

Moſt read not the wiſeſt men.

Youth ſpent in vanitie, commonly ends old age in profaneneſſe.

But it ſtandeth with the righteous iudgement of God, that they ſhould be depriued of the vnderſtanding of heauenly things, which ſo greedily turne all their wits to worldlineſſe. On the contrary, where we make conſcience to meditate, we grow from a ſmall graine of knowledge, to an whole field of vnderſtanding. For we ſee many vſing their wits to worldlineſſe, die in follie, becauſe the Lord recompenceth the vanitie of their youth with ignorance in their age. So it is the mercie of God, to giue them comfort of conſcience in their death, which haue had care of his word in their life. Now, we ſee, becauſe ſome men thinke ſo baſely of the word of God, how the Prophet hath commended it by the effects, found by experience in himſelfe.

Againe he ſheweth, that this was not in him, by any particular prerogatiue of Gods ſpirit, (although the ſpirit wrought wonderfully in him) but that it came by vſing the meanes of the word. Teaching vs that as he was wiſer then his enemies, becauſe in all perils he asked counſell " of the word: wiſer then his teachers, in that he reſted not in their vniuerſall rules; but by medi- " tation did appropriate them to himſelfe: and wiſer then the Ancient, becauſe he learned as well " to liue according to the word, as to loue it: ſo we alſo vſing the like meanes, ſhall find the like " effects, though not in like meaſure. By which effects we learne that without theſe meanes, we be- " come fooliſh, doltiſh and blockiſh. The word of God then is ſuch a treaſure, that if ſuch an holy thing be caſt to ſwine, I do not doubt but we ſhall ſee our God will execute his heauie vengeance and iudgements. Whereof now commeth it to paſſe, that a wittie young man dieth an old foole, emptie of Gods graces; who in their youth were well brought vp of their parents, (as *Ioh.* 12. vnder *Iehoiada*) who alſo whileſt they did looke into their former life and repent, ſpake very effectually againſt ſinne, but in their age, haue not ſo much knowledge as before? but becauſe they continue not in the faith, and in a good conſcience. It were better to preach to one that neuer heard of Ieſus Chriſt, then to ſuch an old Proteſtant, becauſe the one is thankefull, the other is vnthankefull. Tell me O man, I ſpeake vnto thy conſcience, when thine eie did ſee into the word, when thine eare did heare it, when thou didſt looke into thine owne conſcience, when thou felteſt ſweetneſſe in Gods promiſes, when thou diddeſt tremble with feare of Gods iudgements, and diddeſt delight in the wayes of the Lord: Oh, how quiet was thy conſcience? what comfort didſt thou find in thy minde? Oh, how whole an heart was in thee? And on the contrarie, when neither Gods promiſes were ſweete, nor his iudgements fearefull, nor his wayes pleaſant vnto thee, oh, how cold was thy zeale? how weake was thy conſcience? how feeble was thy heart in good things? We ſhall ſee ſome nowadayes, being but priuate men, ſpeake with greater knowledge and conſcience, then the Preacher. Why may a Preacher ſpend his breath, his ſtrength,

Note.

Old doting and carnall Proteſtants.

ſtrength, and his life in preaching, and ſo ſmall profiting commeth of it? euen becauſe he preacheth well, and practiſeth ill. Wherefore we ſee here, how neceſſarily, vpon the foreſaid effects, the Prophet pronounced as followeth.

Verſ. 101. *I haue refrained my feete from euery euill way, that I might keepe thy word.*

SEeing the Lord will put much into their hands, who handle a little well, we muſt expreſſe our knowledge by life, and our profeſſion by practiſe. If a man would conſider, how fearefully the Lord hath made him, how wonderfully hee hath redeemed him, with what power hee hath converted him, ſhould he ſpend his youth in vanitie, or his age in worldlineſſe, and ſo become depriued of all Gods graces in death? Looke into the former times; *Ioſeph* being but 17. yeeres old, was wiſer then all his brethren: young *Samuel* was wiſer then old *Ely*: *Moyſes* then the Egyptians: *Dauid* then *Saul*: *Salomon* was wiſer in his youth, then the gray haires: *Daniel*, *Azariah*, *Miſhaell*, wiſer then all the Aſtrologians, Chaldeans, and Magitians: *Timothie* being but young, was preferred to the Euangeliſtſhip: *Paul* wiſer then all the Apoſtles. Behold our age, how mercifully the Lord hath bleſſed many young men; and why are ancient men now ſo barren of knowledge? euen becauſe they are barren in a good conſcience.

Youth bleſſed of God.

There was in time paſt leſſe knowledge, more practiſe, leſſe ſcience, more conſcience, leſſe vnderſtanding, more wiſedome: but now there is more knowledge, and leſſe practiſe, becauſe men labour not to keepe the word of God in a good conſcience. When we ſhall ſee therefore heretikes grow wiſer then Preachers, idolaters wiſer then true Profeſſors, ſome young impes of Sathan, wiſer then old Ancients in the houſe of God; we muſt know, they are made ſo fooliſh, eyther becauſe they are not of a good conſcience, or lie in ſome ſecret ſinne.

To keepe the word in a good conſcience, brings a man to wiſedome.

Would it not grieue a good Tillman to labour many Winters and Sommers, and in the end to find no Harueſt: what a fearefull thing, thinke you, would it be then to a Miniſter, after hee hath long trauayled, to finde no fruit? The Lorde vndoubtedly will puniſh ſuch fruitleſſe Profeſſors with hardneſſe of heart, if they will not heare with care, that care may cauſe prayer, that prayer may bring forth meditation, and meditation may haue it fruit in godlineſſe, and practiſe in perſeuerance.

In this verſe then the Prophet declareth, that as before he vſed the right meanes to godlineſſe, and therewithall had the proofe of good effects, ſo now he had power from God to reſiſt all lets, hinderances, and encombrances thereunto. Whereby he teacheth vs, that theſe two things eſpecially make to attaine true godlineſſe; the one to vſe good meanes thereto; the other to auoide carefully all occaſions which may hinder vs from the ſame. Neither muſt we thinke that all theſe things can be done preſently; for if Rome was not built all in one day, who will thinke Ieruſalem ſhould be built in one day? Surely the neceſſitie of this practiſe is ſuch, that vnleſſe men make couenants with themſelues, and binde themſelues as it were in body and ſoule to auoid occaſions of euill, they ſhall neuer attaine to true godlineſſe. Many will confeſſe, that they ought and will learne the way to holineſſe of life; but in the meane time, becauſe they will not forſake their euill wayes, they fayle in their purpoſe. To the better vnderſtanding of the Prophet, wee muſt vnderſtand, that euil wayes are in two things conſidered, either as they be euil in their owne natures, or as they be euill by circumſtance: the firſt, all men will confeſſe to be auoyded, as luſt, concupiſcence, wrath, murder, malice, and ſuch like: and yet the cauſe why many men are leſſe carefull in holy things, is, becauſe they make no conſcience to ſtay euill things, nor to vnburden themſelues of all worldly delights. But what is the cauſe that thou canſt not ouercome worldlineſſe and vanitie? Thou doſt not conſider that thy reaſon is corrupt, and that if thou fighteſt not againſt thy corrupt reaſon, thou canſt not auoyde corrupt affections. If a man would fight againſt Ambition, he muſt not firſt fight againſt the thing it ſelfe, but againſt his owne reaſon leading him thereunto, which on this manner perſwade him; If I may attaine to ſuch dignitie, I ſhall not become ſo much ſubiect to others, but others ſhall ſubmit themſelues to me; I ſhall purchaſe to my ſelfe credit, countenance, and authoritie, to pleaſure my friendes and withſtand mine enemies. Thus wee ſee, why wee cannot ouer-wraſtle the vanities of this life, becauſe wee ſtriue not aright. Now likewiſe, how are we ſo vnabled to forſake our worldlineſſe, euen becauſe we do not depend on Gods prouidence. Then the way to fight againſt couetouſneſſe, is to fight

Two ſpeciall things to attaine true godlineſſe.

True godlineſſe how hardly come by.

Euill wayes, how many wayes conſidered.

Ambition.

How euery ſinner reaſoneth.

Couetouſneſſe, how to ouercome it.

fight againſt the diſtruſt of Gods prouidence, and want of beleefe in the word of God, in that for too much loue of this world, and too little loue of the word, they doe not deuide their times, that ſometimes they may giue themſelues to prayer, to reading, to conferring of the word. And how do theſe men reaſon with themſelues? I ſhall one day be old, and age is accompanied with many euils of weakeneſſe and impotencie: I muſt not thinke then to liue without miſerie, vnleſſe I liue now with ſome care: I muſt prouide for my wife and children, and not leaue them to the broad world; it ſtandeth me therefore in hand, to worke, and to take paynes, whileſt I may. So the pleaſure of this temptation taketh away the ſweetneſſe of the meditation of the life after death. Many ſtriue againſt anger, and yet the more they ſtriue, the more they fret, becauſe they reſiſt not the beginning of their anger, which is a ſecret pride conceiued in their mindes. For *of pride* (ſaith the holy Ghoſt in the booke of the Prouerbs) *commeth contention.* Such men haue this reaſon, whereunto they yeeld; I haue deſerued well of their hands; I neuer did them iniurie, they ought to haue eſteemed otherwiſe of me, they haue abuſed mee greatly; who therefore can beare ſuch contempt and iniuries? Now if we fight in humbleneſſe of minde, againſt this corrupt reaſon; we ſhall fight againſt our anger. I ſuppoſe a bruit beaſt is not ſo ill in his kinde, as a man in his corrupt iudgement. Then lowlineſſe in taking a ſight of our wants in good and heauenly things, is the thing that will humble vs. This is that, which will cut our combe, when wee thinke too well of our ſelues, when we ſet too much by our painted ſheath, this will make vs pull downe our peacocks tayle.

Anger.

Humilitie.

What maketh young men ſo looſe, and profit ſo little by all the admonitions, which are vſed to them, but onely their corrupt reaſon, which on this ſort deceiueth their ſoules: Why, is not this lawfull? do I any bodie harme in ſo doing? do not all others this as well as I? Well, if they will not bidde warre againſt theſe corrupt imaginations, they ſhall neuer preuaile againſt their euill affections. Whereof is it, that the wiſeſt men become whore-hunters, and the wiſeſt women often proue whores? is it not becauſe the Lord puniſheth the pride of reaſon with filthineſſe, and whileſt they will not fight againſt corrupt reaſon, they cannot get the victorie ouer their filthie affection. They will thus reaſon, I haue been thus long married, and haue no children, my wife is neuer quiet, ſhe is a ſhrew; I will ſee if I can haue children with another, and haue quietnes abroad. Bid battell then to reaſon, if you will fight againſt ſinne, for iudgement being conuinced, we may the better encombate with affection. Let vs then take heed to thoſe conceits, which are not yet in the bowels of the braine; for then the diuell is brought to infect reaſon, and ſo draweth neere to corrupt affection. All idle thoughts and diſcourſes comming but to the minde, muſt make vs afraid, leaſt we become corrupted. And let vs remember, that we muſt loue the Lord, with all our hearts and minds, and that hee taketh vp to his glory all our cogitations. And therefore though we yeeld not to luſt in affection, we muſt ſtrike at concupiſcences at the firſt motion, becauſe our thoughts haue not beene wholy with the Lord: Wee muſt deſtroy the broode, whileſt it is in hatching, and wound ſinne, before it haue receiued a perfect ſhape. For it is better to ſtriue againſt ſin, whileſt reaſon is on our ſide; then when both reaſon and affection are conſpired againſt vs. Now let vs examine our ſelues, and euery man ſearch his owne heart, whether we be grieued for the ſudden diſcourſes and glauncing imaginations in vs, or rather whether they be not ſweete vnto vs.

The firſt motions vnto ſinne muſt be crucified.

Iam. 1. 13.

What is the reaſon why wee refuſe to ſinne? Is it not becauſe wee thinke thus with our ſelues? What, ſhall I do this thing? Shall I commit this fact? It is a beaſtly thing, it is a dangerous attempt. For there be ſome, which will miſlike to haue themſelues miſled with the temptations of murder, of ſtealing, or adulterie, and yet will let paſſe quietly in them rouing imaginations, and idle cogitations. We ſee in many after their fall repentance commeth: for if in iudgement we could before ſinne preuailed, diſcerne the corruption of reaſon deceiuing and leading captiue our affections, as wee doe after wee haue ſinned, wee ſhould not ſo ſoone be deluded. For we ſee it commonlie commeth to paſſe, that we repent vs, and miſlike our ſelues for ſome foregoing euill: we ſay, Oh what a foole was I, that could not conſider of this? where was my wit? how was I beſotted? Conuince a naturall man of his reaſon, and he will be aſhamed of his purpoſe, but ſo long as he hath reaſon on his ſide, hee will not yeeld an inch. Why commeth it to paſſe, that there are almoſt no Heretickes conuerted, and ſo many profane profeſſours vnconuerted? but becauſe the ſinne of theſe

Rouing imaginations dangerous.

Why ſo few heretikes conuerted.

men is the sinne of affection; the sinne of the other is the sinne of reason and iudgement. *Peter* of whome we read in the gospell, did not so much sinne of affection, as in reason. For being put in minde of Christ his afflictions, how he should goe vp to Ierusalem, and suffer manie things, and consulting with reason, thought it a very straunge thing, and not agreeing to equitie, that such a Prophet and mirrour of the world, and that hee that had done so manie good things, and had wrought so manie miracles in that country, neuer doing any harme to any man, should suffer of such men. Wherefore when as our Sauiour Christ saw *Peter* giuen so much to naturall reason, in that he cried *Master saue thy selfe*, he checked him saying: *Come behinde mee Sathan, thou sauourest not of things which are of God, but of flesh and blood.* Vpon which occasion least the other Disciples also should haue presumed, our Sauiour Christ gaue this generall doctrine, *that if any would become his Disciples, they should take vp their crosse & follow him.* As also that none could follow him in truth, vnles they denied themselues: where in denying of our selues, hee meaneth nothing els, as the occasion of his foregoing speech plainely sheweth, then the forsaking of the reason of the flesh. Saint *Iames* chap. 1. teacheth vs, that if we will mortifie our affections, we must first vse the meanes: secondlie the steadinesse, stilnesse, and mildnesse of our minde, in that we will not dispute with reason against any thing in our regeneration.

How to labour against our corrupt reason.

I see, that manie that will not deliuer themselues and their reasons to be captiuated vnto the truth, and refuse to beleeue the mysticall power of the gospell, are in time carried away by foule and effectuall illusions. For there are manie who hearing in the word of the wonderfull creation, redemption, and preseruation of man, & of the matter of the Sacraments, cannot beleeue them; yet afterwards goe to witches, and to be taught of the diuell, which they cannot vnlesse they professe and practise any euill faith; so that they which will not profit by the truth, will suffer themselues to be deluded.

Witchcraft.

The other kinde of euill in my diuision was of things not apparantly euill. As in times past wee were carefull for nothing more, then with libertie of minde to vse the creatures of God: so now a dayes nothing is lesse to be taught, because loose libertie and licentiousnes serue so for the flesh, and we doe not by our libertie, serue one another in loue. We can say outward things are lawfull, euery man obiecteth outward things cannot defile a man. I answere, that when outward libertie bringeth inward bondage, and the pretence of outward things lawfull hinder the necessarie inward things, they be made vnlawfull. *All things are lawfull saith Paule, but I will not be brought vnder the bondage of any thing.* Well howsoeuer we pretend this lawfull vse of outward things, which in their owne natures are the good creatures, to cloake our wantonnesse withall, let vs know that wickednes beginneth in wantonnes, and wantonnes endeth in wickednesse, because it is the way of a dangerous downfall of our soules. For eyther the Lord will punish it with present and temporall punishment, or els will cast vs into some great sinnes hereafter. And though I will not affirme, that euery wanton young man is a meere wicked man, yet I dare affirme that wantonnes is the way to further euill. Besides this am I sure of, wantonnes maketh vs vnapt to good workes, it takes away the comfort of Gods spirit, the ioy of the word, the sweetnes of prayer, and of the Sacraments. Againe, as it is certaine that wantons pray not, meditate not nor doe any good thing aright, because that sinne desireth all euill, and hindereth all good things: so if the word would teach vs sinne we would learne it, if it make for our good, we cannot learne it. And that wee may see, to how many euils youth and wantonnes be subiect, read Galath. 6. 1. Cor. 6. Eccl. 11. Psal. 25. Iob. 14. Ierem. 21.

If outward libertie brings inward bondage, then outward things may defile a man.

Wickednes and wantonnes.

So now we know what is the meaning of the man of God in this word *euill way*, that is, that which is occasion of euill. We can say in worldlie things, because the way is dangerous through ditches, theeues, pits or such like; Oh that the same minde were in vs to preuent the perils of our soules! Our Sauiour Christ taught vs, that if our eye offend vs wee should pull it out: if our hand or foote offend vs, we should cut them off; the meaning whereof is, that we should not indeed shred them off, but refraine from the corrupt vsing of them, & turne them to a better vse. We haue shewed hitherto, how carefully the man of God vsed the meanes to godlines, and also how carefull he was to auoide all occasions of euill. Wee must not then thinke christianitie to be so small a thing, if as lingerers we make such friuolous

lous excuſes, that it is hard to be a good man, wee ſhall ſurelie neuer come to ſo high a dignitie. We haue alſo ſhewed, that vnles we labour to denie our ſelues, we ſhall neuer buckle our ſelues after the graces of God.

Verſ. 102. *I haue not declined from thy iudgements, for thou diddeſt teach me.*

AS if he ſhould ſay: I haue ſeene and obſerued, that whoſoeuer did refraine from euill, they were wiſer then their enemies, they became more learned then their teachers, & proued grauer then the auncient; and that they which did not refraine were greatly puniſhed, plagued, and troden downe, and as thou haſt puniſhed ſome, ſo wilt thou alſo puniſh others: wherefore I haue not declined from thy iudgements. *Note.*

Was there euer towne, people or perſon, which truelie beleeued in Ieſus Chriſt, in whoſe life and death did not appeare plentifully Gods mercie? And contrarilie, how haue the vnbeleeuers bin giuen ouer to hardnes of heart, and a reprobate minde, many plagues, wars, and other iudgements of God to them incident? Olde Proteſtants are now become ruſtie, becauſe they made no account of Gods word in their youth. *Eſau* loſt his Birth-right, for a meſſe of pottage; hee ſought it afterwards with teares, but could not haue it, whoſe prophanenes grew by pleaſures. We ſee many wanton men to come to fearefull ends, and filthie adulteries, who beginning to condemne the word fell to ſpending, from ſpending to rioting, from riot to adulterie, from that to theft, and from ſtealing to death. If wee will obſerue godlie diſcipline, we muſt firſt learne Gods doctrine: if wee will learne his iudgements, we muſt learne his mercie. We attribute too much to fortune, to fatall deſtinies, to charmings and ſuch like; but no man doth looke vp to the hand of God, wherein we take his name in vaine, in not vſing aright his iudgements.

Thou haſt taught me, that is, thou haſt beſides the miniſteriall preaching, giuen mee an extraordinarie knowledge of thy iudgements. Many know much, who notwithſtanding cannot profit by Gods iudgements. So that the briefe and plaine meaning of the Prophet, is thus much in effect, O Lord I haue not had this knowledge in and of my ſelfe; but I receiued it of thy holy ſpirit, it was thy mercie and thy grace, that made me know thy iudgments. *To be taught of God.*

The man of God then ſheweth vs in this verſe, that he did alwayes ſet the iudgements of God before him: what made him then ſo carefull to doe them? the conſidering of them in his mind, the occupying his eyes to marke them, the vſing of his eares to heare how God performed his promiſes to the obedient, and executed his fearefull threatnings on the wicked. A thing then which nothing is worthie of greater meditation. We heare often with our eares, but with little profit, the glorious promiſes and wonderfull vengeance of the Lord, what is commaunded, and what is forbidden: but when we conſider, and ſee before our eyes, how the Lord hath performed theſe things, we are humbled from ſinne, and comforted to obedience. This is it that breeds trial, proofe, and experience, to ſee how the Lord hath in mercie deale with *Abraham*, *Iſaac*, *Iacob*, *Ioſeph*, and *Dauid* his faithfull ſeruants, and how he hath plagued the Egyptians, the Sodomites, the old world, & other of his enemies. *Thy iudgements of old O Lord*, ſaith *Dauid*, *haue I conſidered.* We ſhall neuer effectuallie obſerue the iudgements of old, vnleſſe we obſerue the iudgements of God of late. For they muſt both ioyne together, leaſt that wee conſidering of them being olde, and not on new, ſhould thinke they were not, or at leaſt that wee reſting on the iudgements of God executed of late, not lifting vp our eyes to the iudgements of old, ſhould aſcribe them to euill fortune, chaunce, and deſtinie. *The conſideration of Gods iudgements.*

We may then ſee how they which vſed the meanes of good things encreaſed in them, and how they that refrained not from euill, did ſlide backe vnto wickednes. Wherefore that we may throughly be perſwaded of the truth of the Lord in things commanded, forbidden, threatned, promiſed, it is requiſit to obſerue the proofe of them, ſo oft as God giueth iuſt occaſion thereof. For vntill we looke on theſe things, and ſee his bleſſings and his iudgements, we ſhall neuer haue a care to doe good, nor a conſcience to auoyde euill, and to looke into them, is to looke into the glaſſe of Gods word. Many deny prouidence, be- *Iudgements.*

cause they haue not a knowledge of the word, or else leaning to their reason, giue too much to naturall causes, or lastly because they haue not a daily growing in the word. For that may well be the sense of this place, *Thou dost make me to growe in knowledge.*

Here is also commended vnto vs the teaching of the spirit by the ministerie of the word. For otherwise we may often reade the scriptures, and yet be ignorant in Gods iudgements, in not ascribing euery iudgement to his peculiar office. For when we heare of an heretike, we say, what is he an heretike? I marueile he is become such a one, I knew him an honest man, I neuer knew any euill by him: yet the word of God telleth vs, that some mens sinnes goe before to iudgement, and some mens come after, and that it is come to him either for want of good workes or for some secret sinne.

It followeth. Vers. 103. *How sweete are thy promises vnto my mouth! yea, sweeter then honie vnto my mouth.*

Whole felicitie in the word.

WE haue heard in the ninth portion, that vntill wee put our whole felicitie in the word, we shall not profit. That which here is called promises, I take rather for iudgments, partly because in the proper tongue the word is left out, and partly because he had vsed this word iudgements in the verse immediately going before. But some will say, how can the iudgements of God be sweete, which are so troublesome, fearefull and grieuous? I answere that the godly haue no greater ioy, then when they feele either the mercies of God accomplished towards them, that feare him, or his iudgements shewed vpon the reprobates.

Vnto my mouth. That is, I take as greate pleasure in talking, conferring, and perswading thy iudgements, as my mouth, or the mouth of any that loueth honie, is delighted therewith. So he saith port. 2. vers. 6. *I haue had as great delight in the way of thy testimonies, as in all manner of riches.* The meaning then of the verie is, when I feele, O Lord, such effects of thy promises in my selfe, and in others that feare thee, and such fruites of thy vengeance on them that despise thee, I finde great comfort in thy word. The Prophet *Dauid* founde this sweetnes by experience in himselfe, and therefore spake by proofe. Why doe not we feele the like comfort? because we vse not the same meanes, we finde not the like effects. For if we could see our enemies put to the wall by the word, then should our knowledge exceede the knowledge of others: if we felt the allurements of the world, the inticements of the flesh, and the motions of the diuell, bitter vnto vs; then should we tast this sweetnesse. Wherefore before we make conscience to vse the meanes of good, and to auoyde the occasions of euill, we cannot profit. Thus we haue shewed how the iudgements of God may be sweete, that is, vnto them, that reioyce either to see the promises of God performed to the penitent, or his wrath fulfilled in the impenitent. This delight made the Prophet out of the abundance of his heart to speake ioyfully of them, port. 2. 6. *With my lips haue I declared all the iudgements of thy mouth:* And because they testifie no small loue to a thing, which for affection to it will rise at midnight, he addeth port. 8. 6. *At midnight will I rise to giue thankes vnto thee, because of thy righteous iudgements.* This is then a true note, that a man hath delight in Gods word, if from the abundance of his heart, his mouth can speake of it, and when the word of God dwelleth so plentifully in him, that he can speake it in wisedome. Againe, if we haue such an earnest and naturall delight being wearie, to refresh our selues with fables; what a dulnesse is it in vs, that we cannot finde as great comfort in the word of God? Wherefore we are to examine our owne hearts, that howsoeuer we haue been delighted before to heare vaine and friuolous tales; so from henceforth we may please our selues in true histories in the word. For though other may be corrupt with flatterings, yet these histories are true, and free from all assentation, because they register as wel the sins of the Kings and their kinreds, as their vertues. Neither can we euer founde the prophet, vntil from the experience of our owne selues, we can proclaime forth the examples both of Gods promises, and of his iudgments. We shewed that the cause why we felt not such profit, as the man of God did in the word, was, because we vsed not the like paines; we vse fewer meanes, therefore our loue is the lesse to the truth; we auoyde not so many occasions of euill,

Meanes to be carefully vsed.

A good note of our loue to the word.

deliuered out of it, vnleſſe we pray with the Prophet for the right knowledge of the law of God: ſo that wee are much to thanke our God, that he giueth vs in another ſuch a ſight of our owne corruption. *Note.*

As in the firſt verſe, there is a notable commendation of the word: ſo is there alſo a ſingular declaration of his faith: *Thy word, O Lord, is a lanterne to my feete, and a light vnto my path.* This ſeemeth to all men, to haue been learned long agoe, and belched out in time of Poperie, & that it is no new thing, but a ſaying very well knowne: but when we look into the ſeuerall practiſes of men, which is the righteous iudge of all mens iudgements, we ſhal finde men to be farre from any inward faith ſhewed in ſuch fruits. This made the Prophet to ſweare, in that he ſaw on one ſide his happines ſo great in the word, and the corruption of his heart on the other ſide. And in meditating day and night in Gods law, and conſidering his righteous iudgements, hee ſaith in trueth, *Thy word is a lanterne, &c.* If wee will looke into our ſelues, we ſhall finde, that thoſe things which ſeeme to be moſt eaſily beleeued, are furtheſt from faith, and that things moſt eaſie to be learned, are furtheſt from practiſe. True it is, ỳ euery man will ſay, Who will not beleeue this? what a beaſt were he that would denie the truth of Gods word? But alas, our careleſſe reading, our rare meditating, our cold praying, and praiſing of God for his word, our ſeldome conference of the word wil teſtifie againſt vs in time to come, that we neuer truly beleeued. We muſt firſt look and note our ſelues, and then we ſhall profit ſomewhat more. The man of God oppoſeth here the word to mans wiſedome, which he had mentioned in the verſe going before, as light is contrarie to darknes. For as in darknes wee cannot goe ſafely, without the light of a lanterne, or ſuch like: euen ſo are we in ignorance and rebellion, if wee be not continually guided by the word of God and his Spirit. This then is a further thing, how durſt blind bayards be ſo bold, who liuing in the darknes of Egypt, think they are in the light, and being vnable to diſcerne betweene preſumption and deſpayre, between promiſes and threatnings, betweene things ſtreightly commanded, and voluntarily done, ſuppoſe themſelues to be ſharpe ſighted? Nay, we ſhall finde theſe fruits to be but in few. It is ſaid, Mat. 22. 23. *The light of the body is the eye, if then thine eye be ſingle, thy whole body ſhal be light.* 23. *But if thine eye be wicked, then all thy bodie ſhall be darke.* Where our Sauiour Chriſt borroweth his ſpeech from the ſenſes of the bodie, and tranſlateth it to the powers of the ſoule. For as euery part of the bodie is lightſome, whileſt the eye ſeeth: ſo a man being enlightened with the word, and the Spirit, hauing his eyes alwaies to heauen, hath his affections aright: and on the contrarie, as all things are lothſome to that bodie, which for want of the eyes is wholy darkened: ſo a man ſitting in the darknes of ignorance, hauing his mind wholy ſet on earthly things, hath his affections diſordered. *Simile.*

Now, that there is no light in vs, but all is darknes in our ſoules, the Apoſtle *Peter* doth plainly ſhew it, 2. Pet. 1. 19. *We haue a moſt ſure word of the Prophets, to the which ye doe well, that ye take heede, as to a ſure light in a darke place, &c.* Where hee commending the Chriſtians for their care of the word, ſheweth, that it is a light in the darke, and teacheth vs, that how much knowledge wee haue, ſo much wee are in good affections. Alſo *Paul*, Epheſ. 4. 17. 18. ſaith, *I teſtifie in the Lord, that ye henceforth walke not, as other Gentiles walke, in the vanitie of their minde,* 18. *Hauing their cogitation darkened, and being ſtrangers from the life of God, through the ignorance that is in them, &c.* Where hee ſheweth, that the man vnregenerate hath his minde, vnderſtanding, and heart corrupt and blinde in that life, which God liueth in his, and that as the man which ſeeth being in darknes, or in light the blind man gropeth vncertainly; euen ſo all our doings are endleſſe and headleſſe, which are without the light of knowledge.

Shall we thinke now that euery man beleeueth this to be true? No, for if they did, they would doe otherwiſe. If they felt this in affection in any meaſure, would they not come out of their priſon to the libertie of Gods ſaints, would they not auoid the darkeneſſe to ſee the bright ſunne? What a follie were it for a man, who hauing ſcales and gleamy diſeaſes on his eyes might be cured, and will not? This is a double fault, that when men may know, they will lie in errours and ignorance, and when they may be conuerted they will dwell ſtill in Hereſie. Oh what a thing is this, wilfullie to remaine in darkeneſſe, and to ſleepe at *Simile.* *Wilfull ignorance, and voluntary perdition.*

the hearing of the word, when the Lord giueth them a lanterne for their feete, and offereth knowledge; and yet to be no better then the ſtockes they ſit on? If it pleaſed the Lord who giueth vnderſtanding to the ignorant, and draweth light out of darkeneſſe to reueale the light into their darke conſciences, they ſhould know that when light came vnto them, they refuſed it, and that they are louers of darkenes more then of light. But he that worketh all things mightilie in all men, muſt ſhew this light vnto their darkenes, becauſe they that are in hell thinke on none other heauen, and they that lie in vnrighteouſnes, thinke of no other righteouſnes, and ſitting in the vallies of death, they remember none other life. We muſt therefore pray, that the Lords glorious light of the goſpell may open the eyes of their conſciences, and let euerie man examine his owne heart, that he may pray to haue his iudgement cleared by the true knowledge of the word, and his affections renewed to the due obedience of the ſame. For how much knowledge we haue, ſo much light haue we; and looke how much we lie in ignorauce, ſo much wee lie in darkenes. Wee know but in part, when wee are at the higheſt in this life, how great then is that darkeneſſe, when wee know not ſo much as the word may inſtruct vs in? When a man ſeeth as much in a Papiſt, as in a blocke, let him conſider, that as little as the care is, which we haue of the word, and as ſmall as our conſcience is in the obedience of the ſame; ſo little is his light in heauenly things. Yea, though we haue knowledge, and liue not after it, we are yet in darkenes, we grope as it were a farre off, who hauing knowledge, haue no conſcience.

Simile.

Light refuſed for darkeneſſe.

Purblind they are, that either knowe little, or knowing neuer ſo much, do practiſe nothing. Simile.

A ſaying that may touch vs to the quicke, that wee are but hauing but a glimmering light, as *Paule* had in the outward man at his conuerſion, or being as purblind men not hauing our eyes cleane out, nor our ſight cleare when we haue knowledge, and labour not to build vertue vpon vertue. If then thou haſt not a care to profit by the word, thou haſt a darke ſight, and a glimmering light, there is a ſhadow before thine eyes, thou canſt not diſcerne chalke from cheeſe. No marueile then, why ſo few are ſharpe ſighted in the word, ſith eyther we know little, or knowing ſomewhat we practiſe nothing.

Againe, as if we haue gone ſome part of the iournie in light, and yet paſſe the other in darkenes, it is verie dangerous: likewiſe in regeneration, though wee haue ſpent ſome part of our life in the obedience of true knowledge, and in the reſidue of our life doe not eſcape the wilines of the fleſh, we cannot without dangerous darknes hold forth our courſe in the ſpirit. If wee mingle light and darkeneſſe together, and confound the world and the Church, the wiſedome of God, and the inuentions of man, we doe not as yet truely obey nor walke in the light of the word.

For as whatſoeuer is not of Faith is ſinne, and whatſoeuer is not in the light is darkenes; ſo whatſoeuer is not done according to the light of knowledge, is done in the darkenes of ignorance. In all our affaires then we muſt learne to aske counſell of the word.

Darkeneſſe or light in whole or in part.

Here then is a good comfortable doctrine alſo, that wee are ſo much in darkenes, as in whole or in part we be in ignorance: ſo whether in part or in whole wee be warranted by the word of God for our doing; ſo farre we haue a guide, we haue a loadſtarre, a lanterne, and a ſure light, as *Peter* witneſſeth, to conduct vs. The Papiſts then are here confuted which ſay the word containeth hard things, we graunt indeed that there are many myſteries in the word of God, and that the teſtimonies of the Lord are wonderfull, eſpeciallie in the doctrine of ſaluatiō, & to a natural man; yet there be many things eaſie to a man regenerate, and the very entrance into them giueth light to the blinde, and to them which are lowlie in their owne eyes. It is our great corruption, that when wee know in part, wee are as they that haue a glimmering ſight of their way, and therefore leaſt they ſhould be accounted ſtarke blinde refuſe a leader. But although we ſee as in a glaſſe, in part, and in meaſure, yet as a man may follow, if he be not blinde, the light of the lanterne: ſo we may come to knowledge, vnles we ſhut our eyes at the truth. Wee may therefore as ſafelie for the ſoules health, follow the light of the word, as we may for the ſauegard of our body, follow the light of a lanterne.

A lanterne yet may lead a mā that will follow the light thereof. Simile.

The way of ſaluation preſcribed in the word, is an high, plaine, and beaten way, if anie thing hinder vs thereunto, it is the curſe, and our ſinne in that we are not carefull to be directed. For ſurely this is the word to open our vnderſtanding, yea though wee be borne blinde,

euill, therefore we ſinne the more. If wee then would be more diligent in conference, more feruent in prayer, more giuen to meditation, we ſhould profit more; if we would refraine from euill, and abſtaine from occaſions of it, we ſhould both be great in good things, and auoyde many afflictions.

The cauſe then why we either ſpeake not of Gods iudgements at all, or ſpeaking ſpeake ſo coldly, is becauſe wee are ſo dead in vſing the meanes of good, and ſo dull in auoyding the occaſions of euil. The Prophet, port. 7. 4. ſaith, *I haue remembred thy iudgements of old, and haue been comforted.* Where we are to note, that we are not at vtter defiance of ſinne, and in full league with goodnes, vntil we haue found comfort, when either the Lord ſhewed mercie vpon his, or vengeance on the wicked. And then Gods iudgements will be ſweete vnto vs, when remembring that no ſinne ſhall be vnpuniſhed, wee abſtaine from ſinne, and ſeeing that no good thing ſhall be vnrewarded, wee are moued to goodnes. For what can ſtrengthen a man more, than to conſider this, that God will puniſh ſinne one day, and that in time he will fulfill his promiſes to his children, which walke in truth before him, although in great weakenes? Wee haue alſo taught, that wee muſt vſe ſuch a moderation of our affections, as we may ſtay our ſelues in meditation, and that this depriueth vs of much profit herein, in that wee doe not appoint ſome certaine time for meditation, moderating other things of our ordinary callings, and making a conſcience ſomtimes to refraine from our common ſpeeches. So our vnderſtanding, our iudgement, our will to practiſe will bee bettered. If then at our tables, in our beds, at our worke, wee would redeeme ſome time to reade, to pray, or to conferre, wee ſhould finde wonderfull profit, and walking in earthly things, we ſhould haue heauenly mindes.

Note.

To redeeme the time for good meditations.

Verſ. 104. *By thy precepts I haue gotten vnderſtanding: therefore I hate all the wayes of falſehood.*

AS in the beginning of this part, the Prophet of God proteſteth his loue to the word; ſo now in the end he ſheweth his hatred to the contrarie. This then as wee haue partly ſet down before, and more large by Gods grace ſhall ſhew hereafter, is a true token of loue to the word, when we either hate falſehood in religion, or corruption in manners. We are then to looke into our hearts to ſee, if we hate Poperie and hereſie, if there be in vs an hatred againſt blaſpheming of the name of God, againſt adulterie, falſe dealing, and ſuch like. For we cannot loue the true worſhip, but we muſt hate hereſie; we cannot loue Gods name, and yet not hate the abuſers of it; wee cannot loue chaſtitie and true dealing, but wee muſt hate adulterie, and vnrighteouſnes. But if wee feele our ſelues to be indifferent perſons, and come what come may we care not greatly, vndoubtedly we are of no religion. For if thou doeſt not hate an Atheiſt, thou loueſt not God; if thou hateſt not hereſie, thou doeſt not loue Gods law; if thou hateſt not adulterie, thou art not truly chaſt; if thou hateſt not falſe dealing, thou art vnrighteous. We ſee heretikes neuer hate one another, becauſe none of them loues the trueth: for the Papiſt can be content with the Familie of loue, and the Familie with them. Wherefore we ſee, that many do falſely pretend religion, chaſtitie, and true dealing.

Of our loue to the word, the true marke.

To hate ſinne.

Note here in that hee ſaith, *I haue gotten vnderſtanding by thy word:* as though his vnderſtanding was the cauſe of his zealous hatred of the falſe worſhip. What is the cauſe then that men doe not hate euill in greater meaſure? becauſe they bee ignorant and know nothing. Indeede noueltie diſpleaſeth them a little, but when they be ſomewhat acquainted with that which is taught them, they will like it well enough. Why doe we hand ouer head take any religion? euen becauſe wee haue not gotten vnderſtanding. Why doth hereſie get ſuch eaſie intertainment with many of vs? becauſe we are vnconſtant and borne away with euery blaſt, as witneſſe *Peter* and *Iude*, and becauſe wee are not faſt rooted in knowledge, as is mentioned Epheſ. 4. Many in our countrie are ſtiffe in hereſie, becauſe they were neuer ſound in iudgement, they were euer inconſtant, they were neuer rooted in Ieſus Chriſt, and therefore were carried away with euery puffe of vaine doctrine. Some in deede (as we haue ſaid before) fall for lacke of a good conſcience; but ſome neuer come ſo

Hereſie.

farre, becauſe they heard not, or elſe heard very negligently: and therefore whoſoeuer ſhall now come, and blow an illuſion in their eare, he ſhall be heard. How ſhall we know an enemie? he commeth vnder the cloake of loue, and is couered with the vizard of honeſtie, but his vnderſtanding faileth, his iudgement is corrupt.

In that it is here ſaid, *all the waies of falſehood*, wee muſt note, that wee are to grow from knowledge to knowledge, from faith to faith, from glorie to glorie, that growing in godly vnderſtanding, wee may grow alſo in hatred of falſehood. This verſe may ſeeme to haue ſome contrarietie with the verſe a little going before, where he ſaith, *I haue abſtained from euery euill, that I might keepe thy law*: but indeede there is none; becauſe to true mortification, both here and in that place, is required an hatred and auoyding of euill. *We muſt know, that the way to make good things ſweete, is the way to feele euill things ſowre*: As when thou art grieued to feele thine eye an occaſion of euill, or euill thoughts to be in thine heart with bitternes and vexation of ſpirit, thou muſt ſtriue againſt them, and God will giue thee ſtrength to ſtriue not onely without conſtraint, but alſo with a loue of good, and a hatred of euill. The firſt way then vnto righteouſnes, is wearieſomnes of ſinne, and to ſtriue againſt it, though with great trouble, becauſe the more we vexe, torment, and diſquiet our ſelues, the more wee ſhall come to the loue of good, and then the hatred of ſinne will grow of it ſelfe. If then a man cannot finde this hatred of ſinne in him, hee muſt labour to auoide all occaſions that hinder his vnderſtanding of the truth, as diſtractions and troubles of mind, and vſe all meanes to grow in knowledge, as reading, hearing, conferring, and ſuch like.

Note.

Why we do not more deteſt hereſies.

For our not profiting in knowledge, is our not profiting in hating of hereſies, and our not hating of hereſie, is a token of our not profiting in knowledge. When we heare then, if our hearing doe not worke in vs a loue of the truth, and hatred of the contrarie, wee haue not profited in knowledge: but if we grow in knowledge, we ſhall know it by profiting in the loue of the truth, and in the hatred of falſehood. We haue ſhewed, how in the former portion, the man of God teſtifying his affection to Gods law, and concluding with his hatred to the contrarie, interningleth his reaſons, that becauſe hee found by experience, that the word of God made him wiſer than his enemies, than his teachers, and the aged, and did preſerue him from euery euill way: therefore he found ſuch comfort in it, that no naturall thing was ſo liking to his outward man, as this was to his inward man.

PORTION. 14.

Verſ. 105. *Thy word is a lanterne vnto my feete, and a light vnto my path.*

The parts and branches of this portion.

THis portion following is a prayer to the Lord, to bee further inſtructed in the word of God, and to haue his affections thereby more reformed. The reaſons which hee vſeth be three: the firſt is his faith in the word, in that he made account of it to bee the onely meanes, whereby hee ſhould be directed in all his waies, and this is contained in the firſt verſe of the portion: *Thy word is a lanterne vnto my feete, and a light vnto my (ſteps) or path.* The ſecond, is his conſtant purpoſe to perſeuere in the obedience of Gods word in the verſe following: *I haue ſworne, and will performe it, that I will keepe thy righteous iudgements.* The third is his miſerable calamitie, wherein he was, which conſtrained him to pray, which appeareth in the next verſe: *I am very ſore afflicted, O Lord quicken me according to thy word.* Theſe things are afterwards ſhewed in the verſes following, as his faith in Gods law in the two laſt, and his calamitie in the firſt and ſixt verſes, with prayer couched in the middeſt of the portion.

It is a marueilous ſtrange thing, that one thing ſhould be ſo often repeated, as this to commend ſtill Gods law, and to pray ſtill to be taught in the ſame. This proceedeth from the comfort, which hee felt in the word, and from the ſight of the corruption of his owne heart, and is commended to vs in writing, to ſhew vs our corruption, and to labour for the like fruit. Wherefore ſeeing experience hath taught vs thus much, we muſt learne, that we can neither ſee the comfort of our ſeeking after God, nor our calamitie and miſerie to bee

deliuered

blinde, if you doe not willinglie ſhut your eyes. But wee muſt note, that Gods word is a lanterne, when Gods ſpirit worketh thereby: for whileſt we goe about the bare and literall ſenſe, it is no otherwiſe, then if a blinde man ſhould read, or a man hauing ſight ſhould put a vaile before his eyes. Wherefore the man of God prayeth vers. 17. *direct my ſteppes in thy word &c.* & verſe 7. *Shew the light of thy countenance vpon thy ſeruant, and teach mee thy ſtatutes.* Why then doe we ſo little profit by the word? becauſe wee thinking that of our ſelues we can conceiue aright, doe not pray to be taught by God his ſpirit. For as no man ſeeth, or can ſee, what is in man, but the ſpirit of man, and that which hee vttereth with his tongue: no more can we ſee what is in God, but being taught by the ſpirit of God and his word. Wherefore the Apoſtle ſaith 1. Cor. 2. 20. *God hath reuealed them vnto vs by his ſpirit*; for the ſpirit ſearcheth all things, yea the deepe things of God. 11. *for what man knoweth the things of a man, but the ſpirit of a man which is in him:* euen ſo the things of God knoweth no man, but the ſpirit of God. Fleſh and blood as our Sauiour witneſſeth to *Peter*, cannot reueale the things of our ſaluation vnto vs, but the ſpirit of God.

But why then are we yet ſo vnprofitable? ſurely becauſe we are not guiltie of our owne infirmities, and we ſee not the darkeneſſe and blindneſſe which is in vs, or if we ſee it, we feele not our ſelues preſſed with the miſerable captiuitie and bondage, wherein it holdeth our ſoules. This ſight made the Prophet ſo often vſe this prayer, *Teach me true iudgement, teach me true vnderſtanding, teach me thy ſtatutes &c.* All which repetitions might otherwiſe haue ſerued to haue bin a vaine babling, had he not vſed ſuch a narrow ſight of his inward corruptions with a deſire to bee deliuered from them, which may condemne vs of our darkeneſſe, and teach vs, that there is no light in vs, but by the word.

Many indeede are of a modeſt ſpirit, and haue ſome ſight of their ignorance, yet they haue not a feeling of their miſerie in particular things, and do not examine themſelues in euery particular thing, what it is to be in darkenes; and therefore, as we haue ſaid, doe no more deſire to be enlightned and gouerned by another, then he that hauing a ſlender eye-ſight and hardly diſcerning his way, refuſeth to haue a guide, as though he were blinde. And though the Lord often ſhineth vpon vs, and maketh vs guiltie of our blindnes, yet we doe not ſee how loathſome, virkſome, and vncomfortable a thing darkenes is, nor how pleaſant, amiable, and comfortable a thing light is, although we confeſſe in generall, that we haue not the light but are in darkenes. *Particular ſight and loathing ſpeciall ſinnes.*

The want of ſeeing the monſtrous ouglines of this palpable darkenes maketh vs dull in prayer for the light of Gods ſpirit. Wherefore we muſt deſire that that may be ſtricken into our conſciences which we haue in iudgement, that is, that we may ſee how amiable, glorious, and heauenly a thing it is to bee enlightned with Gods light, and how horrible a thing it is to be plunged in the darkenes of the ſoule; how ſweete, excellent, and beautifull a thing it is, to beleeue and loue the word, and how loathſome and palpable is miſtruſt and ignorance. *Note.*

We muſt then be perſwaded, that though we are not in priſon, we walke in the night and in the darkenes, whilſt we are in ignorance, yet the Lord will giue vs in time to ſuſpect our hearts of ignorance, and worke in vs both a deſire and a delight *to loue and liue after the word*, and that we ſhall finde the truth of this verſe in our ſelues to ſay with the Prophet, *Thy word is a lanterne to my feete, and a light to my paths.*

Many there are which doe not ſo much as acknowledge this doctrine; Some are come out of this darkenes into the glorious kingdome of Chriſt, and yet ſwarue ſo much in life, that they ſhew not themſelues to haue this true faith. And where mens manners ſwarue beſides their profeſſion, we ſee this ſentence, more profeſſed in mouth, then practiſed in life, and they onely doe beleeue this to be true which enterpriſe nothing but that which hath it warrant out of the word. For theſe acknowledge, that in themſelues there is nothing but darkenes, and that they ſtand in neede to be inlightned by the miniſterie of the word, and working of his ſpirit. *Warrant out of the word.*

And as we confeſſe the trueth of this in generall, ſo muſt we deduce it to particulars and ſeuerals, ſo that euery man may ſay, I am either in light or in darkeneſſe, if I haue a warrant for this which I do, out of the word, I am in light; but if I doe it by the motion of mine owne braine, I *Worke without warrant is a worke of darkenes.*

am

The word necessary. *Ignorance cause to humble vs.* *Safe when the word directeth vs.* am in darkenesse. Besides, as this doth shew the great necessitie of Gods word; so also it must humble vs, because of our ignorance: as also it yeeldeth this comfort, that as we thinke we trauell safely in respect of our bodies, so long as wee haue the light of the Sunne; so also wee are in the safe way to saluation, as long as we are guided by the word. And when as some do obiect, that the Scriptures containe great difficulties, and are hard to be vnderstood; wee said, that though the smallest things were deepe mysteries, yet they be plaine to the least of Gods children. For Prouerb. 8.9. Wisedome saith *that all her words are plaine to him that will vnderstand, and strait to them that would finde knowledge.* And the man of God saith, Portion 17.2. *The entrance into thy word sheweth light, and giueth vnderstanding to the simple.* And though all men are not curiously to search into questions, yet all men are carefully to seeke the way of saluation. No man then can herein complaine of darkenesse, but as it is in his owne minde; neither needs that so to be, if he will vse the meanes to auoid it, and in a repenting heart craue the light by prayer. The cause therefore why the word is a parable, and a darke riddle vnto so many, is either the pride of their owne wit, when they thinke their wit to be so good, as they can conceiue euerie thing, and their iudgement and learning to be such, as that they can vnderstand any thing, and profit by their owne industrie; when, as God is the author, so he is also the reuealer of his trueth: or else they do not esteeme so reuerently of the trueth, nor are so much grieued with their blindnesse and ignorance as they should be.

Curiositie. *Godly care and studie.*

Verse 106. *I haue sworne and will performe it, that I will keepe thy righteous iudgments.*

The second argument. NOw as his faith was the first argument he vsed: so the second was his conscience, his loue, and his affection to the word, which he sheweth by his oath: and that we may know it to be no wandring motion of his minde, carying him away, but a thing well considered of and constant,

» he protesteth that he will keepe his oath. Wherein he declareth, that many men haue sometimes

Sudden motions to good. motions to good, but they either die presently, or else they be so cold, that they quickly fal away. But as we may see, he was no such light headed man. We haue here to learne, that this is a iudg-

» ment of God, why many do not profit in the word, because they cannot, (beeing void both of griefe for their naturall blindnesse, as also of loue of the cleere sight and faith in Gods word) say in trueth, *Thy word is a lanterne to my feete, &c.* Now if these things be in vs, we must pray that we may be moued with a purpose to continue in them, and purposing we must beware we breake it not, but be constant.

I haue sworne, and will performe it, that I will keepe thy righteous iudgements. Concerning this binding of himselfe with an oath, which the man of God here vseth, it declareth his care to keepe a good conscience, in laying the iudgements of God which were past, and the iudgments of God to come, vp in his heart. Wee see then, that as when men sweare voluntarily, it is a token of their good conscience; so it appeareth most in good men, who setting so much by the glorious name of God, can sustaine any priuate discredit, and swallow many troubles to maintaine the credit of it. Wherefore Gods children, though they are carefully to auoid all sinnes, yet make a greater conscience of this sinne, then of any other; and when they take an oath, though before they made a conscience of that thing, yet now they make a greater conscience. If he had found no weakenesse, no mistrust, or doubtfulnesse in himselfe, then needed he not so streightly to haue bound himselfe. For if he had been alwayes carefull, what needed he to haue vsed an oath? But the care which he had to meet with this weakenesse, was the cause of this solemne couenant, which teacheth vs, that such infirmities as are in vs, was in him, who because of the vanitie and sluggishnesse, which hee felt in his corrupt nature, did prouoke and stirre vp himselfe to a greater care by an oath.

An oath. *The Prophet had our wants and weakenesse.*

Then if we see, that euen the man of God thought this to be a necessary meane to stirre vp his infirmities, why should we not thinke it as necessarie for vs? when the most diligentest amongst

» vs, may thinke himselfe to be behind him in many degrees. But the cause why we make no such

» oath, is, because wee are fearefull, and our delaying of this practise from time to time sheweth,

» that there is not in vs that feeling of our wants, that reuerence of his word, nor experience of his goodnesse, which he felt.

This must make vs afraid, and ashamed of our selues, that we hauing the like infirmities, haue

not

not the like affections. True it is, that to be ſparing in theſe oathes, is a good token of a Chriſtian, ſo hee be but a nouice in Chriſts ſchoole (for euery man muſt not vſe this oath, becauſe hee knoweth not his owne ſtrength) but wee muſt not alwayes be at A. B. C. and dwell ſtill in the principles of Religion.

Neither muſt we thinke that the Prophet here made any new or ſtrange couenant, but rather he iterated that couenant, which before he made in circumciſion, and although we make no ſuch couenants now, yet we muſt know, that we haue made them before. For this was a renewing of his oath, which he made, when he was circumciſed, and entred into Gods familie.

Our vow in Baptiſme euer to be remembred of vs.

And becauſe I am not here to enter into the diſcourſe of many particular vowes; wee ſhall ſpeake of our generall vow, which we make in Baptiſme, which though we do not renue, yet we are much to be aſhamed of it. We finde, that vowes are eyther generall or particular. And here by the way we muſt note, that that which we call a compact betweene man and man, the ſame is a vow betweene God and man. For as in ciuill affaires, a compact is a ſtreighter thing and bindeth vs more before men, then a bare promiſe; and promiſes ſimplie made, ſeeme to haue greater libertie then a compact: ſo alſo promiſes made to the Lord muſt keepe vs in obedience, but eſpecially vowes, as a double bond, are farre more neerely and carefully to be perfourmed.

„ *What a* „ *vow is.* „

Concerning generall vowes, we know that in the ordaining of Kings, vowes were made from them to the Lord, as alſo ſome paſſed from their Princes to the people, as 2. Chron. 23. where *Iehoiada* tooke the Captaines of hundreths in couenant with him: *And all the Congregation made a couenant with the king Ioaſh in the houſe of God.* and as 2. Chron. 34. 31. *Ioſiah* when he had deſtroyed the Idols, and reformed the Temple, after the finding of the booke of the Law, *ſtood by the pillar, and made a couenant before the Lorde to walke after the Lorde, and to keepe his commandements, and his teſtimonies, and his ſtatutes, &c.* Alſo Nehem. 10. we ſhal finde a generall couenant confirmed by an oath.

Particular couenants.

Concerning particular couenants, they are eyther ſimply according to Gods word, or elſe taken vp for ſome eſpeciall end, either as meanes to come to ſome good, or elſe as bridles to auoid ſome euill, as 2. Chron. 15. 12. *When the people made a couenant to ſeeke the Lord, &c.* 14. *They did ſweare vnto the Lord with a lowde voyce.* Alſo Nehem. 10. the people take a newe oath and ſeale it. Ezra. 9. where wee may ſee, that when *Ezra* had wept and faſted for the ſinnes of the people, in that they had taken ſtrange wiues of the people of the lands. 3. *Made them to make a couenant with the Lord, and to put away their ſtrange wiues:* as alſo Nehem. 5. On this ſort *Ieremie* perſwadeth his people, chap. 34. to make a couenant concerning the libertie of their ſeruants, and denounceth the fierce wrath of God vpon them, for breaking their promiſe. Of theſe two kinds of couenants, the ſelfe ſame rules are to be preſcribed. If wee feele in our ſelues any ſpeciall dulneſſe, we muſt bewayle it, and when we ſee, that we haue the more ſtreights of mind, we muſt ſtirre vpour ſelues and not neglect the meanes. We ſpeake not here of free vowes, but of ſuch as the word of God commandeth, and that for feare of relapſe and falling from the Lord, we may vſe theſe meanes, more ſurely to tie vs vnto him.

Free will.

Now, where ſome take this to be a place from whence they might either draw an argument of freewill, or proue by it that we are able to keepe the law of God: they deceiue themſelues; for firſt, note the word here vſed, he ſaith not that he hath ſworn to keep the law of God, but the iudgements of God, which he often before and after in the ſecond verſe from this vſeth, for the righteous performance of Gods promiſes, or executing of his iuſt vengeance; neither doth he meane here a ſimple keeping of them, but rather an inward and careful receiuing of them in his heart, and not an outward performance. Thus the word *keeping* is often taken in the holy Scriptures, euen for a laying vp of the trueth in our minde, from whence we may draw out the vſe of it, as occaſion ſhall ſerue, as where it is ſaid, *Bleſſed are they that heare the word of God, and keepe it*, that is faithfully lay it vp in their hearts with a full intent to practiſe, when God ſhal giue iuſt occaſion thereof. So that the meaning of this word is nothing els, but a ſolemne laying vp of the iudgements of God in his minde, mentioned alſo before, Pott. 2. 6. *Remoue from me ſhame and contempt, for I haue keept thy teſtimonies.* So that he ſheweth, how hee did marke diligently how God fulfilled his promiſes to his children, and executed vengeance vpon the wicked. And becauſe the fulfilling of Gods promiſes, is to giue ſtrength to his to keepe the word, he ſheweth, how he would take a view, how God performed this grace in him ſeruants, both in

forgiuing

forgiuing the ſinnes of the repentant; and giuing his grace to them which craue it.

How we be kept from holy vowes.

Now there are two things eſpecially which hinder vs from this practiſe. Firſt, the ſubtiltie of Sathan, thus reaſoning in vs; I would gladly vow, but when I haue vowed ſuch a good thing, I am further from performing my vow, than euer I was before. We anſwere, that this indeed is ſo, and commeth as a iudgement of God for vowing ſo high a thing vnaduiſedly and raſhly, with a ſecret preſuming of our ſelues, and not of God, with want of a prayer to the Lord for grace to performe the ſame, as the Prophet did. For ſo ſoone as the Prophet had vowed thus to the Lord, hee immediatly maketh his prayer, feruently asking of the Lord, that as hee had giuen his heart whole vnto him, ſo hee would confirme this grace of his Spirit in him. Now, ſeeing the Lord hath alſo promiſed to cleanſe our hearts, and that Ieſus Chriſt is our wiſedome and ſanctification, and we are become the children of the higheſt, our meaning is not, that the full performance hereof ſhould be ſought for in our ſelues, but in Chriſt.

2

Obiection of Sathan.

The ſecond thing whereby wee are hindred, is that wherewith Sathan doth buffet vs: when we haue made ſome breach of our couenant made to the Lord, ſaying: Thou haſt not kept thy promiſe, thou haſt broken thy bond, thou haſt violated thy couenant, and to doe this once is as good as twentie: this will be a ſufficient euidence againſt thee, why doeſt thou therefore continue, and ſtriueſt any further in vaine? We ſee how this preuaileth oftentimes, becauſe there is no greater ſinne, than the ſinne of them, who ſometimes haue beene religious, and by this practiſe of the diuell, for ſome particular offence, haue beene perſwaded that they haue made an vtter breach of their couenant. *Anſwere.* Wee anſwere for this, that ſeeing that Chriſt did not onely dye for our ſinnes before Baptiſme, but alſo for our ſinnes after Baptiſme, and did not onely ſatisfie for our ſinnes committed before our calling, but for thoſe alſo which wee commit after our calling, though through infirmitie and frailtie we haue fallen, and yet not lying downe in preſumption and malice, but there is a reuerent feare and trembling in our harts, that our corruptions rebelled againſt the Lord, the particular couenant being broken cannot take away the generall, and cannot be excluded, but muſt be included in the ſame. When then we haue made a breach of humane obliuion, and not of obſtinate maliciouſnes, this is as well forgiuen in the generall, as other ſinnes. *Note well.* We may ſee this in politike matters betweene a good Lord and his ſeruant, (for I preſuppoſe a mercifull, a curteous Lord) the Lord will not be diſpleaſed for fayling in ſome particular performance of ſome particular couenant, ſo hee findeth him readie to yeeld honour and obedience to the generall couenants which are betweene them: euen ſo the Lord, whoſe loue exceedeth the loue of a father, Pſal. 103. and of a mother, Eſay. 49. towards his, will ſpare vs for a particular breach, ſo it be not a general contempt, and done of wilfull malice. *Simile.* If then in ſuch a caſe we will humble our ſelues with ſorrow, y we diſpleaſed our God, & deſire the Lord not to take vengeance for any finall breach, becauſe there was no finall intent to fall from the Lord, wee ſhall ſurely finde mercie and pardon at his hand. This is a doctrine very requiſit, becauſe it is the policie of Sathan to perſwade a man, that hauing broken one couenant, he hath broken all. The remedie then is, that we know our ſinnes to be pardoned, and that we renue our couenant, which wee doe ſo oft as we come to the Sacrament. Let vs learne therefore to make all our othes with the Lord in great reuerence, as did *Nehemiah* chap. 5. who cauſed the oth to bee miniſtred in the preſence of the Prieſt; then muſt we vſe prayer, and all meanes, whereby wee may continue in the ſame: laſtly, if we ſlip or faile in ſome particular, we muſt not be diſcouraged or faint. The cauſe then why men doe not this, is either becauſe they doe not take it in hand in reuerence, or taking it in hand doe not purpoſe to keepe it, or keeping it, do fall by deſpaire for ſome particular defect.

1

We renue our couenant ſo oft as we come to the Sacrament

Thus we ſee how the man of God ſheweth his earneſtnes and his affection to the law of God, teaching vs, why many doe not ſo loue the word, as to make it a lanterne to their feete, either becauſe they haue not ſuch vehement affection, or elſe they be not ſo permanent: and therefore wee are to pray both againſt our coldnes to the law, and our inconſtancie.

It might ſeeme ſtrange to ſome, that he ſhould ſweare to keepe Gods iudgements: but we

we muſt know, that this keeping is not ſo much in outward ſhew as in inward vertue. Againe we ſee, that as in making this holy oth Gods children doe not exclude, but include the forgiuenes of ſinnes: ſo they doe it not, but firſt preſuppoſing the grace of God, by prayer to be obtained for the keeping of it. Beſides, no particular or acceſſory couenant can take away the principall and generall, becauſe the one includeth the other. But here we muſt note, that then no ſecondary cauſe can take away the firſt, when wee ſinne but of humane frailtie, and not of preſumption, and when we ſo craue for mercie, that our hearts be ſet to recouer our ſelues, and wee will not be ſluggiſh in our ſinnes hereafter, becauſe then is the oth broken, and couenant diſanulled, when we make a finall breach. We muſt therefore fight againſt ſcrupuloſitie herein, knowing that God wil ſpare vs as a father doth his children, in that the whole breach of our couenant is a generall relinquiſhing of the ſame. When then there ariſeth a feare in our hearts to come ſo neere vnto the Lord (although it may be good) no more to powre this precious licour into fraile conſciences, then to put new wine into old bottels, and rather appertaineth to them of greater graces: yet we muſt conſider, that there were great infirmities in this man of God, againſt which hee would ſtriue by this meane, and ſo prouoke himſelfe to come neerer to the Lord. So that as wee muſt not vndertake this thing without aduiſe: ſo wee muſt not alwaies pleaſe our ſelues in theſe beginnings, and when as concerning the time wee ſhould be teachers, wee ſhould neede to haue the firſt foundation of religion layd againe. Wherefore wee muſt needes acknowledge, that the cauſe of our long abſence from the Lord, is our want of the defiance of ſinne, and loue to the word, as the Prophet had; neither muſt wee euer, when occaſion ſhall be giuen, neglect this meane, which may keepe vs from ſliding backe. And here we are to obſerue, that wicked or fooliſh vowes, which hinder Chriſtian religion, and thoſe wicked vowes of wicked religion, as the ridiculous vowes of chaſtitie, or ſuch as may hinder vs in our callings, (as that a man ſhould neuer eate fleſh, or ſhould not weare ſome kinde of apparell) are to be auoyded; becauſe they haue not their warrant out of the word of God. And though wine maketh drunkards, being immoderatly taken; yet it is no reaſon, ſeeing it maketh glad the heart of man in it owne nature, why others ſhould not vſe it, which haue weake bodies: yet thus much will I grant, that if a man that hath been drunke by too immoderate drinking of wine, doth vow for a time to relinquiſh it, this is not vnaduiſed, ſeeing we are commaunded, if our eye offend vs, to pull it out, and if our foote doth hurt vs, to cut it off. Againe, if a man giuen to concupiſcence ſhall ſolemnely vow, to refraine the familiaritie of wanton women, and will not come in place where light women frequent, but with *Iob* ſhall make a couenant with his eyes, we ſee this by the word alſo to be warrantable. And thus much for meanes to auoide euill: now for meanes to do good.

Heb. 5. 12.

To vow againſt drunkennes.

To vow againſt whoredome.

If a man feele himſelfe dull, and ſlow in reading the word, or ſlacke in prayer, ſhall to the prouoking himſelf the more make a couenant daily to reade ſome portion of the word, and to beſtow ſometimes of the day in prayer; if this bee taken vp in the wiſedome of the Spirit, to caſt off ſluggiſhnes, and prouoke alacritie herein, wee ſee, becauſe at morning, noone-tide, and euening ſome of Gods children haue vſed it, hee may ſet himſelfe a taske, and thereby may make a ſtay for his wauering minde. Howbeit theſe things muſt not bee perpetuall, as it is in other couenants. For a man may abſtaine from women and wine for a time, and yet not for euer, becauſe it muſt be done for ſome certaine ends and cauſes, as alſo with ſome holy conditions. As for example, if a man hath taken a time of the day to pray in, and at that time he ſhall haue ſome ſpeciall cauſe of ſetting forth Gods glorie, or if his particular calling requiring an whole man, ſhall call him away; then if hee omit it, there is no breach, becauſe the thing which hee is about to doe, is according to Gods law. This is needfull to be conſidered with a godly care, that wee double that ſome other day, when we ſhall be more at libertie, which wee haue for the ſaid cauſes pretermitted the day before. If then there be iuſt occaſion offered of this remiſſion, (for otherwiſe wee muſt not be remiſſe) we know that the couenant is not broken, in that we made it with a condition, that wee would vſe it ſo farre forth, as it might not hinder Gods glorie, our dutie to our brethren, nor our ſeuerall calling, becauſe in ſuch a caſe, *to obey is better than ſacrifice*. But if

there be no iuſt cauſe of pretermitting this purpoſe, then is there iuſt cauſe of ſorrowing for breaking the couenant. But here we ſee an helpe, we haue not done this taske to day, becauſe of idlenes: what then? We muſt returne to the aſſurance of forgiuenes of ſinnes, and muſt redeeme that with double diligence, which wee haue loſt through wilfull negligence.

Thus wee ſee, how either for to pricke vs to good, or ſtay vs from ſome euill, wee may make a couenant vpon condition, in a deſire of Gods glorie, and in crauing Gods grace. And thus much of his care and conſcience to Gods iudgements: now let vs come to the third argument, which is his affliction.

Verſ. 107. *I am very ſore afflicted: O Lord, quicken me according to thy word.*

IN that the man of God vſeth this as a reaſon before his prayer, it ſeemeth hee was not meanely troubled, but ſorely vexed, as wee may ſee in ioyning that which he ſaith in the verſe following: *My ſoule is continually in mine hand, yet doe I not forget thy law.* Where in carying his ſoule in his hand, he meaneth, that he hath no aſſurance of his life, but is in continuall danger of it, as we count thoſe things which be in our hand, to be hardly ſure, and in perill to ſlip from vs, as we may ſee by other places of the word. As in the booke of Iudges *Iphtah* ſaith, *I carried my life in mine owne hand*, that is, I did hazard my life. 1. Sam. 28. 21. where the Pythoniſſe ſaith, *I haue put my ſoule in my hand:* which is all one, as if ſhe ſhould ſay, I haue ventured my life, or I was at deaths doore. Iob. 13. 14. *Wherefore doe I teare my fleſh with my teeth, and put my ſoule in my hand?* As if hee ſhould ſay, Why doe I put my life in danger? For euen as water lying in our hand is ſoone ſlipt out; ſo our ſoule being in our hand, is ſaid to be at deaths doore.

Beſides, he confeſſeth that he had many ſnares, and peſtilent deuiſes of his enemies laid againſt him, ſo that at his leaſt going aſtray, hee was layd for, and readie to be taken. In that he needed thus to pray, wee may ſee how reaſon might haue moued him to the contrarie. Fleſh and blood might haue taught *Daniel*, that in ſuch narrow ſearch hee might haue ſhut his window when he prayed, or haue conueied himſelfe into ſome ſecret chamber, and ſo to haue vſed ſome policie, and prouided meanes to haue ſaued himſelfe, had not the ſpirit of God mightily preuailed in him againſt all ſuch temptations: So when by reaſon of ſome imminent danger wee are at our wits end, Sathan would haue vs to goe in by-paths, and not to make the word of God a lanterne to our feete. *Saul*, when hee could heare nothing from the Lord, was driuen thus by his extreame daunger to go to the witches. Wee ſee then how neceſſarie it is for Gods children, in the time of triall, to pray for their direction in the right waies. Againe, becauſe when we are hardly dealt with, wee are readie to reuenge with policie, we ſee how he prayeth to keepe himſelfe aright.

Againſt deſire of reuenge.

It was vndoubtedly the great mercie of God to *Dauid* then to pray, that no affection of reuenge might enter into him. Oh how needfull then is it for vs, when the wicked ſhall deale with vs vnreaſonably, to pray to the Lord to be kept in iudgement from policie, and in affection from reuenging, and that we may ſtay our iudgement on Gods promiſes, and our affections on his dealings?

Thirdly, if all meanes be wanting to vs, then will the diuell moue vs to deſpaire, and therefore great need haue we to pray, that wee may be deliuered from the darkeneſſe of deſpaire, by the lanterne of Gods word. VVe ſee how neceſſarily the man of God prayed: not to be tempted aboue his ſtrength, and that the rod of the wicked ſhould not fall on his lot, leaſt hee ſhould put his hand vnto wickedneſſe; and therefore craued wiſedome in Gods word, faith in his promiſes, and patience in his goodneſſe. We ſee then the plaine meaning of the man of God in this verſe, if we call to minde in this word *very ſore afflicted*, that which we haue heard before, that his eyes failed, his heart fainted, his ſpirit panted, his naturall powers melted, and to be briefe, that he was an image of death. As a man cannot abide great proſperitie, no more can he abide great aduerſitie. For as wee are puſt vp with the one, ſo wee are caſt downe with the other, by miſtruſt in Gods prouidence, and deſpaire of his promiſes. Experience teacheth vs, that as a little proſperitie maketh vs to forget God, ſo many inconueniences by affliction may befall vs, as eyther

ther dulneſſe, deadnes, blockiſhnes, or wicked ſhifts, or vngodly doubts. Wherefore the man of God here teacheth vs, that if hee vſed ſuch remedies in the greater troubles, then how much more ſhould we vſe them in the leſſe. VVe are here beſides to accuſe our vnbeleefe, bewrayed in ſmall things, ſeeing the Prophet in ſo great extremities exerciſed his faith, againſt all the reaſons of fleſh & blood. As the Lord giueth not ſo great graces vnto vs, as to him; ſo he wil not preſſe vs with ſo great temptations, as he did him. And if the Lord did help his Saints in great afflictions, ſurely he will alſo helpe vs, if we likewiſe ſtriue againſt miſtruſt. We may ſee, the Saints of God were neuer ſo delicately brought vp, that they neuer wanted; ſo that if the Lord hath ſo dealt with his moſt excellent and faithfull ſeruants, what will hee do to vs vnfaithfull ones? if hee did ſo to them which were vnder the law, to whom were made greater promiſes of outward things; what will he do to vs, to whom are promiſes made of ſpirituall things vnder the Goſpell, as of the forgiueneſſe of ſinnes, of the renewing our hearts, of ſpirituall ioyes, of the kingdome of heauen? If the Lord then lay on vs ſuch troubles, as he laid on our forefathers, how much more ſhould we ſuffer them, ſeeing we may profit by their example, who were vnder the Law, who were in the dawning of the day, or rather in the night in reſpect of vs, vnto whom Chriſt is crucified and riſen againe. Wee muſt then be aſhamed of our womaniſh nature, who will ſhrinke at ſo little triall, and thinke that the Lord ſhould deale more gently with vs, then with them. They were in the ſhadow of the Law; we in the bright Sunne of the Goſpell, which if we ſee, we ſhall accuſe our ſelues of the wants of Gods graces in vs, ſeeing he dealt thus with his deareſt Saints.

The promiſes of God to his people vnder the Goſpell.

In that he addeth, *quicken me according vnto thy word*, he ſheweth, that he meant not to eſcape by naturall meanes, although as he would vſe them, ſo he ſtayed not in them: he vſed theſe as acceſſaries, but the word of God as principal. For his principal was to be quickened by the word, and his acceſſary was the vſing of ordinarie meanes.

Then in all afflictions let vs craue of God, that wee may not vſe vnlawfull meanes, but rather the promiſes of God, as our chiefeſt ſtrength, and feeling them with Gods fauour in vs, then may we vſe the other to theſe. For then will the Lorde giue ſucceſſe and bleſſing to naturall and ſecondary meanes, when our hearts being chiefely ſtayed on the promiſes of God (as our chiefeſt ſtrength, and feeling them with Gods *fauour in vs*) in the forgiueneſſe of our ſinnes, and renuing of our mindes, we craue a bleſſing on the creatures, as on the ſecond meanes. Beſides, he acknowledgeth in this word (*quicken*) the Lord to be the author of life, and that without his word, he was as dead. This life indeed is the ſhadow of death, common with the reprobates and bruit beaſts, and our life is onely in Chriſt Ieſus. So *Adam* was called dead, what is that? ſurely, in that his ſoule had nothing to do with God; and although God gaue him a naturall life, yet ſpiritually he was dead.

Thus the ſaints of God thought they were at the laſt caſt, and readie for the buriers, when they could not feele Gods preſence and promiſes. *According to thy word, id eſt*, According to thy promiſes: for wee haue none aſſurance to come to God, vnleſſe his word be giuen vnto vs. What, had he eſpeciall or peculair promiſes working in him? The diuers places of this Pſalme will ſhew no ſuch thing, becauſe this Pſalme is an image of regeneration. They were generall promiſes, as are other in many places of the Scripture. *Reioyce O Sion, for thy Redeemer commeth.* Euerie man might applie this to himſelfe: as is alſo that place Eſay 66. 2. *I that dwell in heauen will looke euen to him that is poore, and of a contrite heart, and trembleth at my words.* Theſe promiſes are generall, and therefore we muſt looke to be quickned by them. For the Lord ſaith, that though eternitie be his place, yet will he come to them that be of a contrite heart, ſo that ſith the Lord hath made this promiſe, we muſt by faith vſe it: *Come vnto mee, ſaith Chriſt, all that labour and are loaden.* Behold another generall promiſe, which wee muſt applie to our ſelues by Faith, making this argument with our ſelues. Lord thou haſt promiſed that whoſoeuer is wearie, and heauie loaden, ſhall of thee be refreſhed: Lord I am wearie and heauie loaden, Lord therefore help me according to thy promiſe. *I came not*, ſaith our Sauiour in another place, *to call the righteous, but ſinners to repentance.* We ſee that theſe general precepts muſt be beleeued, and we muſt craue Gods ſpirit, that we may be quickened and receiue life by them. For though they be generall to al, yet we muſt vnderſtand, that euery man is to apply them ſeuerallie vnto himſelfe. Howbeit wee muſt firſt beleeue the generall promiſes, and then by prayer wee are to craue a ſpeciall vſe of them, as of them wherein we beleeue.

Feeling.

This Pſalme is an image of regeneration.

Verſe 108. *O Lord I beſeech thee accept the free offring of my mouth, and teach me thy iudgements.*

NOw the Prophet prayeth for the clearer vnderſtanding of Gods word. This is then his principall, which here is ſet downe more plaine. The meaning therfore of this verſe is: that I may thus be quickned, cleare my iudgment, that I may ſee how thou dealeſt with thy ſeruants, that I may haue comfort in thy promiſes. As the ayre being troubled the weather is darkened: ſo the minde of man being troubled with ignorance, ſtormes, miſts and cloudes of temptations, is much diſtempered. Wherefore he prayeth againſt theſe, port. 17. 7. *Shewe the light of thy countenance vpon thy ſeruant, and teach me thy ſtatutes.* Where we may ſee, how afflictions had hidden as it were the countenance of God; ſhewing alſo, that the face and fauour of God appeareth in nothing ſo much, as in the true vnderſtanding of his word. And port. 8. 8. *The earth O Lord is full of thy mercies, teach me thy ſtatutes.* Port. 2. verſe 4. *Bleſſed art thou O Lord, teach me thy ſtatutes.* Whereas God is good, hee reuealeth it in nothing more, then in this pure vnderſtanding.

Simile. The minde diſtempered.

O Lord, accept my free offrings, &c. As if the man of God ſhould ſay. This is one thing, wherevnto I will giue ouer my ſelfe, euen to ſee how thou doeſt puniſh the wicked, and conducteſt thy children. So that we muſt learne, that as it is neceſſarie to vnderſtand the law and the goſpell, ſo is it requiſite to diſcerne Gods iudgements. For as we cannot learne the one without obſeruing of Gods mercie; ſo we cannot attaine to the other, without marking his vengeance. We muſt ſee alwaies, by the peculiar teaching of Gods ſpirit, how the Lorde puniſheth in iuſtice, and yet in mercy; in wrath, and yet in loue; in rigour and hatred of our ſinne, humbling vs with one hand; in pittie & compaſſion to our ſaluation, comforting vs with the other hand. Wee ſee then how the Prophet prayeth both to ſee them, and to marke them: wee neede teach this often, becauſe vvee dreame ſo much of fatall neceſſitie, and of the connexions of naturall cauſes, or els becauſe wee cannot diſcerne betweene the croſſes of the godlie and the vngodlie: ſo that as the wiſe mã ſaith, Eccleſ. 9. 2. *All things come alike to all men: and the ſame condition is to the iuſt and to the wicked, to the good and to the pure, & to the polluted, and to him that ſacrificeth, and to him that ſacrificeth not: as is the good, ſo is the ſinner, he that ſweareth, as he that feareth or reuerenceth an oath.* This is then a ſingular gift of God to diſcerne, how by the ſelfe-ſame meanes the Lord both humbleth the good, and ouerthroweth the wicked.

Note. Pray that thou mayeſt ſee how God proceedeth with his children, in the vvorke of their ſaluation.

The meaning then of the man of God briefly is, O Lord giue mee a right iudgement in thy iudgements, that I may ſee how thou ſaueſt thy children, and puniſheſt thine enemies, otherwiſe I ſhall neuer diſcerne this. *Accept the free offrings, &c.*

We muſt marke, how theſe things are ioyned together, this is the thing, for which I ſacrifice, the thing I wiſh, I deſire and pray for, and therefore O Lord accept it. The man of God alludeth here to ſacrifices, and ſheweth, that the Lord is delighted with no ſacrifice more, then with prayer and thankeſ-giuing. For all other ſacrifices in the time of the law, as the ſlaying of goates and killing of bullocks, tended to theſe two, as appeareth Pſal. 50. 14. *Offer vnto God praiſe, and pay thy vow to the moſt high:* and in the 22. verſ. *He that offereth vnto me praiſe, ſhall glorifie me, &c.* In which places the Lord ſheweth, that he had ordained the other ſacrifices, as temporall meanes to the eternall vſe of thankeſgiuing: for ſo the Lord dealt with them, as with children, leading them as it were by the hand, by temporall things to eternall. Pſal. 141. 2. the Prophet ſaith: *Let my prayer be directed in thy ſight, as incenſe; and the lifting vp of mine hand, as an euening ſacrifice.* Where he ſheweth alluding to the ſacrifices, that as a ſweet ſmel is pleaſant vnto man: ſo is the ſacrifice of prayer fragrant vnto the Lord. This is the ſacrifice euery day to be offred, mentioned in Malachie 1. 11. where the Prophet, or rather the Lord rebuking the Prieſts for their corrupt offrings, ſaith: *From the riſing vp of the Sunne, to the going downe of the ſame, my name is great among the Gentiles, and in euerie place, incenſe ſhall be offred vnto my name, & a pure offring, &c.* Here by the altar and ſacrifice, the Prophet meaneth the ſpirituall ſeruice of God, which ſhould be vnder the goſpell, when an end ſhould be made to all the legall ceremonies by Chriſts onelie ſacrifice. Therefore Heb. 13. 15. *Let vs by him offer the ſacrifice of praiſe alwaies to God, that is, the fruit of our lips, which confeſſe his name, &c.* It is good to note this praiſe and thankeſgiuing,

Prayer and thankeſ-giuing beſt Sacrifices.

which

which as it is the end of ſacrifices, which being ioyned with doing good, is the only offring left to Chriſtians, and only is pleaſing vnto God. For as our fathers might know, that their ſacrifices were not accepted, but as the Lord ſhewed fauour; ſo our prayer is not accepted, but as the Lord in free mercies doth graciouſlie receiue it. Wherefore it is ſaid Gen. 4. *The Lord had regard to Abel and his Oblation*, that is, he accepted fauourablie the ſacrifice of *Abel*. Thus wee alſo vſe to deale in our ſuites to noble perſons, if it pleaſe you to accept my ſeruice, or if you will vouchſafe to receiue my ſuite, and to conſider of my ſupplication: ſo here the man of God ſaith in effect; Looke vpon this my prayer with a pitifull eye, and a merciful countenance. We are then to know, how we by our prayers, get no credit with the Lord; but the Lord giueth credit to our prayers. If then God be not delighted with our prayers, which are our beſt things, how much leſſe then will hee be pleaſed with other things? The Papiſts then are carnall, and as our Sauiour Chriſt ſaid of *Peter* (whom they follow in faults, and not in graces) they ſauour not of the things of the ſpirit. Well we are to learne, that if God ſo dealeth in our prayers, he vvill ſo deale in all other things, vvhich are the better by them.

The free will offring, &c. We are here alſo taught, to giue vnto the Lord a free offring, for hee loueth a cheerefull giuer, and cannot abide vs to come vntō him by conſtraint. The Lord in the old time, would haue the fatteſt of the flockes, and the pureſt, and why? becauſe he would thereby trie his people, whether his people would offer cheerefully and willingly or no; and by ſo much it was vnto him more acceptable, by how much it was offred more freely. So *Abel* Gen. 4. offred of the fat of the flock, that is of the beſt. A mans ſacrifice may be refuſed, becauſe of his corruption in him, and there is no grace in man without faith in Chriſt, which may ſtand him inſteede, to make his ſacrifice acceptable before God. We muſt then pray vnto God, that we may offer our prayers freely, that they may not be cuſtomable, but that there may be in vs a luſt, a ſpirit, a deſire to pray, remembring this ſaying of the Prophet, *accept the free will offring of my lippes*. His meaning then of his words briefliе, is this much, I doe not this O Lord conſtrainedly, or againſt my will, but with a free good will, and cheerefull heart, I make my prayer vnto thee. We ſee then our dulnes and wearienes in our prayer, which we muſt bewaile in our ſelues, as that which hindreth vs from the fauour of God. Would we deale ſo vvith a Prince, as to offer vnto him the euil things as ſaith Malachy, cap. 1. 8. *and if ye offer the blinde for ſacrifice, is it not euill? and if yee offer the lame, & ſick, is it not euill? offer it now vnto thy Prince, will he be content with thee, or accept thy perſon? ſaith the Lord of hoſts*. If we had a ſupplicatiō to our Prince, would we come ſo ſluggiſhly, ſo vnreuerently, ſo careleſſie, as we come to pray? not remembring her Maieſtie, neyther feeling our wants, nor deſiring our requeſts, nor fearing the repulſe, would we not ſhake off all this ſluggiſhneſſe, and deadneſſe? then let vs tranſlate this to the ſeeing of God by faith, and comming before his preſence by prayer, doe we come before his Maieſtie, as pricked with a feare thereof? are we preſſed with feeling our wants? doe we feare the repulſe? oh let vs craue by prayer, that wee may not come in faſhion, but in feare, not on cuſtome, but of conſcience, and with a free ſpirit. If the ſpirit make vs free ſaith *Iohn*, then are we free indeede: wee are ſo captiuated of our ſelues, that we cannot be free, but by the ſpirit. When then wee ſee in vs this dulneſſe, and cuſtome in hearing, reading, or praying, we muſt pray with *Dauid*. Pſal. 51. 10. *Create in me a cleane heart O God, and renue a right ſpirit within me.* 12. *Reſtore to mee the ioy of thy ſaluation, and ſtabliſh me with thy free ſpirit*. Where he hauing loſt as it were, the freedome of the ſpirit, the cleanneſſe of his heart, and the ioy of his minde, prayeth to haue them all reſtored againe. And thus much for our admonition, now for our comforts.

Abels offring. Heb. 11. 4.

To ſtir vp our ſelues in Prayer.

Spirit of Faith. Zach. 12. 10.

I am ſore afflicted, accept my free offrings. How could hee be ſore afflicted, and yet free? vvhen he deſired to be quickned, he felt not this freedome, neuertheleſſe he ceaſed not to offer his ſacrifice: whereby wee are taught to offer our prayers to God, although through preplexitie of ſpirit, we know not how to pray, nor what to ſay, but ſpeake ſighing and groning; for this is a ſacrifice acceptable to the Lord. For though wee cannot pray with comfort, yet wee muſt craue of the Lord, euen by mourning and complayning of our owne eſtate, and bewailing our caſe, this alſo is an acceptable ſacrifice. For a ſacrifice of ſacrifices is a contrite heart, ſaith the Prophet. And as we ſaid before, out of the laſt of *Eſay*, *to an humble heart will I looke, ſaith the Lord.*

To offer vp our prayers to God, albeit in perplexitie of ſpirit, vve know not how to pray.

When we cannot then finde free ioy, let vs come with free ſorrow, and when wee know not how to pray, Gods ſpirit will teach vs how to craue, how to ſigh, and how to pray, and the Lord Rom. 8. 26. 27.

will know the meaning of his owne ſpirit crying in vs. The meaning of the man of God in effect is, I poure out my prayer, in the abundance of my griefe and from a full heart; we ſee when a man wanteth a thing, though he cannot entreate his friend to obtaine it of him, yet he may freely mourne and lament his eſtate. Let vs then, when we cannot pray, not ceaſe to mourne and to make a noyſe, as *Ezechias*, who chattered like a Crane or Swallow: wherein he ſheweth, that he was ſo preſſed with ſorrow, that he could do nothing but ſigh and grone. When we grow therefore in languiſhing griefes, this is not the thing, which pleaſeth the Lord, but it nouriſheth ſtill in vs miſtruſt. VVee may ſee in the word of God, the vnperfit ſpeeches of Gods children, and deareſt Saints, vttering in their griefe their pathetical affections. For what was the remedie in this confuſion, but euen to powre out freely before the Lorde their griefes, and in opening them to their friends, yea, and when they could do neither of both, yet would they reueale their ſorrowes to the trees of the field.

Simile.

Confeſſion of ſinne.

His offring we ſee were his griefes. The Lord is God, and not an Idoll, hee will heare thee, when thou cryeſt vnto him. It may be thou art aſhamed to confeſſe thy faults before man, thou needeſt not be aſhamed to confeſſe thy ſinne before God. Man may caſt thee in the teeth with thine infirmities, the Lord will neuer vpbraid thee. Man will not keep counſell, neither can giue thee counſel: the Lord will both keepe, and giue thee counſell. Man may preſcribe ſome meanes of deliuerance: but the Lord will both tell thee the meanes of thy deliuerance, and will deliuer thee. So the Prophet in his owne example Pſal. 42. 3. offereth his griefe vnto the Lord in teares, for when one waue went ouer another, and his reaſon and his ſoule had made a tumult within himſelfe, yet he ſaid, *why art thou caſt downe my ſoule, and vnquiet within mee? waite on God, &c.* Let vs then conſider of the promiſe made Rom. 8. 26. *the ſpirit helpeth our infirmities: for wee know not what to pray as we ought, but the ſpirit it ſelfe maketh requeſt for vs with ſighs, which can not be expreſſed.* Let vs then though we know not how to pray in freedome of ioy, pray in freedome of ſorrow. Let vs begin to offer in ſorrow, and in time we ſhall offer in ioy. For Pſal. 30. 5. *though weeping may abide at euening, yet ioy commeth in the morning*, and Pſal. 126. 5. *though we ſhall ſow in teares, yet we ſhall reape in ioy.*

Freedome of ioy, and freedome of ſorrow.

Verſ. 109. *My ſoule is continually in mine hand: yet doe I not forget thy Law.*
Verſ. 110. *The wicked haue laid a ſnare for me: but I ſwarued not from thy precepts.*

BY this phraſe is ment that he was at the poynt of death, as it may be ſeene by other places of the ſcriptures: as when the Ephramites were angrie with *Iphtah*, becauſe he went to warre without them, he anſwered, *I put my life in my hand, &c.* The Witch likewiſe which ſpake to *Saul*, vſeth the ſame ſpeech, *and I haue put my ſoule in my hande, &c.* And *Iob* ſaith, why ſhould I rent my fleſh with my teeth, *or carrie my ſoule thus in my hand, &c.* Where he meaneth that he was at deaths dore. My ſoule fainteth, mine eyes faile, I wither like a bottle, and ſuch ſpeeches declare his miſerie.

This great danger wherein he is, he vſeth as a third reaſon, to moue the Lord to heare his prayer: for by this meanes it came to paſſe that his prayer was more earneſt. The greatnes of his greefe he amplifieth in the 109. and 110. verſes.

And in this extremitie of griefe, we ſhall ſee that he had good cauſe to pray earneſtly, if we do conſider the reaſons which fleſh and bloud would put into his minde. For firſt when he ſaw that he was in ſuch ſtreights, that he could not ſee meanes or wayes to be deliuered, then his reaſon would perſwade him to leaue the light of the word, as a thing that in this caſe ſhewed no light, and to vſe policie for to helpe himſelfe. This is a great temptation, and if God had not aſſiſted him, he might haue fallen hereby. For we ſee that *Saul*, when the Lord gaue him no anſwere, by *Vrim* and *Thummim*, nor other ordinarie meanes; he thought good in policie to aske counſell of a Witch; which he before time had puniſhed with death. Thus would corrupted iudgement haue caried him, to vſe policie and vnlawfull meanes, and to haue forſaken the lanterne of the word, if the Lord had not ſtayed him: and therefore this was one cauſe to moue him moſt earneſtly to pray.

Secondly, if he looked to his affections, he ſhould finde them as corrupt: for they would haue caried him to reuenge, when he ſaw himſelfe to be vnreaſonably and vnconſcionably

deale

dealt with all: and therefore to reſtraine the headſtrong affection of reuenge, it was very needfull that he ſhould pray feruently. For we ſee that when *Nabal* dealt churliſhly and vncurteouſly with him, becauſe he wanted this helpe of prayer to keepe vnder his affection, therefore he ſtraightwaies ſware he would kill him, and would haue done ſo, had not *Abigail* ſtayed him, and pacified his wrath: whereas at other times, when *Saul* dealt iniurioully with him, and the Lord might ſeeme to haue giuen him into *Dauids* hand, yet becauſe he had prepared his heart by prayer, he abſteined from reuenge, and committed vengeance to the Lord. This then might be a ſecond reaſon to moue him to pray.

Thirdly, when he ſaw all meanes taken away, that he muſt vſe no meanes of his owne, neither yet reuenge himſelfe: then would the diuell be buſie to driue him to deſpaire of helpe and ſafetie: therefore great neede he had to pray that the lanterne of the word might light him againſt the darkenes of deſpaire.

As man cannot beare too much proſperitie, ſo can he not beare too much aduerſitie: and not onely extreame proſperitie and aduerſitie; but euen ſome little affliction, or proſperitie, will cauſe our corruption to breake out. We are then to accuſe our ſelues of vnbeleefe, that doe breake out in little things, more then this man in his great troubles. And to remedie this, we muſt ſet this and ſuch examples before vs, to ſtrengthen vs, that as God helped others, ſo he will helpe vs.

If God dealt ſo with them, that had not ſuch ſpirituall promiſes as we, nor ſo cleare light of the Goſpell as we; and they ſo many wayes pleaſed God, and we haue ſo many wayes ſinned; and they had ſo plentifull promiſes of his life, and we haue ſpirituall: then we muſt not thinke to eſcape troubles, but muſt correct our womaniſh affection.

Verſ. 111. *Thy teſtimonies haue I taken as an heritage for euer: for they are the ioy of mine heart.*

THis is the amplifying of the firſt verſe. This is a true ſigne that he loued the word, becauſe he loued it as well in trouble as in proſperitie. This is a rare ſigne of faith: for many are like *Iobs* wife, who in trouble forgat the commandements and ſhided from them: but the contrarie was in *Iob*.

We ſhall not then haue a ſure triall of our faith, before our troubles trie vs, yea and ſore troubles, that our ſoule is in our hand. But if in the greateſt we can ſay the Lord is our ſtrength, our faith is ſtrong: but if little troubles make vs faile, our ſtrength is weake. Therefore we muſt meditate of theſe things before they come, that we may ſtand when they come. If this man in trouble forlooke not Gods word, how ought we to be aſhamed, that in proſperitie cannot ſtand ſtedfaſt? yea we may feare his iudgements becauſe that, ſeeing we be led away with vanitie now, when trouble commeth we ſhall fall away. For the continuance of ſinne doth either brawne the hearts, or worke ſore griefe to them that haue it.

Then muſt we looke to the benefits we haue receiued: for they are not otherwiſe good then they are ſanctified by the word, prayer, &c. and then wee ſeeke the glorie of God, and the profit of our brethren. He firſt proteſteth his loue to the word, in that he maketh it his inheritance, which he proueth becauſe his heart is ſet on it: for where the heart is, there is his treaſure.

By *teſtimonies* is ment the couenant betweene God, and his people; wherein he bindeth himſelfe to them, and them to him. Some thinke that the excellencie of the word is here ſet out by many names: but we muſt looke to the proprietie of euery word; as before by iudgements, ſo by this word *teſtimonies*, is ment the couenant: not the commaundements, becauſe they cannot be our inheritance, for they cannot comfort vs, becauſe we cannot fulfill them, but faile in them; and cannot therefore take comfort, but it is rather a killing letter. It is the Goſpell that bringeth peace and comfort. The law when it is taken generally, containeth all the word; particularly, the commaundements: ſo the word generally both law and Goſpell: but particularly, the promiſes: as Rom. 10. So like wiſe by the *teſtimonies*, when they are oppoſed to the law, is ment the promiſes of the couenant:

nant: as Esay.8. and this *testimonie* is confirmed to vs by the Sacraments, as to them by sacrifices.

The couenant is called an inheritance. First, because it is excellent. Secondly, because it is proper to them. Thirdly, because it cannot be lost, but by their owne default.

It is his: first, because God hath promised to write his law in his heart. Secondly, because he hath promised to him life. Thirdly, because God will performe his promise.

1 *God with his prouidence wil watch ouer vs.*

This couenant is excellent, because hereby we are made the sonnes of God, and hauing our sinnes forgiuen vs, we shall be enabled in some measure to keepe the law, and that trouble and griefe wherewith many are destroyed, yet shall turne to our good. Againe it is excellent, because it is permanent, 1. Pet. 1. where it is called *vncorruptible*.

All things compared with this, are vile: *I count all things but dung*, saith *Paul*. Men will in danger make shipwracke of all, that they may saue their life: so *Paul* did euen willingly part with all things, and counted them but dung for this, Phil. 3. 8. 9.

We must examine whether we make this account of our saluation, and of the word, which is called milke, meate, siluer, and *all things*, that we should seeke *all things* in it.

2 This inheritance is proper to the elect; as Iam. 4. Rom. 12. and *Iohn* saith, that *This is our priuiledge to be the sonnes of God*. For riches are common to the good and euill, so is glorie, &c. for both haue these things, therefore they are no true inheritance, because they are common to many: and these things cannot get vs heauen, nor deliuer vs from hell.

3 It cannot be lost but by our owne default: for that that some lose their inheritance without default, is the corruption of the world; but forgiuenes of sinnes, and such like, which are our inheritance cannot be lost: for though princes may be driuen from their kingdomes, yet cannot the gates of hell preuaile against vs; so that, though the mightie can take away our life, yet they cannot take away the loue, prouidence and good will of God.

The things, and inheritances are most esteemed, which are of longest continuance and haue longest indured; as to esteeme leases better then to be tenants at will, copies better then leases, heritages better then copies, because there is no collusion and cauill of law can take it from vs. This is most excellent: and such is our inheritance: for we were elected thereto before all worlds, and looke to goe the same way, that all the faithfull before vs haue gone: and haue it confirmed with the law, Prophets, and Gospell, and with the godlie death and holy life of his seruants. This word bringeth to vs the things that eye cannot see, &c.

This is the chiefest of all, that *it cannot be taken from vs*: for all heresies and sects are discerned from the word truely vnderstoode, by this, that the word truely vnderstood, giueth faith, whereby we are surely perswaded of the life to come in the resurrection. Therefore *Paul* saith, Act. 20. knowing the resurrection he preacheth, where he noteth that without the resurrection there is no true religion, so is it said Ioh. 6. and Phil. 2.

Therefore heresie, papistrie, and paganisme can giue no true inheritance, because they cannot assure vs of our saluation. Againe the truth giueth vs not imaginarie good things, but good things in truth; and assureth vs truely that we shall be saued, and they haue not these, they therefore haue no true inheritance.

He doth not onely confesse that he made the Lord his inheritance; but also he saith that he maketh the testimonies of God his inheritance; both because they are the meanes whereby we come to haue inheritance in heauen, and also because they are assurances of the same. For the word is, as it were, the deede of gift, and the Sacraments are as it were seales of the same.

Almost all men will confesse that the word is to be had in this singular account: but yet few doe attribute this dignitie to the Sacraments. And yet as the indenture, when the seale is taken away, is nothing worth, so if we take power from the Sacraments, then can we not haue our assurance good. If we cannot come to make this account of the word and Sacraments, yet as *Dauid* did, let vs be sory that we cannot. He when he was driuen out of his kingdome, and banished from the temple, said, this will I require, that I may beholde the faire beautie of the Lord, &c. He had now lost his kingdome, wife, children, and all, yet

these

theſe if they might bee reſtored, could not ſatisfie him, vnleſſe hee might alſo bee in the houſe of the Lord. Then let vs labour to haue this deſire, that if we cannot with ioy find it, we may with ſorrow labour after it.

Verſe 112. *I haue applied mine heart to fulfill thy ſtatutes alway, euen vnto the end.*

IN the former verſe he ſhewed his faith, and his ioy which came thereof; now he ſheweth that here in this ioy he will keepe the commaundements: whereby he ſheweth that this was a true ioy, becauſe it wrought a care to doe good. For if we beleeue the promiſes truely, then we alſo loue the commaundements, otherwiſe fayth is vaine; a care to liue a godly life, nouriſheth faith in Gods promiſes. Here is the cauſe then why many regard not the word and Sacraments; or if they doe a little, it is to no purpoſe, becauſe they labour not to keepe the commaundements. For vnleſſe they haue care to doe this, the word of God to them cannot be profitable, nor the Sacraments ſacred.

He further ſheweth that this was a true care, in that it began at his heart: for here is the beginning of all goodnes, here is the roote of religion, and here the foundation of our faith muſt be laide. It is not the refraining from outward actions, it is not the reſtraining of the outward man: but it is the heart that we muſt trauell about, and take care for. Hereof it came to paſſe, that many of the Kings and people in the books of Chronicles continued in godlines, and kept an euen and equall courſe, becauſe they prepared their hearts; as *Ezechias*, *Joſias*, and others: and hereof it came to paſſe that many fell from the faith, becauſe they ſought not God in their hearts; as the Scribes and Phariſees, which cleanſed the outward actions onely. It muſt then be our leſſon which we muſt ſtudie on, to take care to our hearts aboue all things, and to make the beginning there. For the cleannes of that pleaſeth God, and the filth of that diſpleaſeth him.

But when he ſaith (*I haue inclined*) doth he meane that of himſelfe he could applie his heart as he liſted? No no, he ment nothing leſſe. For he was conceiued in ſinne; and how then were the preparations of his heart in his owne hand? Againe, he prayeth portion 5. *Incline mine heart vnto, &c.* where he doth plainely ſhew, that it was God that turned his heart at his good pleaſure. And no maruell truely, for the heart of man can no further be tryed out, or ſpyed, then the Lorde doth gage and open it, that wee may ſee thereinto, Ierem. 17. 9. And againe, the hardnes of mans heart is ſuch, that it will ſooner breake then bend; and may ſooner be applied vnto any thing, then vnto goodnes. Wherein the folly of Papiſts, and other heretiques is more then manifeſt, which by this and ſuch like places, would proue the freewill of man, and that he can incline himſelfe to goodnes; ſeeing that here is nothing elſe ment, then that men doe then incline their hearts, when God doth incline them; ſo that the Lord he worketh all, and yet is it attributed to men, when they receiue and purſue the working of God: ſo the heart is free if God maketh it free, not elſe. If we preſume of our free will, when we haue it not, we ſhall purpoſe, and God will otherwiſe diſpoſe: for hereof commeth it that ſo many fall from their purpoſes.

God is not pleaſed, but with voluntarie offering, therefore he applieth his heart; and we muſt beware of ſeruile ſeruice.

The conſtantnes of his purpoſe to continue in this obedience, he ſheweth, when he ſaith, he will doe it for euer and euer, and that at all times, not onely at a communion, or at a faſt, or in ſicknes, but at all times.

PORTION. 15.

Verſ. 113. *I hate vaine inuentions: but thy Lawe doe I loue.*

HE ſhewed in the laſt words of the former part, that hee will be conſtant; now he ſheweth foure reaſons thereof: the firſt reaſon is the hatred that hee had of all wickednes, conteined in this firſt verſe. He hath vſed many arguments to proue to his heart that he loued God, and to commend it to others by his example, as *Paul* doth.

This

This was one, the loue that he had to Gods lawe: ſecondly, that hee would keepe it, &c. thirdly, and therefore he often prayeth for it. He ſheweth his loue of it, in that he preferreth it to all other things: as in the eyght portion, *The earth is full of thy goodneſſe, teach me thy ſtatutes*; he maketh it ſweeter than honey, and better and more precious than ſiluer. His deſire that he had to keepe it, and the prayers that he maketh for it, are to be ſeene almoſt in euery portion. Here he vſeth a fourth proofe, drawne from the contraries, which is a true and ſenſible kinde of reaſon; he loueth the lawe, becauſe he hated all the waies of falſehood, either in doctrine or life. Our reaſon will teach vs, that there is no agreement betweene fire and water, betweene light and darkenes; and ſo if we goe through all the courſe of nature, we ſhall ſee that there is no agreement betweene contraries.

This argument is often vſed in the Scriptures, as Pſalm. 145. *Doe not I hate them, &c.* Zach. 2. Tit. 2. 1. and moſt plainely 1. Cor. 6. *What fellowſhip is betweene light and darkenes, &c.*

This is needfull for men to know, that they learne to hate ſuperſtition and hereſie, and to roote it out, leaſt whileſt with *Saul* they ſpare wicked *Agag*, they perſecute righteous *Dauid*.

If a man hate falſe religion, he ſhall neuer be infected with it: for if they be perſwaded that it will hurt them, then they will keepe themſelues far from it. A man when he ſeeth a toade, or any other hurtfull beaſt, he will be ſure to keepe him farre from it: neither will we euer receiue for meate that we know to be poyſon: ſo if we beleeue that poperie and hereſie are poyſon, then we will not receiue them.

But if men thinke fauourably of heretikes, and call them honeſt men, and well dealing men, then it is verie eaſie to intangle ſuch a one.

Herein doth the coldnes of the loue of Gods law in vs appeare, in that we doe ſo coldly hate the falſe.

Becauſe loue ſetteth the price on things, and hatred maketh vs far from them, therfore if we wil continue in the truth, we muſt loue it: and if we wil auoyde the falſe, we muſt hate it.

And we muſt not be deceiued by the outward ſhew of an honeſt life, for if compariſon be made betweene Gods children and heretikes when they are both in proſperitie, or both in aduerſitie, then we ſhall ſee the difference betweene them: for otherwiſe, there is no compariſon to be made, when they are one in proſperitie, and an other vnder the croſſe. When the children of God are in trouble, and in affliction, the graces of God doe manifeſtly appeare in them: for firſt they haue ſuch ſpirituall wiſedome, and vnderſtanding, that euen poore & ſimple ſoules in the countrie are able to anſwere the great and learned men of the vniuerſitie: ſo that they be not able to withſtand the ſpirit that ſpeaketh in them. Againe, their boldnes and courage in the truth is ſuch, as that they be not aſhamed to ſpeake, euen before Kings, and the mightieſt of their enemies. But heretikes how farre are they from this wiſedome, when they come to anſwere, they either ſay nothing at all, or elſe their reaſons are ſo blockiſh, and without ſenſe, that a childe would maruell at their folly: and though they ſet ſome face and ſhew vpon them, yet if they be vnripped, and then referred to their heads, they are but vanitie. As for their boldnes and courage, it is nothing: for if they ſpeake to ſome ſimple man, or in ſome ſecret place, then will they be bold to ſpeake their pleaſure: but cal them to the place of iudgment, or before them that are able to call them to accounts, then their anſweres are to ſeeke. And hereof it commeth, that they are periured, vnfaithfull, not men of their word, but daſtards and cowards, and ſuch as will not ſtand to the truth.

In ſuffering there is a great diuerſitie betweene them: for if the childe of God come to ſuffer, he is neither effeminate to account the paine too painful, neither yet blockiſh without ſenſe and feeling in ſuffering: but he feeleth the ſmart and bitternes of it, and yet feeling Gods fauour he ouercommeth it. And this is true patience indeede, when men feele the paine to be grieuous, and yet through the hope and feeling of Gods fauour doe ouercome it: and in ſuffering they can pray for their perſecutors, and can be contented to ſhed their blood for the conuerſion of thoſe that ſeeke their ſubuerſion and ouerthrow. Deale Heretikes thus? or doe they not cleane contrarie? Yes: for in their ſuffering they are either as men without ſenſe, bereaued of their wits; ſo they are rather blockes and ſtones,

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than men, and their ſuffering is blockiſhnes, and not patience: or elſe they are effeminate and womaniſh, to howle and crie out in their paines, and to dye with curſing and banning and all kinde of rayling. Thus they deale. This experience haue we ſeene of both, euen within our daies.

If you compare them together when they are both of them in proſperitie, and if you then conſider their liues, you ſhall alſo ſee that there is great difference. For the children of God, whileſt they loue the word, the Sacraments, and diſcipline, they cannot long lie and continue in any ſin: for the word will rebuke them, the Sacraments will admoniſh them, and diſcipline will alſo helpe to bring them from it.

He doth not onely ſpeake of corruption in doctrine, but alſo in manners: as in euery commandement, we cannot loue the good, but we muſt alſo hate the contrarie: as in luſt, adulterie, &c. as *Ioſeph* hated his Miſtres, when hee once perceiued that ſhe was vncleane. Then whileſt men are giuen to vanitie on the Sabboth, they loue not the Sabboth: for if they did, they would either take heede of ſuch; or if they fell into them, they would recouer themſelues. Then wee cannot loue the Sabboth, vnleſſe wee delight in it, and hate the contrarie. Then if wee will trie whether wee loue the word, let vs trie it by the hatred of naughtines in vs, and this if wee feele, wee may bee comforted, for God will worke by this.

The word ſignifieth (thoughts) and is a metaphor from the crooked boughs of a tree, and ſignifieth, that as the trees haue their boughs ſpread abroad crookedly, ſo doe thoughts grow out of men. And his meaning is, that he hated theſe ouerthwart thoughts. Therefore he laboured not onely for the outward hatred, but euen the imaginations that are contrarie thereto, as the thoughts of idolatrie, vncleannes, &c. and to theſe all he biddeth battell, that he may loue the law. This is a good thing for vs: for though wee come not to idolatrie, murder, adulterie, &c. yet the euill thoughts come into our mindes; and theſe we muſt not ſuffer to be ſetled, but at the firſt we muſt hate them, and driue them out.

Thoughts are not free, therfore neither is it enough to loue in ſhew, but we muſt alſo loue in thought: for if we fauour them, we may by little and little be carried away. For hereof it commeth that men are brought to reuenge, and other euils, becauſe they make not conſcience of the thoughts. Thus we ſee that men haue thoughts of hereſie, anger, &c. and yet they are not at defiance, and therefore they fall into the ſinne. Hereof men fall into adulterie, become enemies to God, his miniſter, and religion: for whileſt they make no conſcience of the thoughts, they fall into the ſinnes. It is true then, that we muſt firſt fight againſt reaſon, when wee will fight againſt ſinne, as a man fighteth not againſt ſwearing, becauſe not againſt anger; and not againſt anger, becauſe not againſt reaſon.

Verſ. 114. *Thou art my refuge and ſhield, and I truſt in thy word.*

BEcauſe the Prophet could not perſwade himſelfe of any other ſafetie, than of the ſafegard which he had vnder the Lord, he ſheweth that ſo long as hee put his truſt in Gods promiſes, he feared nothing. And ſurely this ought to be the principall thing among Chriſtians, to looke for none other defence, than that which is to bee looked for out of the promiſes of God. For what is the cauſe, why when wee are in daunger, in pouertie, in any diſtreſſe, wee haue ſo many by-paths, and can inuent vnlawfull meanes and ſhifts ſo for our deliuerance, but onely becauſe the Lord and his word is not our refuge and our ſhield? For if we were once perſwaded, that God were our tower to defend vs, and our ſhield to couer vs, we ſhould be ſtayed. If we then call on God in our neede, we muſt know, that Pſal. 33. verſ. 18. *The eye of the Lord is vpon them, that feare him, and vpon them that truſt in his mercies.* And that Pſal. 145. 18. *He will fulfill the deſire of them, that feare him, hee alſo will heare their crie, and will ſaue them.* And our cauſe being good, we neede not to doubt of him: for he hath promiſed to be our ſhield and buckler. So our Sauiour Chriſt being tempted of Sathan, to turne the ſtones into bread, was moued by him to diſtruſt Gods prouidence: What (ſaith hee) doeſt thou thinke, that if thou wert the Sonne of God, thou ſhouldeſt be left in ſuch wants? make ſome ſhift therefore for thy ſelfe. But Chriſt knowing God to be *Chriſts temptations.* Matth. 4.

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the author of his neede, was aſſured that hee would ſecretly nouriſh him, vntill hee had receiued ordinarie meanes againe, and ſo ſtrengthened himſelfe in Gods promiſes. Likewiſe, when we are in need or in perill, Sathan will cauſe vs to vſe one ſhift or other: but we muſt anſwere him, The Lord is my ſhield and towre, I am ſure enough; and therefore I hate all ill inuentions; I put my truſt in the Lord.

Hard to truſt and reſt on Gods promiſes.

We acknowledge this with our tongue, yet it is a hard thing to be practiſed, to put our truſt in Gods word. For howſoeuer wee will grant indeede, that wee muſt put our truſt in God; yet we hardly yeeld vnto this, that we muſt truſt in his word: but we muſt here correct this vnbeleefe, and learne that if we ſeeke for helpe at God, wee muſt truſt in his word. Doth Gods word threaten his iuſtice, and can wee finde in our liues, that if wee vſe euill meanes, we ſhall be puniſhed? Doth Gods word aſſure vs, that God is mercifull, and doe we beleeue that Ieſus Chriſt came to ſaue ſinners, although we were the greateſt, and that he came to call ſinners, and not the righteous to repentance, and that Ieſus Chriſt came to ſaue that which was loſt, and to refreſh all that were wearie and heauie laden? Thus the man of God ſaith, port. 8. 1. *O Lord thou art my portion, I haue determined to keepe thy law.* And port. 14. 6. *Thy teſtimonies haue I taken as an heritage for euer, for they are the very ioy of my heart.* Thus he ſheweth, that wee muſt ſeeke for that in Gods word, which wee ſeeke for of him. For his word is a conduit or water-pipe, whereby the Lord conueying his mercies vnto vs, will haue them runne thorough vnto vs. Doe we beleeue then the promiſes that God will prouide for vs? then let vs beware of all wicked ſhifts, and truſt onely in his word. For if we beleeue God to be our tower, wee muſt looke to Gods word. The Heathen men and the prophane worldlings, will ſpeake glorioully of the goodnes, of the ſtrength, and of the mercie of God: but when they come to ſee it in the word, they will erre altogether out of the way; whereby they ſhew how they vtter more in their tongues, than they performe in truth. For the Lord hath layd that helpe on his word, which hee would haue vs to ſeeke for at his hand: ſo Chriſt by the word put the diuell to flight, with theſe words in effect, Thou wouldeſt haue me, Sathan, to miſtruſt my Fathers prouidence, and to giue my ſelfe to be taught of thee; but I know he will keepe me in all my neceſſities, and why? becauſe he hath ſaid, *Man liueth not by bread onely, but by euery word that proceedeth out of the mouth of God:* the Lord hath prouided ordinary meanes to nouriſh me, and hath not commanded that ſtones ſhould be made bread, and why then ſhould I vſe vnlawfull meanes? Wherefore I will ſtay my ſelfe vpon my Fathers prouidence. Wee ſee, he might haue ſayd, that God is almightie, and ſtrong, or that by his mightie power he might haue put off Sathan; but he reciteth the words of *Moſes*, which he vſed, when the Lord ſo wonderfully had preſerued his people the Iſraelites in the wilderneſſe, without ordinary meanes. We muſt in like manner, when Sathan ſhall ſet vpon vs in time of neede, ſay, it is written, *The Lord is iuſt and true in all his promiſes.* It is written, *The eyes of the Lord are vpon the righteous, and his eares are open to their crie, nothing wanteth to them that feare him. The lyons doe lacke and ſuffer hunger: but they which ſeeke the Lord, ſhall want nothing which is good.* It is written, Rom. 8. verſ. 35. *Who ſhall ſeparate vs from the loue of Chriſt? ſhall tribulation, or anguiſh, or perſecution, or famine, or nakednes, or perill, or ſword?* When wee are tempted then with doubting in our ſelues, that we ſhall not eſcape, we muſt know that it is written, Rom. 8. 31. *If God be on our ſide, who can be againſt vs?* 32. *Who ſpared not his owne ſonne, but gaue him for vs all to death: how ſhall he not with him giue vs all things alſo?* If we be tempted to ſteale, we muſt ſay, it is written, *Man liueth not by bread onely, but by euery word which proceedeth out of the mouth of God,* knowing that God is able to preſerue vs without ordinarie meanes.

Simile.

Verſ. 115. *Away from me ye wicked, for I will keepe the commandements of my God.*

THe cauſe why the man of God could not ſo ſtay himſelfe on the Lord, was, becauſe what way ſoeuer he turned himſelfe, he could ſee no man that would helpe him. Hee had no helpe of the world, euery man prouided for himſelfe, ſome ſhifted this way, another that way, hee could ſee no good example of any, which either beleeued Gods promiſes to be true, or were readie to obey his commandements. Wherefore it is manifeſt, that they were

were impediments rather than furtherances vnto him. For elſe why ſhould he ſay, *Away from me ye wicked, &c.*

Were there ſo many impediments in his daies, and ſhall we thinke there are not ſo many in ours? or was that age wherein he liued more wicked, than the age wherein wee liue? Firſt, we are nothing like him in good things, he had greater graces of God than we haue, he had gone further in holineſſe than we; wee liue in more wicked daies than hee did. For whom ſhall wee haue to follow? Some follow this religion, ſome follow that; ſome giue themſelues to this ſhift, ſome to that: ſo that we haue no examples to build vs vpon, but a multitude to bring vs from the right way. Seeing then wee are farre worſe than the Prophet, and our daies worſe than his times, let vs ſay, *Away from me ye wicked:* that is, ſeeing wee cannot auoide our dwelling and liuing among the wicked; yet Lord, let vs bee kept from the corrupt example of the wicked, and grant that wee may eſchue all familiaritie with them. And as in harueſt, if in euery place of the lands, where wee reape or mow, were Snakes, we would be very warie leaſt we were ſtung or impoyſoned: ſo had wee neede in theſe dangerous and plentifull daies of ſinne, to be circumſpect, leaſt wee be either impoyſoned with falſe doctrine, or ſtung with an euill conſcience. And as a man being a meere ſtranger in goodnes, liuing in the companie of godly men, hearing them, ſeeing them, and conferring with them in good things, would by Gods grace ſo be conuerted: ſo a good man falling into the familiaritie, and like affections, ſpeeches, and actions of the wicked, ſhall eaſily be corrupted. We ſhall ſee ſooner that we are infected and hurt, than we ſhall eſpie how we are infected and hurt, and though preſently wee ſee it not, yet hereafter wee ſhall. And as it is the mercie of God to be good by the communion of Saints: ſo it is the iuſt iudgement of God to be wicked, with the companie of the vngodly. Neither muſt we thinke, that here is meant to goe out of the world, to auoide the euill (for wee liue all vnder one Sunne, which is aboue vs, we tread all on one earth which is vnder vs, wee vſe all one water for our neceſſities, wee haue like callings with them, wee ioyne in the ſame townes with them, yea and often dwell in one houſe with them) but we muſt beware we haue no fellowſhip with them in their ſinne, we muſt away with their deuices to miſtruſt Gods mercie, we muſt hate their imaginations, wherewith they diſpleaſe God, wee muſt not draw in their yoke with them.

Few men truly fearing.

Simile.

To be poyſoned with falſe doctrine, or ſtung with an euill conſcience.

No familiaritie with the wicked.

If then thou haſt a wicked father, or if thou haſt a wicked ſonne, or vngodly ſeruant, or an euill companion, thou muſt not haue familiaritie, or draw in a line with them, thou muſt not be a fellow or a companion in ſinne with them, ſo ſhall we keepe our ſelues vnſpotted. For as the euill men, if they purpoſe to be obſtinate in ſinne, will take no profit by the companie of the godly: ſo the good men, if they will feare and ſuſpect the vngodlines of the wicked, and looke vnto their waies, ſhall by the Lord be preſerued from their euill. For we ſee, that as the euill men are not the better for the godly, with whom they are ioyned in the ſame towne or houſe with them, becauſe they are ſo ſhiere of goodnes: ſo, if wee be as ſhiere of their wickednes, wee ſhall be freed from much vngodlines. Wherefore wee muſt not be like affected, we muſt not thinke as they thinke, ſpeake as they ſpeake, doe as they doe, nor vſe our calling as they doe. Otherwiſe wee ſee, that as the euill by the godly are bettered, ſo the good are made worſe by the vngodly. Thus we haue heard, that as the man of God in the firſt ſhewed himſelfe to haue an hatred to the ſecret deuices of mans imaginations: ſo in the ſecond he ſetteth downe a reaſon of the ſame, where wee declared, that we could neuer be brought to the true hatred of euil inuentions, vntil we be throughly perſwaded of Gods prouidence; whereof when we be once truly perſwaded, wee ſhall not neede ſwarue this way or that way, becauſe in all aſſaults we haue a ſufficient refuge in God.

In that he putteth his truſt in Gods word, we muſt learne, that we muſt neuer ſeuer faith and Gods promiſes, whereby we may be ſtayed, and leane to his prouidence: otherwiſe we ſhall haue but vaine ſpeculations of his prouidence, vntill wee know out of the word, to whom the promiſes doe appertaine, and what hee requireth of them, to whom they are made. On which word of God, whileſt wee take hold, euen as a ſhield ſafegardeth vs from the blow of the aduerſarie, ſo the promiſes of God are a ſufficient buckler to defend vs

from the darts of our enemie. So that, if we haue the Lord for our tower againſt Sathan, if we be in pouertie, we ſhall ſee the Lord our ſhield and wealth; if wee be in ſicknes, he ſhall be our caſtle and health. The Iſraelites had proofe hereof, who, ſo long as they made the Lord their ſhield and refuge, were not once touched of their enemies. If this faith be in vs, then ſhall wee be perſwaded, that the hearing of the word, and time which wee ſpend in prayer to the Lord, will not hinder our calling, nor hurt our profit: but ſo long as wee walke in our waies, ioyning with our calling the hearing of Gods word, and prayer, hee will be our defence and tower, and either ſaue vs from domage, or turne all our euils to our good. We muſt ſee all this out of the word of God. For our Sauiour Chriſt (as we ſayd before) did not reſt in the omnipotencie of God, or put away Sathan being an euill ſpirit, and therefore hauing nothing to doe with him, but withſtood him with this, *It is written*, ſtill alleaging the word of God: ſhewing, that whileſt he had bread, he ſhould vſe it as an ordinarie meane, and when he had none, he ſhould not make bread of ſtones, but ſtay vpon the bleſſing of God, which is aboue all meanes. Thus we ſee how the promiſes of God in his word did ſtay him.

How the faith of Gods children differeth from the vaine imaginations of vnbeleeuers. Simile.

And here ſee how the faith of Gods children differeth from the looſe imaginations of the wicked, who, though they giue great titles to the Lord of his mercie, iuſtice, loue, and prouidence, neuer looke for this in his word. But if we will obey the Lord, and waite vpon his promiſes, we muſt doe it by the word, which is as a pipe, through which doe flow Gods graces towards vs, and as a chariot to bring his will vnto vs. We are not then to looke into the ayre, or elſewhere for Gods will, than in his word; but truſting ſtill on God, wee muſt looke for helpe in his promiſes.

That the man of God might doe this the better, hee ſeuered himſelfe from the wicked, giuing vs to vnderſtand, that he could not goe forward, in that he ſaw ſo few examples of good, and ſo many examples of euill, whereby ſo many by-paths are miniſtred vnto him to ſtep out of the right way, in ſeeing the corruptions of that generation. When wee ſee then out of the word how we ſhould beleeue, what we ſhould doe, what we ſhould eſchue, and looke into the world, wee ſhall finde ſo many wicked ones, that which way ſoeuer a man would turne himſelfe, although hee would ſearch the world with a candle, hee ſhall finde many euill to corrupt him, but few good to guide him. And ſeeing our times are worſe, than the times wherein the Prophet liued, and wee are eaſier and readier to take harme by euill examples, than he was; we muſt know, that whoſoeuer will be truly taught to hate vaine inuentions, and loue the word of God, he muſt learne that which is written in the firſt Pſalme, that is, *that he walke not in the counſell of the wicked, nor ſtand in the way of ſinners*. Away then with them that ſay, the Preacher indeede ſpeaketh well, and teacheth the truth aright, but who doth it? and rather let vs bid the euill away from vs, let vs followe them that doe well, ſo farre as they follow Chriſt and his word, let vs be heedfull to looke to our waies, and be the more carefull, becauſe in former ages the Lord hath ſet before vs ſo many examples of falling. Wee may communicate with them in one calling, we may be knit to them by conſanguinitie, wee may be ioyned with them in affinitie, and as neighbours dwell together, we cannot in theſe things be well free from them: yet we muſt not deale with them as they be wicked, we muſt not draw in the yoke with them, we muſt not be giuen to the like ſtudies, to the like endeuours, and enterpriſes with them. Concerning their calling in the world, wee may vſe them, but not according to their corrupt dealing with the world. We ſee the Prophet his meaning is, Away from me ye wicked, ye weaken my faith in Gods promiſes by your inuentions, you inkindle miſtruſt in me, I will not yeeld to you, I will not conſent to you, nor take part in any of your inuentions: for I truſt in my God, he is my ſhield, and my refuge.

Difference betweene perſons, and callings, & liues.

Here wee may alſo learne, how to diſcerne betweene their perſons, wherein they beare the Image of God and their callings, which are the ordinance of God, & betweene their liues, which are full of corruptions. If wee looke but into the firſt commandement, wee ſhall ſee how hard a thing it is, to keepe Gods law, vnleſſe wee ſequeſter our ſelues from the ſocietie of ſinne. How ſhall we beleeue among vnbeleeuers, or pray to the Lord among prophane perſons, or truſt in the Lord among ſuch ſhifters? For as euill men continning in the companie of godlie men, ſhall

ſodainelie

ſodainelie at one time or other be coloured with their good things: ſo the godlie abiding in the meetings of the wicked, vnleſſe they be very circumſpect, and ſuſpect their owne weakenes, will ſodainlie be taken. We know that *Ioſeph* being in *Pharaohes* Court, began to be coloured with the Egyptians corruptions. If then we haue any iuſt cauſe of meeting with the wicked, wee muſt not auoide their companie; but we muſt miſlike their manners, wee muſt rebuke, reproue, and cry againſt their ſinnes; we muſt feare our ſelues, and in euery thing ſuſpect them. But let vs ſee how dangerous a thing it is to be with the wicked, and what meanes there be with them for our deſtruction: Whether we be friendes, and in league with them, or foes and at defiance with them, all is one. For if we be at defiance with them, how will they bring our perſons in contempt, and raiſe many calumnious ſpeeches againſt vs, and afray vs with iniuries? If we be in friendſhip with them, in what danger are we leaſt they ſhould inueagle vs, allure vs, & take vs ſlilie away from a good conſcience. If we be at defiance with them, they will diſmay vs with threatnings: if wee be in friendſhip with them, we cannot deale ſo roughlie againſt their ſinnes, we can hardly gainſay them in their wickednes, wee are drawne away by them, and wax cold by little and little in thoſe thinges wherein we haue bin zealous. Oh here then appeareth the wonderfull and vnſpeakeable mercie of God to his children in this world to keepe them as ſheepe among wolues, and to ſaue them from the infection of ſinne, in the middeſt of a wicked and ſinfull generation.

Note.

Note well the ſociety of the wicked.

Note.

It followeth in this verſe, *that I may keepe the Commaundements of my God.* As if he ſhould haue ſaid, he is not your God, becauſe you put not your truſt in him, but follow your owne inuentions: he is my God, I loue him, I feare him, I put my truſt in him; I loue his word, becauſe his promiſes are ſweet to me; I feare to ſinne, becauſe his threatnings proue true; I truſt in him, becauſe of his word: he is none of your God, neyther can you aſſure your ſelues of him. For as *Pſal.* 20. 3. *Saluation is farre from the wicked, becauſe they ſeeke not thy ſtatutes.* No, no, God is grieued, and diſpleaſed with you, though for a while he ſpare you, he ſhall one day puniſh you, hee is my protectour and defender.

This is a notable thing, and worthy to be obſerued. The man of God recouereth himſelfe, becauſe God hath promiſed in his word, that hee will defend his as with a ſhield, but hee will put to flight the armies of their aduerſaries. Hee reaſoneth therefore thus with himſelfe. The Lorde hath promiſed to be a tower and buckler for them, that put their truſt in him, and beleeue his word: I beleeue this to be true, I ſee it ſhall come to paſſe according to his word: therefore hee is my God, my ſhield, and my refuge.

Let vs learne in time of trouble, thus to recouer our ſelues. For doe wee not ſee, how now a dayes ſome take this way, and ſome take that way, ſome vſe this ſhift, and ſome haue that policy, doe their dealings ſhew, that God is on their ſide, or that hee will take their part? nay rather that he is farre from them. We muſt euery one frame this reaſon, which the Prophet vſeth that euerie man may ſay, I truſt in Gods word, I hate the vaine ſhifts of the wicked, God is my God. *My God*: we muſt here marke, that we giue not God ſufficient honour, vntill wee cleaue whole vnto him, as he requireth of vs in his firſt commandement. For we then haue him to be our onlie God, when we onlie feare him, when we onlie loue him, when we onlie obey him, when wee put our truſt in him alone. So that we denie him his honour, vntill we leauing all other ſeteches and deuiſes of louing, fearing, obeying and truſting in him; and loue, feare, obey, and truſt in him, as wee are onlie and wholie taught in his word. Excellent is that place of the Prophet Pſal. 73. where the man of God, ſeeing the euill men in number many, in power great; and good men in number fewy, and abilitie weake, began to be in a dangerous eſtate, in thinking almoſt wickedly of Gods prouidence, and began to be moued, and to diſpute as it were with God about the proſperitie of the wicked, and pouertie of the godlie, vntill hee came to looke into the glaſſe of Gods word, where he found, that though the wicked ſeemed to haue an happie time for a while, yet through Gods ſecret curſe, they had a fearefull end, and though Gods children were tryed with many troubles, yet through Gods ſecret bleſſings they had happie iſſues.

To loue God onely as wee be taught in his word.

Thus ſaith hee, *was I ſo fooliſh and ignorant, and as a beaſt before thee,* whiles by mine owne wit and reaſon I would goe about to ſearch out thy ſecret iudgements. Yet ſaith he, *I was alway with thee, thou haſte holden me by my right hand,* and howſoeuer it went with the wicked, my faith in thy prouidence did aſſure me, that thou diddeſt watch ouer mee, and wouldeſt not finallie forſake me. *Whom haue I in heauen but thee, and I haue deſired none in the earth but*

thee. Though my fleſh ſhould pine away, and I ſhould conſume, yet am I perſwaded that thou wilt not forſake me, they goe a whoring, and thou deſtroyeſt them; but as for me, it is good that I truſt in thee: that is, let all the world fall from thee, yet I ſee their end ſhall be fearefull, and therefore I will ſtill truſt, and ſtay on thee. Marke what word hee vſeth to paint forth miſtruſt in God, hee calleth it to goe *a whoring*; wee know what a grieuous thing it is for a woman to proſtitute her ſelfe to a baude; ſo monſtrous a thing it is to giue our truſt to any but to God. Wherefore wee muſt fight againſt the corruptions of the worlde, not by the ſight of reaſon, but by looking into the glaſſe of Gods word.

Simile. To truſt onelie in God.

Let vs ſearch then, which be the promiſes of God, to ſtirre vs vp to doe good, which be his threatnings to make vs afraide of ſinne, what examples we haue of good men, that wee may follow them, what examples of euill to auoide them. For here be the pictures of good men, here be the liuely anatomies of the godly, here we may take delight in beholding the. Let vs diſcerne by the word who are true worſhippers, who are Idolaters. Let vs looke what rules the Lord doth giue in his word, to know the truth, and in whom it is; to diſcerne hereſies, and in whom they be. Then wee ſhall ſee, that this man is found in religion, and carefull of a good life, the Lord is his God: this man is voide of true knowledge, & breaketh the law of the Lord, therefore vndoubtedly God is farre from him. This man though his knowledge be vnperfect, yet hee loueth to learne the truth, this man is a good companion for me; that man is an vnbeleeuer, & truſteth not in God, I will not therefore meddle with him. Well now we haue learned, that we neuer cleaue wholie vnto God, vntill all the corruptions of the world be not able to diſmay vs, but rather being ſtayed and eſtabliſhed on the word of God we know aſſuredlie, that the Lord will not be among the wicked. We haue bin taught that if wee will truely beleeue in God, wee muſt beleeue in him according to his word, otherwiſe he is but an Idoll vnto vs, or a falſe God framed vnto vs after the imaginations of our owne hearts. And if wee will truelie diſcerne betweene good men and euill, we muſt not iudge them by our owne reaſon, the common opinion of men, or according to their proſperitie & aduerſitie: for ſo the world cannot perceiue who be Gods children, becauſe the wicked often flouriſh, and Gods children are vexed: but wee muſt looke into the word and ſee there, how God ſetteth himſelfe againſt the wicked, and promiſeth to be neare at hand to his ſaints.

This may commend vnto vs what a neceſſary thing the ſtudy of the Scriptures is, which teach vs to know God and his true worſhippers: for otherwiſe we ſhall iudge heretikes to be true worſhippers, and count wicked men honeſt.

Verſe 116. *Stabliſh me according to thy free promiſe, that I may liue, and let mee not be diſappointed of mine hope.*

HEre the man of God deſireth, that the Lorde would keepe him ſafe and ſure, and that hee would confirme him and ſtrengthen him in his word: where we ſee he prayeth for a thing mentioned before. Faith is not a ſleeping thing, lying dead in vs, but it is quicke and is nouriſhed by the word. For Gods children doe not ſo beleeue, but that they are often troubled with vnbeleefe: yea, the Lorde doth often ſuffer them to ſee their vnbeleefe in themſelues, to ſtriue againſt it.

The godly often troubled with vnbeleefe.

We ſee here, how the man of God felt ſome wauering in himſelfe, he was not alwayes in one eſtate, his faith was not euer at one ſtay, his beleefe had ſome vnbeleefe with it, and beleeuing he was afraid of himſelfe. Thus we know, Gods children are ſuch, as do not preſume, but they ſuſpect themſelues, and thinke humbly of themſelues, which maketh them often to pray, that they may bee confirmed to perſeuer. For when we begin to be ſecure, and to thinke too well of our ſelues, then we caſt off prayer, and lay aſide all truſt in Gods word, ſo that God caſteth vs off for our pride, and Sathan is ready to beguile vs. We muſt not then ſatisfie our ſelues, if wee beleeue, but our faith muſt make vs to grow in feare, and to be more carefull to pleaſe, and more grieued to diſpleaſe God; we muſt deſire of God to haue his promiſes confirmed and ratified in vs, becauſe we are in a very ſlipperie eſtate. For as a man walking on ſlippery ice, and not heedfull to his

his ſteppes, nor fearing himſelfe, is moſt ready to fall; ſo we in this world, vnleſſe we looke very circumſpectly to our ſelues, are in great danger of ſliding downe. So fickle and fraile is the world, that in euery place we may take a fall; and as they which are on an high hill and ſteepe, are in perill of falling downe; ſo in the world, which hath ſuch a downefal, vnleſſe we be very warie, and ſtay our ſelues on Gods word, we are moſt readie to ſlippe.

We may ſee in former times, how the deare Saints of God haue fallen through ſecuritie, and for want of this feare of themſelues. *Noah*, though a man preſerued from the corruptions of the old world, was beguiled of Sathan for preſuming in his owne ſtrength. *Lot* alſo through his corruption and Sathans policie, was deceiued not ſuſpecting himſelfe. When *Dauid* had not this feare, but hoped that he was ſure as he thought, Pſal. 30. he ſhould neuer be remoued he fell foully, and yet ſo deceitfull, that he cou'd not ſee his fall in the ſpace of an whole yeere. VVe ſee then how hard a thing it is, to keepe on our courſe in this world, and that it is the mightie power of God, as witneſſeth *Peter* in his former Epiſtle that we are kept in the faith. VVe are not our own guardians, we are not able to take the gouernment of our ſelues; nay, our Sauiour Chriſt ſaid, that if it were poſſible, the very Elect ſhould be deceiued; ſo great is the power of the world, the ſubtiltie of the fleſh, and guilefulneſſe of the diuell. But, becauſe they bee humble, they feare themſelues, they ſeeke the Lord by prayer, and are deſirous to be eſtabliſhed in the promiſes of God, they are as ſtrong as Mount Syon, which cannot be remoued, but remaineth for euer, Pſal. 125. 1. Though then we be weake, yet our Chriſt is ſtrong, though we haue many enemies, yet the Lord hath promiſed to be our ſtay againſt them all. Let vs know that perſeuerance is as well the gift of God, as to come at firſt to God. VVe know what a free gift of God it was, that we came to him. He ſought vs, when we deſired him not; he found vs, when we ſought him not. VVe ſee, how before our calling, we cloſed our eyes, and would not ſee him, we ſtopt our eares, and would not heare him, we drew backe and refuſed to go to him, & the Lord was faine to draw vs out; ſo that our beginning came of God, who reformed our iudgments, and renewed our affections: now to be eſtabliſhed in ſeeing, hearing, and willingly drawing neere vnto God, is his onely gift alſo. Well, we muſt be afraid of our ſelues, and ſuſpect our ſelues. For why do we ſlip often into ſuch groſſe ſinnes? why are we caried away with our owne affections? why do ſo many good motions die and periſh in vs? but onely becauſe of our ſecuritie, we are not carefull to pleaſe God, we are not afraid to offend God. VVell, if we ſee that ſecuritie hath been the cauſe of our woe, let vs labour to be carefull, which is the cauſe of our good: if ſecuritie hath been the cauſe we feared not, let vs now be careful, that we may be afraid of our frailtie, and truſt in Gods word. Otherwiſe if we be quiet with our ſelues, and yeeld to preſumption, God will ſuffer vs to fall. This is the cauſe, why our ſins breake out often to Gods diſhonour, and to the griefe of our owne conſciences, becauſe wee doe not more carefully looke to our thoughts, and watch ouer our words. *Perſeuerance.*

It is added in this verſe, *that I may liue*. So he ſaith, Portion 10. 5. *Let thy tender mercies come vnto me, that I may liue*. We ſee here, that the children of God thinke they haue no life, if they liue not in Gods life. For, if we thinke we are aliue, becauſe we ſee, ſo do the brute beaſts; if we thinke we are aliue, becauſe wee heare, ſo do the cattell; if we thinke wee are aliue, becauſe wee eate, drinke, or ſleepe, ſo do beaſtes; if we thinke we liue, becauſe we do reaſon and conferre, ſo do the Heathen. The life of Gods children is the death of ſinne; for where ſinne is aliue, there that part is dead vnto God. Art thou then giuen to malice, to ſwearing, to curſing, to breaking of the Sabboth, to adulterie, to filthineſſe, to ſtealing, or ſlaundering: ſurely then art thou dead, and if God ſhould take away thy life from thee whileſt thou art in this eſtate, thy ſoule ſhould go ſooner to hell, then thy body to the graue. We now ſee, that Gods children, finding themſelues dull and ſlow to good things, when they cannot eyther reioyce in the promiſes of God, or finde their inward man delighted with the law of God, thinke themſelues to be dead.

The Prophets meaning is this: I am euen as a lumpe of fleſh, I am like an image or like an idoll of Gods childe, I beare the face of his childe, but I am as dead, and as a blocke, or a ſtocke or an idoll. For as an idoll hath eyes and ſeeth not; eares, and heareth not; mouth and ſpeaketh not; feete and goeth not: euen ſo haue I eyes, but I ſee not the glorie of my God; I haue eares, but I heare not the word of God; I haue a mouth but I ſhew not forth the iudgements of God; I haue feete, but I walke not in the law of my God. *The iuſt ſhall liue*

by faith, Hab. 2. Rom. 1. *Now I liue no more, but Christ liueth in me*, saith the Apostle. Oh that men would consider this, that they are dead otherwise then their life is hidden in the promise, and they haue no life but in Christ, and from his spirit. If the Prophet said this of himselfe, where is the faith of our protestants, where is the life of the godly, where is their hope of a better life, where is their practise of repentance, where is the peace of conscience that passeth al vnderstanding, where is the ioy of christians, where is the care of mortification, where is the quickenesse of sanctification? where are all these become? They are few and dead to good workes, they liue in sinne, they be but christians in name, they are very idols: There is no life but in the word, which we must finde by experience in our selues. When Gods children finde this life of God in thē, then are they merrie and glad; but when they feele, that God withdraweth his spirit from them, then they see how they are dead, dull, and careless, as they were wont to be before they were regenerate. Shall not this make vs more careful and zealous of good workes, & to be more iealous of our selues? Let vs consider this, that it is a ioy to haue a life: and that euen the life of God, the life of Angels, the life of Christ, when we contemne this life, when we are zealous of good workes, when we feele spirituall ioyes, whēn we looke for a crowne of glorie, when we labour to be renewed to the image of Christ. This is an heauenly life, and though we will sweate, and eate, and drinke, this is common with the beasts of the field, and hauing no experience of faith in vs, we are either daungerously sicke or altogether dead. If we thinke it an hard matter, to restore nature in a consumption, how hard a thing is it to restore grace & saluation in a consumption of the soule? If we are without hope, when a man is in a languishing disease, when he hath no delight to eate, when he cannot brooke his meate, and his sleepe is gone from him, he cannot labour, & phisitians dare not meddle with him: what hope is there when we are in such a consumption, that the word which we heare doth vs no good, the sacraments which we receiue doe vs no comfort, prayer doth vs no good, and when we cannot abide to labour in good workes? surely it is a token we are almost languished to death, if we be not alreadie dead we are in extreame danger. The Lord indeede is gracious and would not our death, but if we be consuming and see it not, if Gods life be going from vs and Sathans life is comming to vs, if Gods graces be languishing in vs, surely we are as dead. Let vs then search our owne corruptions, that we may see how neare we are to life, or how neare we are to death, whether we grow or consume, whether for the one we are to feare and pray to God, or for the other to reioyce and praise God.

Dulnes.

Simile.

The consumption of the soule.

Thus we haue heard, that the faith of Gods children is not so firme, as that it is neuer shaken, they are not alwayes in like tenour, and as the Lord giueth them of his grace in measure, so he giueth them at sometimes more, at sometimes lesse: he often humbleth them with incredulities, to exercise them in prayer, and to confirme them the more by his spirit, whereof they haue had a pledge in his word. We haue learned, that the Prophet thought himselfe to haue no life, but as he had the feeling of the life of the son of God, to be conueyed to him by the spirit of God, through the working of the word of God: and that as we breathe, eate, play, and labour, we haue nothing differing from bruite beasts; as we haue fiue wits to discourse of things, we haue nothing more then the heathen, then the Turkes, then the vngodly infidels. The scriptures shew that all that liue in ignorance and sinne are dead: for they that liue in ignorance, sit in darkenes, and in the shadowe of death, as it is in the song of *Zacharie*: and if we liue in sinne, the Apostle witnesseth, we are but dead, Ephes. 2. 1. The death of sinne, is the life of a man: and the life of sinne, is the death of a man; sinne then I meane to liue in vs, when we giue ouer our selues to sinne with pleasure, and lye in our sinne with delight.

How Gods saints haue many changes in this life and wherefore.

Ignorance.

Rom. 6. 2.

" And yet here is a further thing, for the man of God speaketh of the experience of Gods
" children, who when they feele delight in prayer, and their inward man delighted with
" the word of God, they thinke they are aliue, and that so long they walke in the land of the
" liuing; but when they fall into some sinne, and become vnthankefull or pensiue, there
" comes a dulnes and deadnes of heart, they are not able to see any difference betweene
" themselues and the reprobates, and finding in themselues such an heape of ill inclinations,
" they thinke themselues to be dead.

It

It followeth in the verſe: *And diſappointe me not of mine hope.* As if he ſhould ſay: O Lord euen as I truſt in thy word, ſo my hope is that thy word ſhall be accompliſhed. As faith is the mother of hope, ſo hope is the daughter and nurſe of faith: for faith breedeth hope, and hope nouriſheth faith: faith aſſureth vs of the truth of Gods word, hope waiteth for the accompliſhment of it. His meaning then is: Lord as I truſt in thy word, ſo ſtrengthen my faith and diſappoint me not of my hope, for howſoeuer the wicked continue for a while I beleeue that I ſhall haue a glorious end, I beleeue it is no loſt labour to ſerue the Lord, O Lord I hope to ſee them troden downe, that breake thy ſtatutes. Thus we ſee how Gods children feare their vnbeleefe, and nouriſh their faith with prayer: ſo the true miniſter of God cannot but be zealous to ſtirre vp his people to feruent and frequent prayer. We ſee the one halfe of this pſalme to be prayer; and that in euery portion, two or three or foure verſes be prayers. And the man of God, being willing to bring his knowledge to feeling hath ſtill this prayer, *Stay me in thy word: teach me thy ſtatutes: diſappoint me not of my hope: eſtabliſh thy promiſes to thy ſeruant.* For as reading, hearing, and conferring, doe more increaſe knowledge then feeling; ſo meditating, praying, and ſinging, doe more nouriſh feeling then knowledge. Had he, that had ſuch a faith in Gods word, ſuch ioy, ſuch delight, ſuch life in the ſpirit, neede ſo often and feruently to pray? then I beſeech you let vs pray, pray, pray.

„ *Hope.*

Feeling and „ *knowledge* „ *how confir-* „ *med.*

Verſe 117. *Stay thou me and I ſhall be ſafe, and I will delight continuallie in thy ſtatutes.*

THis agreeth with that in the verſe going before, *ſtabliſh me according to thy promiſe.* Hadſt thou need *Dauid* to be ſtayed? didſt thou wauer? oh how need we to be ſtayed, and to pray gainſt our wauering? Hee meaneth here thus much: although I am well minded, and delight in thy law, yet I am ſo brittle and ſo ſlipperie, that if thou ſtay mee not, I ſhall fall, I am gone. Oh man of God, feeling his owne wants and infirmities! *I ſhall be ſafe, id eſt*: If I be not ſtayed by thine hand I ſhall be at the laſt caſt. Pſal. 30. 6. he ſaid, *he ſhould neuer be remooued*: here is another ſpirit, where he ſaith, *he ſhould be ſafe.* But here wofull experience taught him, that hee durſt not be ſtayed on himſelfe: whereby he declareth, that as without Gods word, hee could not be ſafe; ſo come what come would, befall what danger could befall, in the Lords word he was ſtayed ſufficiently. Then we are to learne, that the promiſes of God muſt engender in vs a care and feare of our ſelues; for if we begin once to be quiet without ſelues, when wee begin to be ſecure and preſumptious, let vs aſſure our ſelues, that we are not farre from ſinne. But if we feare that we are ſtaggering and reeling perſons, and that we are very ſlipperie, is there not cauſe of humbling, that this humblenes ſhould breed carefulnes; carefulnes ſhould cauſe watchfulnes; watchfulnes ſhould vſe the meanes; and the meanes ſhould be ſanctified by prayer. Then come hell, come the diuell, come the world, come the fleſh, if the Lord ſtay vs, we ſhall liue and not die, we ſhall ſurely not miſcarrie. *And I will delight continuallie in thy ſtatutes.* Wee ſee here that there is no free will, for he prayeth likewiſe. Port. 5. 1. *Teach me O Lord the way of thy ſtatutes.* Neither did he promiſe of himſelfe before, but did hope in the Lord. Such brittlenes is in the world, ſuch ſleights in the fleſh, ſuch ſlineſſe in Sathan, ſuch corrupt examples in the world, that vnleſſe the Lord ſtay vs, we are ſo farre off from delight in good, that we are readie to fall into great ſinnes. Euery man therefore is to ſearch his own heart, and by the cauſe we may come to the effects, and by the tree may coniecture of the fruite: ſo by the effects wee may iudge of the cauſe, and by the fruite we may iudge of the tree. Where is now this delight, when we heare the word, we heare it with ſuch coldneſſe? therefore it is a manifeſt proofe we are not ſtayed in the Lord. For whoſoeuer doth not delight in the word, he may deceiue his owne ſoule: but ſurelie as yet he is not ſtayed on God. If we are not delighted, then are we ſtayed on our owne ſelues, but if the Lord worke in vs, then ſhall wee feele delight. This is a griefe of my ſoule, that I ſee no delight in the Lords day, all things are done for faſhion, but the power of godlines is not among vs. The cauſe is the want of priuate exerciſes; the want of priuate reading, and praying, & this bringeth a ſecret curſe of publike exerciſes, and therefore I cannot but ſo often vrge priuate prayer and meditation.

Wherefore the Lord doth no more bleſſe publike exerciſes.

Verse 118. *Thou haſt troden downe all them, that depart from thy ſtatutes, for their deceit is vaine.*

AMong all things to be ſpoken of, I thinke nothing more neceſſarie then this, that God will one day come a righteous iudge to men, that are ſo ſlow to keepe a good conſcience. All men are at quiet with themſelues, and cry *peace, peace*, our long enioying of the goſpell, our tranquillitie & peace, our aboundance of the things of the earth, make vs drunken with the loue of this life, and cauſe euery man to thinke thus with himſelfe: I am none of the worſt, when troubles ariſe, I hope to ſhift for one: but in whom I pray you is the Lord delighted? euen in him that hath a contrite heart, Eſay 66. and in ſuch as tremble at his word. The Prophet ſaith in the verſe following a little after, that he trembled for feare of Gods iudgements, what had he a more tormented conſcience then others? no, he had ſuch a continuall feeling of his owne corruptions, that it made him afraide. For as the beſt fleſh is moſt tender, and where it is moſt corrupt, there it is moſt hard; and where the fleſh is neareſt to healing, there it will more ſpeedilie, and more freſhlie bleed: ſo the nearer we are to God, the more fearefull wee are; the more precious our conſciences be, the more tender they are; and thoſe things which being vſed in greater meaſure, will nothing fray a wicked man being vrged, but a little will diſmay the conſcience of the godlie. The minde of the Prophet is this, thou haſt done away the wicked, thou haſt troden them downe, and ſwept them away, I am as brittle as they, & as readie to fall vnles thou vphold me. Port. 16. 6. he ſaith, *it is time for thee Lord to worke, for they haue deſtroyed thy Law:* where hee complaineth as it were, that the Lord deferred his iudgements, becauſe the wicked had brought all things to ſuch a confuſion. And in the 7. Port. 4. verſe he ſaith: *I remembred thy iudgements of old O Lord, and haue beene comforted*, as if he ſhould ſay, though thy children be had in contempt, though thy Church be kept vnder, & the wicked are ſet aloft; yet I remember how in old time thou haſt bin a iuſt iudge, and haſt puniſhed ſinne. This comforteth mee both, becauſe of thy mercy, which
„ thou wilt ſhew to mee, and becauſe of thy iuſtice whereby thou wilt confounde the wic-
„ ked, and alſo makeſt mee to feare my ſelfe: for both thou canſt doe as thou haſt done, and
„ thou wilt doe as thou canſt doe. Wee muſt learne then in theſe two verſes, thus much. That what iudgments ſoeuer the Lord hath written downe in his word, and wee haue eyther credibly heard reported the like with our eares, or ſeene them with our eyes, they ought to be vnto vs examples, and ratifie to vs the trueth of Gods iudgments, that as he hath promiſed to puniſh, and indeed hath puniſhed ſuch and ſuch ſinnes; ſo he would do it in vs for the like, and as ſometime hee hath euen enwrapped his children in the like iudgements, though not to that ende, for which he puniſhed the wicked; but as they haue been partakers of the ſinne in part, ſo they haue ſuſtained the puniſhment in part: ſo we muſt know that he will puniſh the ſame ſinnes, or ſpare
„ vs, if we be without them, euen in vs. Howbeit, the godly ſhall not haue the like iudgement
„ with the vngodly. He will not conſume vs as droſſe, but will trie vs as ſiluer, he will not trample
„ vs vnder his feete, but humble vs vnder his hande. Wherefore as in the ſweete promiſes of God,
„ there is a reuerent feare; ſo in our infirmities, wee muſt learne with *Dauid* to feare much more.
„ Gen. 10. we reade, how God trode downe the pride of them, that built the towre of Babel.
„ When *Pharaoh* was aduancing himſelfe ouer the people of God, the Lord trampled him down with tenne plagues, and trode him vnder foote in the red Sea. Exod. 14. when *Chorah, Dathan*, and *Abiram* rebelled againſt God, and roſe ſo inſolently againſt *Moſes* and *Aaron* his miniſters; the Lord trode them downe, euen into the earth, which opened her mouth and ſwallowed them vp quicke. The whole world for their ripeneſſe of ſin, did he deſtroy from the face of the earth, and ſcoured it with a purging water. The Lord purſued the land of the Sodomites, vntil it lay at his foot, which before was as a Paradiſe. The Lord ſwept away the Iſraelites, that they could not come to that plentiful & promiſed land. How oftē do the hiſtories record, how God trode down many with wars, and ſwept away others with plagues? For as the goldſmith purgeth the droſſe from the gold, & the potter treadeth the vnprofitable clay to mire; euen ſo the Lord purgeth and treadeth downe his enemies. This muſt make vs to feare, for many men dangerouſly peruert their ſouls, & Sathan beguileth them with many ſhifts. But heretikes and prophane men ſay, The iudgements of God indeed in times paſt haue been great, but what is that to vs? we confeſſe they were

Simile. Good conſciences.

Note the goodneſſe of the Lord to his children when he plageth the wicked.

were wonderfull in the time of the Law; but we heare not of them in the new Teſtament, what appertaine they then vnto vs? But Chriſt hath taught vs this generall doctrine, Luke 13.1. where certaine men came to our Sauiour Chriſt, and ſhewed him of the Galilæans, whoſe blood *Pilate* had mingled with their owne ſacrifices: but Chriſt anſwered them on this ſort, *Suppoſe yee that theſe Galilæans were greater ſinners then the other Galilæans, becauſe they haue ſuffered ſuch things, I tell you, no: but vnleſſe ye repent your liues, you ſhall all likewiſe periſh.* Thus hee alſo ſpake of them, vnto theſe Iewes, which tooke occaſion to condemne thoſe men for their puniſhments, vpon whom the towre in Siloam fell. Euery man will yeeld to this, that the plagues are great, but no man will applie them to himſelfe. But our Sauiour Chriſt before teacheth vs, rather to feare and ſuſpect our owne eſtates, then to condemne others. Indeed all puniſhment ſhal not fall vpon one man, nor one puniſhment ſhall light vpon all. Though the flood ſweepeth them not away, though ſerpents deuoure them not, though they be not depriued of the promiſed land, yet ſurely the Sonne of God Ieſus Chriſt hath ſpoken it, and though heauen and earth paſſe, yet one iote of his worde ſhall not paſſe, that *vnleſſe we repent, we ſhall all periſh:* if not in theſe, yet in ſome of theſe; if not in ſome of theſe, yet in ſome other like to theſe. For the Lorde hath many and diuers iudgements, whereby hee would tread downe his enemies. Beſide the Apoſtle ſaith, Epheſ. 5.6. Coloſſ. 3.6. ſpeaking of fornicatours, couetous men, adulterers, idolaters, and wantons, *Let no man deceiue you with vayne words: for, for ſuch things commeth the wrath of God vpon the children of diſobedience.* This is ſpoken to Gods children, that they ſhould not mocke at the menaces and iudgments of God: for if they wil not obey, the iudgments of God vndoubtedly will fall; but if they will tremble at Gods word, they ſhall be children of obedience, and not be ſubiect to this wrath of God. Thus Chriſt alſo reaſoneth, Matth. 24.37. Luke 17.18. *As the dayes of Noah were, ſo likewiſe ſhall the comming of the Sonne of man be.* 38. *For as in the daies before the flood, they did eate and drinke, marrie and gaue in marriage, vntil the day that Noah entred into the Arke,* 39 *And knew nothing till the flood came, and tooke all away: ſo ſhal the comming of the Sonne of man be.* Luke 17.28. Likewiſe alſo it was in the dayes of *Lot*, when in Sodome the Sunne ſhined in the morning, and all was well, euen then came the wrath of God from heauen. When the old world was making mirth, and thought of nothing leſſe, then of drowning, vntill *Noe* went into the Arke, ſuddenly the waters came vpon them. Likewiſe is our eſtate, we know nothing now, we ſee the world is as it was, we prouide for our poſteritie. Thus we ſee our Sauiour Chriſt reaſoned much like to *Dauid*. In the peculiar Iudgement, it ſhall be like with vs as with Sodome, that citie was deſtroyed ſuddenly, and ſo ſhall we be. In the generall Iudgement, it ſhall be as in the dayes of *Noe*, the water ſwept them away at vnawares; ſo the fire ſhall purge vs when wee thinke not of it.

Thou haſt (ſaith *Dauid*) *troden downe in times paſt, thou wilt tread downe againe.* 2. Pet. 2.4. *If God ſpared not his Angels that had ſinned, but caſt them downe into hell, nor the old world nor Sodome, &c.* Thus our Sauiour Chriſt, and with him his Apoſtles, teach by precepts, and confirme by examples, and ſo muſt all the godly miniſters approue and teach this doctrine, that the godly may haue their faith eſtabliſhed in Gods promiſes, and to leaue the wicked excuſeleſſe againſt the day of iudgement. They haue left vs a preſident to follow, whereby we muſt be awaked from ſlumbring, that Gods children may ſtoope, and the reſt be committed to the righteous iudgement of God. We ſee how we may profit by examining ſeuerall iudgements for ſeuerall ſinnes, hath not God appoynted in his word, and executed from heauen a ſeuerall puniſhment for ſeuerall ſinnes? Doth God ſay that idolaters, heretikes, and profane profeſſors ſhould be ſwept away with plagues and warres, and hath he not ſwept away the Ægyptians in the red ſea, Exod. 14. Did the Lord threaten the breach of his Sabboth with death? And did he not ſtrike the man, that did but in that day gather ſtickes, Numb. 15. Whoſe ſinne though men ſpared on earth, yet the Lord puniſhed it from heauen. *Nehemiah* taught his people this doctrine, ſaying, *Did not the wrath of God fall on our fathers for our example?* Yet here is to be noted, that euermore the Lord hath one, and doth fatherly correct and admoniſh, before he vtterly ſweepeth away. Shall we thinke that the Lord is altered? His long ſuffering did not preſently puniſh, neither after hee had threatned, but hee gaue tearme to repent: hee hath dealt ſo graciouſlie with countries, nations, and people, that he hath not ſo troden them downe, as they haue troden

Seuerall puniſhments for ſeuerall ſinnes.

troden downe his glorie, but by benefits hath allured them, by chaſtiſements driuen them, and by examples perſwaded them to repent before his plague came. The Lord hath appointed for diſobedient children death, Deut. 21.18. *If any man hath a ſonne ſtubburne and diſobedient, which will not hearken to the voice of his Father, nor the voice of his Mother, and they haue chaſtened him, and he would not obey them, and after complaint made to the Elders of the Citie, all the men of the Citie ſhall ſtone him with ſtones vnto death.* And Prou. 20.20. *He that curſeth his father or his mother, his light ſhall be put out in obſcure darkenes.* There is among other, one wicked generation, euen a generation that curſeth his father, and bleſſeth not his mother; but of ſuch a one, let the Eagle put out his eyes. Hath God ſo threatned, and will he not puniſh? 2. King. 2. Little children, who for their age, we would thinke to be ſpared, for mocking the Prophet of God *Eliſha*, who cryed for vengeance by the ſecret motion of Gods ſpirit, were by two Beares deuoured. Did the Lord puniſh ſcorners then, and will he ſpare them now? For fornication wee knowe twentie foure thouſand fell on one day, and were ſwept away with the plague, & ſhall fornication now be vnpuniſhed? We ſtand but by grace, we are but petitioners, we muſt feare leaſt liuing in theſe and ſuch like ſinnes, we be ſwept away with theſe and ſuch like iudgements. This muſt make vs to feare our ſelues, to loue and beleeue the word, to grow in repentance, and make our ſchooling in the iudgements of God, ſome in one, and ſome in another. We haue heard now, how the cauſe of the Prophets prayer, was the ſight of his infirmities: this muſt ſtirre vs vp alſo to priuate prayer. For though we haue receiued neuer ſo many and excellent graces of God, yet without prayer ſhall we not be able to ſtirre vp our ſelues by them. We muſt ſee how the man of God, ſeeing the ſeuere iudgements of God, was moued to prayer, that hee ſhould not be troden downe and ſwept away with the wicked. We are likewiſe to ſweare to this practiſe, both to make vs cleaue faſter to the word, & alſo to make vs the more to feare our ſelues. For it is a viſible iudgement of God, when wee ſee the iudgements of God, and are not ſtaied in fixed faith in the Lord, and a reuerent feare of our ſelues. We haue bin taught becauſe we are giuen to thinke that the iudgements of God appertaine not to vs, that the long ſuffering of the Lord, is to leaue the wicked vnexcuſable, and not to haue one of his vnſaued, and ſtill calleth ſome, and doth not execute his iudgements, vntill the meaſure of ſin be fulfilled to the brimme, Gen. 6. So that he ſpareth to call his to repentance, to leaue the wicked without excuſe, who would neyther be mooued with his promiſes, nor feared with his iudgements. And although it ſeeme an eaſie doctrine, that God will by one way or other puniſh ſinne, and thinke that we haue learned this before it be taught: yet we ſhal finde our ſelues ignorant of the practiſe of it, which if wee knew, it would be a key of the whole Scriptures vnto vs. And thus much of the generall doctrine, now of the particular; *For their deceit is vaine.* As if the Prophet ſhould ſay, notwithſtanding all their high imaginations thou haſt deſtroyed them, for they haue but deceiued themſelues in falſe religion and vanitie of life. Thus then let vs conſider of it, that whether our vanitie be in religion or life, it is but deceit. Hereſie and Idolatrie carrie a great ſway, vnder a colour of godlie life: but when Gods iudgements ſweepe them away, they ſeeme vaine, that neyther their Idols can help them, nor their opinions comfort them.

Scorners.

Fornication.

Prayer.

A viſible iudgment of God.

All vanitie both of life and religion is but deceit.

The word of God onely neuer deceiueth vs.

This then may commend vnto vs the word of God, that it onely maketh vs ſafe, and ſtayeth vs in all troubles, wherefore it is ſaid Psal. 119.92. *Except thy law had been my delight, I ſhould haue periſhed in mine affliction.* So the prophet *Ionah* hath a notable ſentence worthie to be written in letters of gold, and of al men to be remembred, Ionah. 2.8. *They that waite vpon lying vanities, forſake their owne mercie.* Whereby he ſheweth that they which depend on any thing, ſaue on God alone, refuſe their owne felicitie, and that goodnes, which otherwiſe they ſhould receiue of God. So that the Prophet himſelfe in not going to Niniuie wayted on vanitie, and could finde no comfort in himſelfe. We may for a time truſt to idolatrie or vngodlineſſe, but when the touch-ſtone and triall of Gods law comes, they cannot ſtay vs, nor ſaue vs, for they will deceiue all vſers of them, as falſe and vaine. 1. Sam. 12.21. *Samuel* exhorting the people to repentance willeth them to follow the Lord, and not to turne backe, ſaying alſo, *If ye turne backe, that ſhould be after vaine things, which cannot profit you, nor deliuer you, for they are but vanitie.* Where he teacheth vs, that when miſe-

ries come, our delights are but vaine, and therefore cannot helpe vs. The ſcriptures alſo apply this to ill manners, as Epheſ. 5. the Apoſtle ſetting downe a bedrow of many ſinnes addeth this, *Let no man deceiue you, &c.* where becauſe ſome thinke, that for ſuch ſinnes God would be entreated, he ſaith, nay not ſo, *be not deceiued,* vnleſſe ye repent, God will not be entreated. Likewiſe Gal. 5. the Apoſtle hauing taught them to prouide temporall things for them, that miniſter ſpirituall, ſaith, *be not deceiued,* where he hath this ſenſe: ye may haue many reaſons with your ſelues, againſt this doctrine, but when God commeth to treade downe the wicked; then your reaſons will not ſtand before his maieſtie, for the truth onely there preuaileth; doe not deceiue your ſelues, your hope will abuſe you. And here all flattering of our ſelues in ſinne will proue deceiueable, we walke in a net, and deceiue our owne conſciences, but this muſt make vs feare, we muſt not reckon without our oaſte, nor make our accoũt without our auditour: for if we do, we will beguile our ſelues, or flatter our ſelues.

Let euery man therefore looke to the ſleights of ſinne in himſelfe, and to the deceit of his owne conſcience, and we ſhall ſee that all the wayes of man are euill, but the Lord is for euer true.

We muſt thus examine our ſelues: Good Lord, will this thing ſtay me in the day of trouble, will this thing comfort me in the houre of death? then it is a ſure thing, then it is comfortable, otherwiſe it is vaine and cannot ſtay me, it is deceitfull, and will not comfort me. Now if we truſt in the word, we ſhall in death know that it is no imagination, howſoeuer the world would now perſwade vs that we liue too preciſely, and Sathan lyeth to gat vs at a bray, we ſhall then know our labour was not loſt, and when the Lord commeth to iudgement, if we haue layde a good foundation, when the tempeſts ariſe, the winds ariſe, and the rayne fall, we ſhall be ſure, and not beguile our ſelues, that we ſhall be on the rocke of Gods word, and built in faith, we ſhall be ſure as mount Sion, and ſafe as Ieruſalem, when the floudes of vengeance come.

Verſ. 119. *Thou haſt taken away all the wicked of the earth like droſſe: therefore I loue thy teſtimonies.*

MArke the proprietie of the word, he ſaith not thy ſtatutes doe I loue, *But thy teſtimonies,* hee ſaith here thus much: ſeeing O God, thou haſt ſummoned the wicked, I will embrace more ioyfully the record and couenant of my ſaluation, made vnto me in thy word. For when we ſee Gods iudgements on the vngodly, this ought wonderfully to commend Gods mercie in free ſauing vs from the like, that where as we were in the like condition of ſinne, he might haue meaſured the like to vs, and yet vouchſafed to make his couenant in force vnto vs. Was it not a great mercie to ſaue *Noah* and his, when all the world beſides was waſhed away with water? Did it not wonderfully commend the goodneſſe of God, that in the great deſtruction of Sodome he ſhould deliuer *Lot*? What a thing is this, that the Lord will make a couenant with vs as with *Noah*, that if we ſhall truſt in Chriſt, we ſhall neuer be confounded. Againe, when the man of God ſeeth the wicked deceiued becauſe they truſted not in the word, this maketh him to loue the word, and aſſureth him, that there is an end of all perfection, but the law of God is exceeding large, that it neuer failes in trouble, nor deceiueth any in death. Wherefore this muſt make vs to loue it alſo. And if we compared this word, with other vanities of the world, and felt in it ſuch ioyes, and moſt ſpecially in death and in troubles, and that when all fayles, this doth miniſter ſufficient comfort; ſurely the perſwaſion hereof would moue vs pathetically to expreſſe our mindes, and ſay with the Prophet, *Oh how loue I thy law! it is my meditation continually.* *Teſtimonies.*

Then when our ſtrength ſhall faile, our breath draw ſhort, our friends depart, our goods, countrie and life ſhall forſake vs; the word will be ſo ſweete, ſo deare, and ſo precious, that when all theſe are gone, this will yeeld vs great comfort. We haue alſo learned here a further thing in the minde of the Prophet, who reaſoneth thus: Seeing thou haſt troden downe the wicked as earth, *and ſcoured them as droſſe,* therefore will I embrace thy couenants,

nants, and records of thy iudgements, therefore the euidence of thy couenant which thou haſt made to me, is moſt holy and precious. For when the iudgements of God were ſo ſeuere againſt others, was it not the great mercie of God to make a couenant with him? Was it not a wonderfull grace of God, that being conceaued and borne in ſin like vnto the other, he ſhould eſcape Gods iudgement? Was not it a great mercie, that when all fleſh ſhould periſh, *Noah* and his familie ſhould eſcape? Was it not the great goodnes of God, when Sodome was conſumed, to ſaue *Lot*? When the Lord had left all to ignorance, was it not his great mercie to preſerue *Abraham*? When the Lord ouerthrew the Ægyptians, was it not free mercie to ſaue the Iſraelites? Was it not the great grace of God to leade forward *Caleb* and *Joſua* into the promiſed land, when to ſo many hee had denied it? Our Sauiour Chriſt gaue thanks to his Father, as for a ſpeciall mercie of God, that he had reueiled thoſe things to babes & little ones, which he had concealed from many mightie of the world. If we conſider how many are left in ignorance, giuen ouer to ſuperſtition, & remaine vnder the heauie hand of God, what a mercie of God is it to giue vs his truth, to enrich vs with his Goſpell, and to bleſſe vs with ſuch abundance of temporall things? Oh that this were knowne of vs! oh that euery man would ſay: Oh Lord, what am I that thou ſhouldeſt ſhew me ſuch mercie? to giue me the enioying of thy word and Goſpell more than any other, and giuing it to me makeſt me to vnderſtand it aboue many: oh what am I that thou ſhouldeſt offer to me this goodnes! I was borne and conceaued in ſinne, I haue multiplied and enlarged my corruptions both before and ſince my calling, my vnthankfulnes is great, my vnworthineſſe therefore greater, and yet thou haſt not ceaſed to preferre me in mercies before many. If we conſider the fearefull iudgements of God in conſuming all hypocrites, who will not ſay, that many haue been called and few choſen? When we ſhall ſee (I ſay) in the day of the Lord, his ſeuere iudgements to tread downe theſe hypocrites, and cauſe them to goe from his preſence to hell, oh how will we eſteeme that we are in Chriſt, and ſay, *Oh how loue I thy law!* For I ſee thy iudgements are equall, and thou dealeſt not with me in iuſtice, but in mercie; not in anger, but in loue; not in wrath, but in pitie: therefore thy couenant is ſweete, becauſe I haue deſerued thy iudgements, and thou haſt ſpared me.

The rich mercie of God to the faithfull in opening their eyes, when ſo many millions are left in darknes and miſerie.

Verſ. 120. *My fleſh trembleth for feare of thee, and I am afraide of thy iudgements.*

HEre may ſeeme at the firſt to be ſome contrarietie betweene feare and loue, ſith loue cauſeth not, but caſteth out feare. For hee had ſaid in the verſe going before, that hee loued the teſtimonies of the Lord; and here hee ſaith, that his fleſh trembleth for feare. Wherefore at the firſt ſight here is ſome ſhew of contrarietie, but indeede there is none. For he ſaith, *My fleſh trembleth, &c.* whereby he ſheweth, that as he loued the law of God in his inward man, and with his part regenerate: ſo it is the outward and old man, and the part vnrenued, which is full of corruption, that did feare. So that as hee had Gods ſpirit to renue his minde, hee had this witneſſe in him, that he did loue the promiſes of God: but becauſe his fleſh rebelleth againſt the Spirit, and hee found many corruptions of nature remaining in him, and threatning him, that after hee was like to fall againe, if the Lord, yea but a little ſhould leaue him: he ſaith, I am afraid, leaſt for my vnthankfulnes, and vnworthie refuſing of thy mercie, thou ſhouldeſt leaue me to my ſelfe, and ſo ſhouldeſt make a way to thy iudgements. Thus there is an harmonie in the Prophet: for becauſe as the fleſh hath a trembling feare, ſo the ſpirit reioyceth.

Thus, as wee haue often heard, Gods children finde to their comfort in themſelues faith in Gods promiſes, and a delight in his word, and ſometime they are grieued for the abſence of this ſweetnes of faith in the ſame. For as the preſence of Gods ſpirit bringeth ioy, ſo the abſence thereof feare; as faith breedeth a loue of Gods promiſes, ſo infidelitie maketh vs afraid of his iudgements. Although *Noah* had great cauſe to loue the promiſes of God for his wonderfull deliuerance: ſo he had great cauſe to feare himſelfe, that he might haue fallen afterward. *Lot* alſo hauing good cauſe to beleeue and embrace the couenant of God for his ſafegard, had iuſt occaſion alſo to haue ſuſpected himſelfe, that he was ſubiect to falling.

ling. It is ſaid, Prou. 28. 14. *Bleſſed is the man that feareth alwaies: but hee that hardeneth his heart ſhall fall into euill.* For where feare is not, there is ſecuritie; ſecuritie breedeth hardnes of heart, and hardnes of heart bringeth Gods wrath. Wherfore the Apoſtle writing to the Philippians, ſhewing that God worketh in vs both the will and the deede of doing good, leaſt hereby they ſhould draw to themſelues ſecuritie, addeth, that they muſt fill the courſe of their ſaluation, in feare and trembling. For if we doe only well by Gods grace working in vs, wee are much to feare the abſence of it. Wherefore wee ſee how the man of God did iuſtly feare his part vnregenerate.

This feare of Gods children differeth much from the feare of the wicked: for it bringeth vs to the Lord, and driueth vs not from the Lord; it helpeth, and hindreth not our prayers; it hurteth not, but furthereth our duties. For it maketh vs to feare leaſt wee ſhould loſe Gods grace, it cauſeth vs to waite more and more to haue it, and hauing it, moueth vs by prayer to continue it. When *Noah* had Gods fauour he feared, and *being warned of God* (as Heb. 11. 7.) *of the things which were as yet not ſeene, moued with reuerence prepared the Arke &c.* So *Habacuck* hearing of the iudgement of God, which ſhould fall vpon the faithfull by the Chaldeans, ſaith, Hab. 3. 16. *My bellie trembled, my lips ſhooke at the voyce: rottennes entred into my bones, and I trembled in my ſelfe.* *Paul* ſaid he preached with feare and trembling. Thus we ſee how the good Saints of God did feare, becauſe they knew, that if the Lord ſhould enter into iudgement with vs, no fleſh ſhould be ſaued, and that there was nothing in them, but of mercie: and therefore they acknowledged their weakenes, vnworthines, and wretchednes.

Wee ſee alſo that Gods children haue diuers affects, according to their diuers eſtates, and though ſometimes they are quickened through faith, other times they are moſt readie to ſinne, if they doe not ſinne. No marueile then though the children of God feare, when they ſee that God reſtraineth their will, and the greater their feelings are, yet are they mixed with a reuerent feare of Gods Maieſtie, and ſight of their owne corruptions, leaſt they ſhould not abide his glorie, and leaſt they ſhould not continue in their good things.

We ſee moreouer that this feare humbled *Noah*, that the Prophets and Apoſtles ſpake in feare, which the Lord gaue vnto them, either to prepare them to ſome grace which they ſhould receiue, or elſe more zealouſly to keepe ſome grace which alreadie they haue receiued. And where it might be obiected, that loue caſteth out feare, we muſt vnderſtand, of that ſeruile and exceſſiue feare, which driueth vs away from God. And ſeeing though wee feele Gods loue by faith, wee will feare, then much more had wee neede ſo to doe, when by infidelitie we feele not this loue. So we muſt haue both feare to prepare vs to grace, and we muſt haue loue to continue vs in this grace. And ſurely onely they, with whom this thing hath beene familiar, doe know how loue and feare doe dwell together. For as bleſſed experience hath taught ſome, that by this feare they haue attained to ſpeciall graces, and continued in them by the ſame: ſo alſo by wofull experience ſome haue found, that for want of this, they either haue not taſted of the grace of God, or elſe not continued in the ſame.

PORTION. 16.

Verſ. 121. *I haue executed iudgement and iuſtice: leaue me not to mine oppreſſors.*

THe Prophet goeth on, praying for the increaſe and continuance of Gods fauour, vſing two arguments: the firſt, by ſhewing his afflictions, which he ſuffered: the ſecond, by declaring his affection to the word; whereunto is added a reaſon drawne from the nature of God, that it is his time to helpe in affliction. His generall deſire then is, to haue a further loue of Gods word, to this end hee ſheweth his miſeries and afflictions, and with what affection he longed for helpe, truſting that God would now come to doe right. His prayer is, that the Lord would not ſuffer him to bee ouercome with ouer-much afflictions, but that as it is Pſal. 125. 3. that *the rod of the wicked ſhall not reſt on the lot of the righteous, leaſt the righteous put their hands vnto wickedneſſe*, and

that the hands of the oppreſſors ſhould not preuaile. God then giueth vs this libertie, that wee may pray againſt our and his enemies, but we muſt withall conſider theſe two reaſons.

They may look to be protected that haue a good cauſe, and do handle that cauſe well.

I haue executed. As if the Prophet ſaid, Thou haſt promiſed to helpe all them, that hold cauſes and maintaine them well through thy grace; I haue vſed a good cauſe well; performe therefore, oh Lord, thy promiſe in me. So the Prophet prayeth, Pſal. 4. 1. *Heare me when I call, O God of my righteouſnes, &c.* where hee ſheweth, that as God doth promiſe to helpe in afflictions, ſo hee requireth of our parts, that wee ſhould ſuffer as weldoers, and as doing well in a good cauſe, as if hee had expreſſed his minde in theſe words: O God, the cauſe which I maintaine is iuſt, and I haue maintained it well, let them fall then that haue an ill cauſe againſt me, who hauing ſo righteous a cauſe, deale ſo righteouſly in it.

As we haue to learne, that wee ſhall not be without oppreſſors, if wee doe well: ſo muſt learne how to behaue our ſelues therein. It ſeemeth monſtrous to ſome, that we ſhould by weldoing purchaſe ſuch enemies, as *if when ye doe well, ye ſuffer wrong and take it patiently, this is acceptable to God:* 1. Pet. 3. 13. *Who is it that will harme you, if ye follow that which is good.* Yet it is a thing in the ſecret iudgement of God, either to the triall of the faith of his children, or the fulfilling of the ſinnes of the wicked. Who would thinke a man ſhould haue enemies, but by deſert? True it is, if the world were aright: but becauſe we liue in ſuch a world, wherein Chriſt himſelfe executing iudgement and righteouſnes did ſuffer, becauſe it hated him, much more muſt wee looke for it, as Chriſt himſelfe hath alſo forewarned, becauſe the ſeruant muſt not be aboue his maſter; and becauſe wee labour and ceaſe not to hinder the kingdome of Sathan, hee enarmeth the world with hatred againſt vs alſo. Wee muſt not think that we can be here quiet. For although we be ſometimes troubled becauſe we haue not done ſomewhat, which we ought: yet often wee muſt be oppreſſed as righteous doers, although not ſo, as our enemies finally ſhall preuaile againſt vs.

We ſee the Prophet deſireth God to be the patrone of a righteous cauſe, and of a righteous cauſe rightly handled; wee muſt then, if wee will aſſure our ſelues of Gods protection, firſt conſider if our cauſe be iuſt, and hauing ſuch a cauſe, whether wee haue rightly deale in it. Let vs therefore when we are oppreſſed, ſearch our cauſe; if wee feele that our conſcience be guiltie, then no marueile though wee ſuffer, becauſe the Lord correcteth either our euill cauſe, or our ill handling of a good cauſe. We muſt ſee that in the equitie of our requeſt, our cauſe be iuſt and true, and being good, that our dealing therein be alſo iuſt and right. Let vs ſee this now in particulars.

Our Sauiour Chriſt ſaith, he came to put diſſenſion betweene the father and the ſonne, the mother and the daughter, and that the father in law ſhould be againſt his ſonne in law, and the ſon in law againſt his father in law. True it is if it be for the Goſpels ſake, and we withall haue done our duties and obedience, which nature & our callings require, that we be hated; yet muſt we not be diſmaied, although we haue the enemies of our owne familie, of them which by nature are ioyned to vs, wee are not to be diſcouraged, if it be righteouſnes, which we muſt maintaine, and vnrighteouſnes which they maintaine: if then our cauſe being good, we vſe all obedience, loue, and dutie, and yet be grieued, we muſt recouer our ſelues with that which Chriſt hath ſaid: but if our cauſe be ill, or being right, wee ſhewed not our ſelues humble and dutifull in the defence of it; then wee haue deſerued iuſtly to be euill entreated of them. If wee ſhall obſerue this to happen either among Magiſtrates to their ſubiects, or Landlords to their tenants, or any other gouernours to their inferiours, when they ſhall deale ill with vs in debts, fines, and exactions, we muſt conſider, that if we haue done righteouſly, wee haue the libertie to comfort our ſoules in prayer: Lord, I haue done the part of a faithfull ſubiect, or the dutie of a good tenant; Lord, helpe me againſt this man, which oppreſſeth me wrongfully. But if wee haue diſcouraged their hearts either ſimply by ill doing, or in a good thing by ill dealing, we muſt know, that the Lord by them doth take ſome good thing from vs, who from them did take ſome good duties. We muſt ſee then whether wee haue done our duties in loue or not, this will keepe vs from fuming, and will make vs reſt in prayer.

The ignorance of this doctrine maketh vs fret and fume, who neuer conſider whether our

our cauſe be good, or whether in a good cauſe we haue vſed good dealing or no. If Gods children looke thus into their conſciences, it will humble them: as ſurely I did not well to him, God ſuffereth him to doe the like to mee againe, and meateth out vnto mee the like meaſure with mine owne meat-yeard. Where wee muſt learne that Gods children neuer deale ſo earneſtlie with their enemies, as with their God. And as this holdeth in ſuperiours; ſo muſt wee marke this doctrine in all troubles with our inferiours or equals. Now if our ſeruants or our children doe not deale dutifullie with vs, wee muſt enter into our ſelues on this ſort. Lord, I haue brought vp theſe ſonnes or ſeruants in thy nurture and feare, I haue inſtructed them, and prayed for them, I haue vſed all meanes whereby I might bring them to good: yet for all this, they deale ill with me, and in this caſe we muſt know that God will heare our prayers. But if we haue not done our parts in cloathing, feeding, or teaching thē, or in praying for them, it is the iudgement of God, in that we haue not done the duties of godlie Parents, and Chriſtian houſeholders in making them the children of God, and ſeruants of the Lord: neyther can wee ſay, Lord releaſe mee in this caſe. Wherefore Iob ſaid, Chap. 31. 13. that if he did contemne the iudgement of his ſeruant, or of his maide, when they did thinke themſelues euill entreated by him, *what ſhall I doe when God ſtandeth vp? and when he ſhall viſit me, what ſhall I anſwere? He that made me in the wombe, hath he not made him, hath not he alone faſhioned vs in the wombe?*

Verſe 122. *Anſwere for thy ſeruant in that which is good, and let not the proude oppreſſe me.*

ANſwere. *i.* be ſuertie for me. So though his cauſe was good, yet he thought himſelfe not ſo wiſe as to anſwere his enemies, nor ſo ſtrong as to preuaile againſt them in that which is good: he knew ẏ God would not take his part in any euill cauſe, which muſt make vs, if we looke for God to be our help, to prouide that our cauſe be good. His mind then is: if my cauſe Lord were euill, I durſt not craue thy help, but it is good: therefore ſpeake for me. We therefore, if our cauſe be ill, are rather to craue of God, to haue our ſin pardoned, becauſe the righteous God is not a defender of an vnrighteous cauſe. Againe though our cauſe be good, we muſt not therefore thinke that we our ſelues can anſwere it, becauſe the man of God ſaith, Port. 202. *Pleade my cauſe and deliuer me: id eſt:* Lord put an anſwere into my mouth, take my cauſe into thine own hand, mine enemies are too wiſe and ſtrong for mee.

Thus the Saints of God hauing good cauſes would not truſt in them. What is then the cauſe why often times in good cauſes we preuaile no more? euen becauſe wee would ſhoulder them out with our owne ſtrength, and ſay not, Lord put wiſedome into my mouth, Lord put a weapon into my hand. Then our good cauſes muſt neuer be ſeuered from our God, for otherwiſe we ſhal neuer haue good iſſue of them. So we muſt beware, that we make not God a reuenger of our affections, but pray that we may be harneſſed with a righteous cauſe, and with a right handling of it from God.

True it is then, that in trouble we may pray not to be ouercome, yet wee ſee the man of God confeſſed, how hee behaued himſelfe well in affliction, and as by the fire the gold is both tried good, and purged from the droſſe; ſo the Lord prooued in him the gold of his graces, and ſcoured him from corrupt affections; hee ſcoured him from the loue of this world, to ſtirre vp in him the loue of the world to come; he ſcoured him from the works of the fleſh, and quickned in him the works of the ſpirit; hee ſtirred vp his gifts to ſerue Gods glorie, and ſcoured him from the loue of himſelfe. So by his Fatherly chaſtiſements, the Lord quickneth vs in good things, and deliuereth vs from euill. So we haue heard alſo how in our defence we muſt pray for Gods graces, becauſe for want of wiſedome and patience we cannot anſwere our owne cauſe. For as in our ſuites at the law, we get pleaders and proctors to ſpeake for vs; ſo wee muſt know that in the court of heauen, hee cannot pleade for our ſelues, but muſt open our ſuites to Chriſt, which muſt pleade it for vs. Now in that he ſaith: *Let not the proude oppreſſe me:* he noteth that they were ſuch as did flatter themſelues for graces receiued, as though they ſhould be controllers vnto him. No marueile then, though we reproch men, when we reproch Gods mercie and Maieſtie. We may learne here, that wee can neuer deale mercifullie with men, which will not deale mercifullie with our

ſelues. For our ſinnes muſt humble vs before God, before we will be humbled with man, otherwiſe we ſhall grow ſo proude, that we ſhall not be farre from oppreſſion.

Verſe 123. *Mine eies haue failed in waiting for thy ſaluation, and for thy iuſt promiſe.*

Perſeuerance. HEre is a further thing that the man of God requireth, not looking to be helped at the firſt brunt, but neuer to leaue off his ſute vnto the verie fayling of his eyes, according to that of the Apoſt. 1. Pet. 3. 10. *If anie man long after life, &c.* 11. *Let him eſchew euill and doe good, let him ſeeke peace, and follow after it.* So this man of God had long endured trouble, which many will be content happilie to ſuſtaine for a while; but if it be any thing long, they fall from iudgement and iuſtice. We muſt not thinke then to deale ill with them, that deale ill with vs; neyther muſt we deale well but for a time, becauſe we muſt perſeuere. For when we ſlippe too much, wee neuer ſhew, that wee did truelie execute iudgement and iuſtice.

If the man of God here ſo reſiſted the diuell and wicked men, which are as the inſtruments of Sathan, breathing for our deſtruction; we muſt alſo fight againſt the after his example, although his ſoule fainted, his eyes fayled, his fleſh parched, his naturall powers melted. This wee may alſo ſee, how the Saints of God mourned in their prayer. Away then with this common ſaying, which proceedes from inconſtancie: *I haue borne iniuries long, I haue taken much at his hand, & put vp manie wronges, ſhould I ſuffer him ſtill to abuſe me, and let my ſelfe be vndone?* Surelie euen to the fayling of our eyes the Prophet ſheweth vs, we muſt maintaine a good cauſe, and ſeeing the Lord hath the iſſues of all things in his hand, and helpeth deſperate caſes, hee will vndoubtedlie help vs, if we leaue not our caſe. Then we ſee, though he had deuoured many euils, yet he executed iudgement and iuſtice: ſo we muſt ſwallow vp manie iniuries, and yet neyther depart from the Lord, nor ceaſe from our cauſe.

Prayer. And though wee would cry in our prayers, to be heard to the cloudes, and ſend forth loude ſhrikes, though wee could rore as a cannon gunne, yet what is it that ſeaſoneth our prayers; euen the mourning of our hearts, the fayling of our eyes, and when we pray with vnſpeakeable ſighes, which cannot be expreſſed. For they be not loude, eloquent, and well ſet prayers, which are acceptable to the Lord, but our ſtaying our ſelues on the Lord, & our continuing in weldoing, and *Conſtancie in a good cauſe.* our mainteyning of a good cauſe to the vtmoſt; ſo that a man might ſooner pull the eyes out of our heades, and the heart out of our bodies, and bereaue vs of our liues, then make vs leaue righteouſnes; and though troubles ſhall come, we will ſtill follow our cauſe to the fayling of our eyes, faynting of our hearts, and melting of our powers.

Herein then appeared the true vertue of the faith of this man of God; becauſe, whileſt no wickedneſſe is offered, many will do well but after often triall with iniuries, they execute neither iudgement nor iuſtice; ſo that where this faith wanteth, there is no true loue of iudgement and iuſtice: beſides here wee are to marke, that that is a true prayer, which commeth from the true feeling, and deepe ſenſe of his heart, and without this well ſet, long, and loude prayers preuaile *Feeling of wants.* not. For ſuch prayers crie loude in the Lords eares, which make a noiſe with the feeling of our wants, and when, though they continue to the failing of our eyes, yet we miſtruſt not God. For many either pray coldly, or praying zealouſly, they become ſo dull, that they ceaſe to put their truſt in the Lord. So that the corruption of our nature, is either not to feele our wants, or if we feele them, to deſpaire.

For thy iuſt promiſe: Here we ſee how the Prophet prayeth not according to his owne fantaſie, but according to the will of God reuealed in his word. When we deſire any thing of God, we muſt do it according to his promiſe. For when we pray not according to the promiſe of the Lord, we wait vpon our owne fantaſies, and ſeeke after our owne imaginations. Many breake in their prayers into headie and raſh conceits, who haue not in the meane time the worde in their hearts; but they obtaine nothing: neither ſhall we obtaine, if we be like affected vnto them. Ye know, ſaith S. *Iohn*, ye ſhall obtaine, if ye aske according to the will of God.

And whereas he ſaith, *I waited for thy iuſt promiſe*, he ſheweth that the Lord is no more liberall in promiſing, then faithfull in perfourming: for if we wait for his promiſe, ſurely he will perfourme it. Euery man will peraduenture confeſſe this to be a trueth at the firſt, but the ſelfe ſame thing being in this Pſalme ſo often repeated, bewrayeth our incredulitie and hardneſſe of beleefe

of

of it. We can alleadge indeed generally, that Gods promiſes be true, but we will faile in the particular applying of them to our ſelues, in ſaying, They are true vnto mee, I haue felt the trueth of them by experience in my ſelfe.

The Prophet vſeth oft to giue this Epithite to Gods word, as verſ. 106. *I will keepe thy righteous iudgements.* 137. *Righteous art thou O Lord, and iuſt are thy iudgments.* 144. *The righteouſneſſe of thy teſtimonies is euerlaſting.* Why would the ſpirit of God repeat this one word ſo often, but becauſe it is a ſingular worke of faith to beleeue the word, and a thing much incident to our nature, not to beleeue. Wherefore *Paul* vſeth often this Preface as a prerogatiue. *This is a true ſaying, and of all men worthie to be receiued*, or *this is a faithfull ſaying.* So that the holy Ghoſt prepareth ſuch words to purchaſe credit to the word of God becauſe fleſh and blood is ſo readie to miſtruſt, and Sathan ſo ſubtile to diſcredit the trueth. This may happily ſoone ſeeme true: but put caſe a man being troubled had prayed, till his eies failed, his heart fainted, and his fleſh were parched, and ſtill truſteth to Gods promiſes; this man indeed hath a true faith. This then commendeth the Prophet, that when he was at the laſt caſt, he continued in his ſtrength. His ſenſe and meaning is this, although I be not as yet helped, yet I ſhall be in Gods good time; which thing if we alſo could truly ſay, we ſhould neuer be ouercome of temptation.

„ *Hard to beleeue the word.*

Verſe 124. *Deale with thy ſeruant according to thy mercie, and teach me thy ſtatutes.*

HEre the Prophet is deſirous to be further taught in the word. Here we ſee the man of God complaineth not of the word, though as yet the promiſe was not performed, but of his owne faith. Here is then a difference betweene the faith of the godly, and the preſumption of the vngodly, that, when the Lord ſuſpendeth his trueth for a while, the godly ſuſpect not the trueth of the word, but the vnbeleefe of themſelues, and pray againſt the ſame. If then when Gods promiſes are ſuſpended, we be through Sathans policie and our frailtie tempted to miſtruſt, wee can ſay, *Thy word O Lord doth not faile*, but we are dull in faith, wee are wauering, we are full of vnbeleefe, good Lord, increaſe our faith, take from vs theſe miſtes and cloudes of miſtruſt, by ſhining vpon vs with the bright beames of thy ſpirit, and though Sathan would weaken our hope to diſcredit thy trueth, yet ſtrengthen vs; and though we haue failed in many particular points of thy commandements, yet we beſeech thee to forgiue the ſecret errours of our life: wee haue beleeued thy word, but if we failed in faith, then reueale thy couenants vnto vs, that wee may recouer.

„ *The triall of our faith, when God delayes to performe his promiſes.*

Two things, as we haue often heard, ſuſtaine Gods children in trouble, the one is the teſtimony of a good conſcience; the other is faith in Gods promiſes, both which are here ſet downe in the verſes going before; for in that hee executed iudgement and iuſtice, hee had the teſtimonie of a good conſcience; in that his eyes failed by waiting on the promiſes of God, his faith moſt plainly appeareth. This faith breedeth a good conſcience, and this good conſcience doth nouriſh faith. For whoſoeuer will execute iudgement and iuſtice, muſt beleeue the promiſes of God, and that the couenant of Chriſt is a ſure couenant ratified in their hearts, which when they feele, they are vrged by loue to keepe a good conſcience. For the place to lay vp the treaſure of faith in, is a good conſcience. Here then the man of God prayeth for both theſe things, and if we will ſeeke ſtill after knowledge, we will iudge this prayer to be barren: but if we will looke into our owne incredulitie, and enter with a ſingle eie into our owne hearts (for ſuch Chriſtians are we, as we then ſhall be found to be) and ſhall enter into the particular troubles of bodie and ſoule, wee ſhall finde our maſſe of vnbeleefe, and we ſhall ſee, that we may labour often in the meditation of this Pſalme, and finde ſufficient matter all our life long.

Two things ſuſtaine vs in troubles.

For the man of God ſaid before, *I haue executed iudgement and iuſtice*, and yet here he ſaith, *teach me iudgement and iuſtice:* he meant not, that he had iudgement and iuſtice fully, perfitly, and abſolutely, but that it was according to the grace which he had receiued, yet he thought not himſelfe therefore iuſtified, though he was not conſcious in himſelfe.

His meaning then is: Lorde thou ſearcheſt the heart, corrupt is my heart, and blinde is my minde; if I haue fallen, Lord graunt me to recouer my ſelfe; if I fayle in vnbeleefe, Lord increaſe my faith, that I may dayly grow in executing iudgement and iuſtice. So farre off was hee from being wearie in vpright dealing, that he prayed ſtill for the continuance of it.

Then if we be not wearie in our calling, and could come to ſay with this man of God, and with the Apoſtle *Paul*, that we are not conſcious in our ſelues, yet we muſt further proceede and ſay, that we are not hereby iuſtified; becauſe the largenes of the law cannot be concluded in the narrow compaſſe of our braine, we muſt pray for the increaſe both of our knowledge and faith.

According to thy mercie. He ſaith not giue iudgement, becauſe I haue done well, but *deale with thy ſeruant according to thy mercie*. He doth not meane here as the Papiſts, he aſſureth himſelfe of nothing of deſert, but though he ſhewed mercie vnto others, yet with God he ſueth for mercie, and not for merite. If then he had fayled in nothing, he would not haue pleaded ſo for mercie, as *Paul* reaſoneth in the fourth to the Romanes, verſe. 4. *To him that worketh, the wages is not counted by fauour, but by debt.* And here we ſee that he doth not glorie, that his executing of iudgement and iuſtice was his owne worke, but acknowledgeth it to be the gift of God, and bringing nothing of his owne, he craueth pardon. It is an hard matter, when we haue thus done, not to haue our patience broken, and to doe the things which we haue done before. For, for this cauſe, in that the wicked loaded him with ſuch euils, and they oppreſſed, and ſet themſelues both againſt his cauſe, and his perſon, and his corruption was great, he prayeth for perſeuerance.

Merite.

And teach me thy ſtatutes. i. If thou wilt ſhew this fauour vpon thy ſeruant, ſo it is; if not, in the meane time, Lord teach me the true vnderſtanding of thy word. We craue often Gods mercie and helpe, but we thinke not, that this mercie of all other were the greateſt, as the Prophet ſaith, I deſire thy fauour; but this is my greateſt deſire, euen to be inſtructed further in thy word. Let vs then looke on this man, who being in trouble, deſireth nothing more then the word, and wiſheth not ſo much the eaſe of the fleſh, as he deſired to be deliuered from vnbeleefe. We muſt therefore aboue all pray for this. As in the greateſt harueſt we loſe none occaſion, but if we want oportunitie we craue it by prayer, and ſtriue the more by labour to recompence the loſſe of time paſſed; then in our ſpirituall harueſt, which ſo farre paſſeth the other, as the ſoule the bodie, how much neede haue we to ſee, whether we haue this carking care to pretermit none occaſion of Gods word, and to recompence that at one time, which we loſe at another. And though he ſaith, *Deale with thy ſeruant*, he doth not here boaſt of his ſeruice, but pleadeth for mercie. If a noble man ſhould take vs as vagabonds and rogues, or ſhould reſcue vs out of priſon, when we had any ſuite, we would craue mercie and fauour, and not ſpeake of our ſeruice, here is no preſumption: ſo likewiſe, we being taken as ſtray ſheepe, and reſcued from the priſon of hell, if we cry, *Lord deale with thy ſeruant according to thy mercie*, we doe ſhew no preſumption, but pleade for mercie and ſay, ſeeing thou haſt vouchſafed Lord to take me to thy ſeruice, conſider with what enemies I haue been oppreſſed, though I am not in all things a skilfull ſeruant, yet I am faithfull to thee in affection; Lord therefore helpe me. The Papiſts then are deſtitute of Gods Spirit, they ſee not this metaphor, that it is of ſuch ſeruants, who when they haue done all things they can, yet thinke themſelues vnprofitable ſeruants. His meaning then is: *O Lord defend me from mine enemies*, for my cauſe is in thy ſeruice.

Simile.

Verſ. 125. *I am thy ſeruant: graunt me therefore vnderſtanding, that I may knowe thy teſtimonies.*

WE ſee the Prophet of God neuer calleth into queſtion the promiſes of God, although they were long ſuſpended, but rather his owne incredulitie and vnbeleefe, becauſe he either did not ſo execute iuſtice and iudgement, as he ought to haue done; or elſe beleeued not throughly the couenants of God, and therefore deſireth either to be taught in the ſtatutes of the Lord, or further to beleeue his couenants.

There are then two things, about the which he eſpeciallie laboureth, and which are our moſt ſingular comfort in the day of triall: The firſt was the witneſſe of his owne conſcience to approue his obedience to God: the ſecond, faith in Gods couenant, which aſſured him of the forgiueneſſe of his ſinnes, and that the Lord in Chriſt would accept his vnperfect obedience. He prayeth as well for the increaſe and continuance of this faith and obedience,

as

as for the obtaining of them. For though he had executed iudgement and iuſtice, yet he was oppreſſed; though he waited on Gods promiſes, and yet they were not fulfilled, he might haue ſhrinked, had not the Lord taught him his ſtatutes to ſtrengthen his obedience, and exerciſed him in his couenants to confirme his faith.

His prayer is the ſelfe ſame, which in effect Chriſt taught his Diſciples, commaunding them to pray, *Lord encreaſe our faith*, that is, Lord increaſe our faith in the aſſurance of our iuſtification, *according to thy ſtatutes*, in the feeling of our ſanctification: *according to thy couenants*. So we ſee now, that as the man of God prayed before for a further vnderſtanding of the ſtatutes of the Lord, ſo here he prayeth for a further vnderſtanding of his teſtimonies. The Saints of God did neuer ſo brag of their giftes of knowledge and faith, but that they ſtill acknowledged and lamented in themſelues the remnants of ignorance and incredulitie, and deſired the remedie of them by prayer. *The Saints euer bewaile the remnants of ignorance and incredulitie.*

This ought to be for our inſtruction, that though we be not conſcious in our ſelues of any groſſe diſobedience, or palpable vnbeleefe; yet we muſt pray for a further ſight of the law, & finding our vnbeleefe we muſt craue of God that we may be more ſtayed in his promiſes. Perſeuerance is an excellent thing, eſpecially when Gods promiſes are delayed, and we in greateſt daunger, then is the ſure triall both of our knowledge and faith. We are alſo taught here, that whatſoeuer good things we haue, we haue them not, as to locke them vp in our poſſeſſion, but ſeeing we may ſhrinke away and make ſhipwracke both of faith and a good conſcience, we muſt pray to haue a greater knowledge of the ſtatutes of the Lord, and a greater faith in his promiſes. And here is to be noted, how the Prophet deſiring a greater knowledge of Gods teſtimonies: he doth not ſo much deſire any corporall reliefe againſt his enemies, as ſpirituall reſiſtance againſt his vnbeleefe, teaching vs, that in perill we ſhould eſpecially craue the true vnderſtanding of Gods wil, that hauing gotten that, we may haue all other things, as it ſhall pleaſe the Lord. Here we ſee a great difference betwixt the faith of Gods children, and the preſumption of the wicked: fleſh and bloud after long triall either caſt off al weldoing, and perſeuering in obedience, or elſe laboure to weaken our faith; but in God his children it muſt not ſo preuaile, either to the ſtaying of their obedience, or hindering of their faith. For fleſh and bloud in all trouble ſeeke to be releaſed from them, but Gods children are taught to poſſeſſe their ſoules in patience, and aboue all craue that faith, which pleaſeth God, and that obedience, which is moſt acceptable vnto him. *Perſeuerance.* *Difference betweene the faith of Gods children and preſumption of the wicked.*

This then is a token of a reuerent faith in the teſtimonies of our God, when we call into queſtion rather our obedience and faith, then Gods promiſes and ſtatutes, and when our conſciences tell vs, that we doe not ſo much deſire to be rid from our troubles, as that the rod of the wicked may not light vpon vs, either in rebelling againſt Gods lawe, or in miſtruſting his couenants. For as we haue ſaid, fleſh and blood would rather be exempted from outward miſeries, then to feele the comfort of Gods promiſes. But we muſt haue a ieloufie of our ſelues, and ſuſpect our want of care herein, as they doe, who neuer can content themſelues in carking and caring, when they are to bring in the fruites of the whole yeere in their haruеſt.

Many would thinke, that this prayer of the man of God is ſuperfluous, but if they truly knew their owne decayes of faith, and ſhrinking in obedience, they would not ſuſpect this Pſalme of any needles repetition, but would acknowledge, that it is the wonderfull wiſedome and goodneſſe of Gods Spirit, ſo to prouide for our vnbeleefe and diſobedience. And as the holy Ghoſt doth here ſet downe the glaſſe of regeneration, and teacheth vs how to pray for the continuance of our obedience, and ſtrength of faith: ſo we muſt ſo beholde our corruptions therein, as from henceforth we may haue a greater ieloufie of our ſelues in them both. *„ Decaies of faith, muſt „ make vs re- „ peate our pe- „ titions often. „ A godly ie- „ loufie ouer „ our ſelues, a „ thing moſt „ neceſſarie.*

We learned in theſe two prayers, how contrarie to the doctrine of the Sophiſters, he craued knowledge not of deſert or merite, but of grace and mercie. Where we are to remember, that when we are to craue of God any new mercie to be receiued, or perſeuerance in ſome mercie alreadie receiued, we muſt ſay with the man of God, *Deale with thy ſeruant according vnto thy mercie.* Hic & deinceps.

Now in that he doubled (as we may see) his request, he sheweth the great necessity of it, & that the mysterie of faith is great. This is a thing that much deceiueth many, when we thinke that we haue eyes, and can see into matters as farre as other men; we haue eares, and can heare as much as another man can doe; we haue as good wits and reason; we can conceiue and iudge of a thing as soone and as well as other men commonly doe: Here is a great iudgement of God, that we cannot acknowledge our dulnes and deadnes, and that wee cannot attaine vnto the mightie power of the word as we ought to doe; for want of this wee become so fruitlesse in reading, and in hearing, because we cannot trulie vnderstand what we read or heare; we gather one thing here, and another thing there; we gather many things falslie, and often finde fault with the deliuerie of the word, when the fault is in our selues, in that wee neuer suspect our selues, our reason, nor iudgement. The children of God must be iealous ouer their owne affections, & must know that there is no such naturall thing in them, but that all is the gift of God. We are here then to learne continuallie to pray, that our iudgement may be enlightned with the true vnderstanding of the word, and our affections renewed into the due obedience of the same. If we should see in how manie things our reason erreth, and our affections wauer in vs, we should surely acknowledge, that there are no superfluities in this Psalme. For vntill wee be fullie acquainted with the dulnesse of our hearts, we shall not see our necessitie in vsing the like prayers: but he that seeth the blindnesse of his minde, and corruptions of his heart, and desireth nothing more then to become a new man in Iesus Christ, and to learne nothing more then Iesus Christ crucified, howsoeuer others perswade themselues of more mysticall knowledge, without this in truth knowing nothing, he will count all other knowledge but lothsome, and as dunge, in respect of the doctrine of regeneration: whereby he is become a new man in Christ. For it is a greater blessing where this knowledge doth abound, and other gifts are in lesse measure, then where this is but small, though in manie other gifts wee doe abound. For euery man must not be learned, euery man is not to trauaile in the profounde mysteries of the Scriptures, but euery one had need to be humbled; and wee being all destitute of grace, had need to be taught of God as children, that wee being spirituall may iudge our selues, and the Lord will not iudge vs: and howsoeuer we thinke of our selues, when the Lord shall take from vs the darkenesse of our hearts, and the mists of our affections, we shall espie our dulnes.

No superfluitie in this Psalme.

Verse 126. *It is time for thee Lord to worke: for they haue destroyed thy Law.*

After the man of God in the verses going before had prayed for himselfe, now he commeth to pray against his enemies, and after he had prayed for ease of his trouble, which hee had amongst his enemies, when he himselfe in the meane had deserued well of them, and had prayed that his knowledge might be ratified both in the law and gospell of God; he now commeth, and sheweth a reason why hee would the Lord should so doe vvith him, euen because of the generall floud of iniquitie, and vniuersall corruption both in religion & manners, as knowing that it was now high time to keepe, and to be taught the statutes and testimonies of the Lord, to be confirmed both in obedience and faith, because happie were they, that now could beleeue the Law, & keepe the couenants, when on no side one might finde examples of the one or of the other. His meaning then briefly is this: O Lord, seeing there is no further place left for prayer for them, seeing I haue executed iudgement & iustice euen to the fayling of mine eyes, seeing for all that I can do or say, they wax worse and worse, & whereas before they had some reuerence of thy iudgements, and now they are growne to the contempt & confounding of thy law, seeing mercie wil not preuaile vvith them, but the longer thou beareſt with them, the more they are hardned, but iudgement must be vsed, it is time O Lord, to put to thy helping hand. The man of God vve see breaketh not out sodainely into this praier, but vpon the great neede which vrged him thereunto.

Coherence to be noted.

Wee are here to learne first, that though at all seasons it be needfull to pray, to be guided in the true vnderstanding, and due obedience of Gods vvord: yet then especially, vvhen through the generall floudes of iniquitie all vvithout the especiall grace of God, all are like to be caried avvay. For as common and vniuersall floudes svvepe all avvay before them, vvith their svvift and violent course: so in the common flouds of corrupt religion & manners, euery man thinkes that the best religion, which most men doe hold, and that those things are most lawfull, which are most vsual.

Simile. Constancie in the faith in generall backesliding.

But

But this is a peculiar and ſpeciall grace of God, to be exempted from that generall corruption, as was *Noah*, who was preſerued to walk before the Lord at ſuch time, as all fleſh had corrupted his waies; and *Lot* who liued a iuſt man euen among the filthie Sodomites. If then we ſhal be preſerued from corrupt religion, when religion is vſed but of cuſtome, and not of conſcience, when it is vſed coldly, and there is no heat in it; if when mens manners are generally become corrupt, ſo that there is no humilitie, no mercie, no pitie, no chaſtitie, no puritie, no righteouſneſſe, no true dealing, no care of our neighbours credit; wee can walke in the loue of God, and obedience of his will, doubtleſſe this is a ſpeciall grace of God. In this ſenſe the Prophet prayed on this ſorte. Therefore haue I doubted my prayer, becauſe I ſee ſo little helpe among men, I cannot ſee any good examples to edifie me, Lord helpe me: *It is time for thee O Lord to worke, for men haue deſtroyed thy law.* We ſee then how wel this dependeth on that which goeth before. For in the beginning of this Portion hee prayed, that he might not be oppreſſed of his enemies, now hee praieth that his enemies might be ſuppreſſed.

At the firſt ſight this would ſeeme not to be a charitable kinde of dealing, to pray againſt his enemies, becauſe loue requireth that we ſhould pray for our enemies: how then doth this agree with the rule of loue? or ſhall we thinke that the man of God did any thing here againſt the law of charitie? We haue ſhewed, that the children of God were neuer inkindled with wrath for their owne cauſe, but for the breach of the law of God: ſo this man of God, had no reſpect of himſelfe, but of Gods law: his cauſe was good, his perſecutours cauſe was euill, hee hurt them not, but laboured by all meanes to ouercome them with good, he did not for a while, but continued long in it; he was not wearie of his weldoing, but went forward, euen to the very failing of his eyes, yea his eyes, as he ſaith in the laſt verſe of the 7. Portion, *guſh out with teares, becauſe their ſinnes* were ſo great; hee ſought peace, and enſued it, and yet he ſaw no amendment, but that they were worſe and worſe: wherefore, ſeeing their ſinne was paſt recouerie, and that there was no ordinarie helpe on earth, hee prayeth God to deale with them from heauen. Neither doth he pray here for their confuſion and vtter perdition, as ſome may falſely thinke, but rather ſheweth, that it is now time, that the Lord ſhould vſe ſome chaſtiſement, that they may know that there was a God, and that they had broken the lawes of God, that they they might come to a ſight and feeling of their ſinne, that they might be puniſhed, if it were ſo the will of God, to their conuerſion, or at the leaſt, that they might be no more a plague to the world, and a reproch to the word.

How to pray againſt enemies.

Note.

When our affections are mingled with our cauſe, we are to ſuſpect our ſelues, but otherwiſe when we haue a good cauſe, and ſee that we haue perſeuered in executing iudgement and iuſtice, and yet the iniquitie of our aduerſaries layeth it ſelfe ſo open, that it groweth deſperate, then we may deſire the Lord to take his cauſe into his owne hand.

And here we are to obſerue, the Prophet ſaith, *They haue &c.* where he noteth not any particular perſon, nor maketh mention of the deſtruction of any ſingular man, but vſeth a generall rule; wherefore for our inſtruction, theſe rules are more diligently to be obſerued. Firſt, we are to looke, that our cauſe be good, and our aduerſaries cauſe be euil. Secondly, that vve be not incenſed vvith anger, becauſe vvee are contemned, but becauſe Gods vvord is deſpiſed. Thirdly, that vve keepe our ſelues in vvell doing, and thereby heape coales of fire vpon their head, that vve beare them, euen to the breaking of our backes: Fourthly, then, vvhen vve haue vſed courteous admonitions, and by the Miniſterie of the vvord, or Magiſtracie, if the matter ſo require, and may be obtained, haue ſought to turne them. Fiftly, vvhen vve haue prayed for their amendment, and wept for their ſinnes, and yet all theſe things will not ſerue, we may ſay as in a laſt refuge, Lord take the rod into thine hand, ſpare them not; alwayes prouiding this, that wee pray not againſt any particular perſon, but leaue them to Gods ſecret iudgement. Thus we ſee here is no breach of charitie.

Rules for prayer againſt enemies.
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But now adayes wee may hereby ſee, men reuenge rather their owne affections, then defend Gods glory. Wherefore when we haue prayed ill againſt them, for whom wee neuer prayed for good, I ſay to them, tremble and feare: for this is not the zeale of *Eliah*; this is not the zeale of *Dauid*; it is a zeale of the fleſh and not of the ſpirite, it will worke their ſingular woe, vnleſſe they repent.

Some prayed vvith the zeale of the fleſh.

It is time. That man of God here teacheth Gods children, that when Gods law is deſtroyed,

ſtroyed, it is time for the Lord to wake. This euery man may confeſſe: but bleſſed are they that can ſay in a good conſcience, I haue liued iuſtly, I haue vſed no ill againſt mine enemies, I haue prayed for them, I haue deuoured many iniuries at their hands, I neuer reuenged.

When men proceed to the vtter contempt of the word, God will riſe againſt them.

Secondly, wee are here to learne, that when the law of God is once brought into contempt, whether it be in a nation, in a countrie, in a citie, or particular perſon, let that nation, countrie, citie, or particular perſon know, that the wrath of God is not farre off either to their amendment, or to their further & more ſpeedie deſtruction. If we go through the doctrine of the Prophets, we ſhall ſee this to be true. As firſt we may ſee in the firſt, ſecond, third, ſixt, ſeuenth, and eight of *Eſay*, the Prophet of God threatneth the Iſraelites, that becauſe they came to worſhip of a cuſtome, but lay ſtill in their ſinnes, becauſe they were rebellious, giuen to pleaſure, and contemners of the word, they ſhould be led captiue of the Aſſyrians, and denounceth many plagues againſt them, which all came to paſſe in the daies of *Ahaz*, they were carried away captiue, and were no more a people of ſeuentie yeeres after, as may appeare Eſay. 6. And although Gods children haue their infirmities, and euen they which are Gods children by calling, may fall into groſſe ſinnes: yet becauſe there is in them no generall falling from honeſtie, but they haue in them a ſpecial care and feare of Gods word, ſo that they loue nothing more, they feare and tremble at nothing more than at it, though it may be in the meane time they fall into ſinne, yet they will not fall from ſinne to ſinne; ſurely the Lord will in time draw them out of their ſins, and ſpare them from the common deſtruction, as hee did here *Dauid*, who though not this generall contempt of the word, yet ſome ſinne hee had. This is then in the children of God truly called, that although ſometime more carnall than ſpirituall, and ſlide into many wants and infirmities, yet they fall not from one ſinne to another ſinne; but they tremble being rebuked by the word, they eſteeme reuerently of the prayers of the faithfull, they thinke highly of the Sacraments vſed in the congregation, and are obedient to al diſcipline of the Church: in theſe there is great hope that they ſhall be reclaimed from ſinne, and exempted from the puniſhment of the ſame. But when we ioyne ſinne with ſinne, and draw ſinne to vs as it were with cart-ropes, when wee contemne true religion, when wee pray in cuſtome, and care not for the Sacraments, when we make no account of the diſcipline of the Church, then the Lord will ſurely puniſh vs.

Generall plagues for the contempt of the word.

Let vs now looke into particular examples: we ſhall ſee in many places of the Scriptures, that the Lord rendreth this reaſon of his comming to vengeance, euen becauſe his word was forlorne. As Geneſ. 6. where we may ſee that after they had begun to corrupt religion, as in the laſt verſe of the fourth chapter of Geneſis appeareth, and thereby they begun to mixe themſelues in corrupt marriage, and after ſinne had growne to ſuch perfection, when not a few, but almoſt all men; not in a few things, but in all things; not at one time, but at all times, euen then in this generall flood of iniquitie, the Lord threatned to ſend a generall flood of deſtruction. And as this is apparant in the whole world, now let vs ſee it in more particular places and perſons. The Lord complaineth, Geneſis 18. that the ſinnes of Sodome and Gomorrah cryed to heauen for iudgement, where ſinne was ſo high, that there was no difference betweene Magiſtrate and ſubiect, like people, like prieſt, all were defiled, then came fire and brimſtone from heauen.

To come yet to more particular iudgements, if we looke into the Common-wealths of Iudah and Iſrael, whether when they liued vnder their Iudges, or vnder their Kings, wee ſhall finde that before they were puniſhed, mention is made either of their idolatrie and corrupting of religion, or of their vnthankfulnes and like corrupt manners. When the land was diuided into Iudah and Iſrael, wee ſhall reade, 2. King. 17. that notwithſtanding the Lord teſtified to Iudah and to Iſrael, by all the Prophets, and by all the Seers, that they ſhould turne from their idolatrie, & keep his ſtatutes, they, for the contempt of the word, were taken priſoners of the Aſſyrians. Likewiſe 2. Chron. 36. 17. wee may reade, that though Iſrael fell, yet Iudah was not amended, and though the Lord ſhewed compaſſion vpon it in ſending his Prophets, yet Iudah contemned their admonitions, and when there could be no remedie, the wrath of the Lord waxed hot againſt them, and they were caried

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captiue to Babell: ſo that we ſee ere the Lord purpoſeth a generall ſweeping away, hee ſetteth not downe ſimple ſinnes, one or two ſinnes, but lincked and chained ſinnes, the contempt of his religion, the mocking of his Prophets and Preachers. As this is true in the deſtruction of ſocieties, ſo is it alſo true in the ouerthrow of priuate perſons. And although we may ſee out of the word ſeuerall denunciations of ſeuerall plagues to ſeuerall perſons, yet we may learne it euen in our common prouerbe; There is no goodnes in him, hee will come to naught; he is a common malefactor, hee will come to ſome ſhame; he is ſo common and vſuall a ſinner, that there will ſome plague light on him. The ſeruants of *Nabal* told *Abigail* their Miſtres that hee railed on them, and they added, that euill lucke would come vpon their maſter, and vpon all his familie: for hee was ſo wicked that a man could not ſpeake to him, and indeede he liued not long after. So if we looke into *Pharaoh* or into *Saul*, 1. Chron. 10. wee ſhall ſee the pride of their ſinnes went before the height of their puniſhments. *Contempt of the word in priuate perſons.*

This doctrine is ſeene eaſily in other men and confeſſed of all, but in the meane time, few profit little by it in themſelues. Wee haue great eyes to ſee other mens ſinnes, but wee ſcarſe will ſee our owne at all. We haue many eyes to ſpie an hole in another mans coate, but we can hardly haue an eye to ſee them in our owne. Wee can ſee the mote in another mans eyes, but we leaue beames in our owne: we make mountaines of other mens faults, but wee thinke our owne ſcarſely to be molehils. But Gods children are moſt ſtudious in iudging themſelues, although all the world beſides lay nothing to their charge: but this thing much deceiueth vs, we thinke we are not the worſt kinde of people, and think there are worſe than we are, becauſe as yet we are vnſpied and ſpared. But ſhall we thinke that the whole world, that Sodome, Iudah and Iſrael, that *Saul* and *Pharaoh* were at the firſt at the height of their ſinnes, but that rather they grew by little and little as by degrees, and after one ſin followed many ſinnes, and after few ſinnes a great number of ſinnes, which being ioyned with the reſt moued the Lord to vengeance. This then deceiueth vs, that we compare our ſelues with the worſt, and herein appeareth our madnes, and wee ſhew our ſelues to be brainſicke, that we doe not perceiue our ſinnes at the firſt, but by falling from one ſinne to many, from ſmall to great, at the length we become hardened. It may be thou doeſt not diſpraiſe the word of God; but thou eſteemeſt not ſo reuerently of it, as thou ſhouldeſt doe: thou wilt not ſpeake ill of the Sacraments, but thou haſt little care whether thou vſe them or no: thou wilt not deſpiſe the prayers of the Church, but thou makeſt no conſcience of them: thou dareſt not ſpeake againſt diſcipline, but thou doeſt lightly eſteeme it: thou art not yet at the height of ſinne, but thou canſt commit one ſinne after another, and yet not be grieued. But let vs know, that they were not at the firſt in the higheſt degree of ſinne, but ſtepped from few ſinnes to make no conſcience of many ſins, and from pettie ſinnes, they braſt out into groſſe ſinnes: wherefore Gods children iudge themſelues ſeuerely, and ſecretly; they haue rather particular ſinnes than vniuerſall, they ſtriue againſt their ſinnes, they loue religion, and maintaine the fauourers of it; they hope to recouer themſelues by grace in Chriſt. But if by ſecuritie the loue of Gods word, the liking of prayer, the delighting in the Sacraments, the care of diſcipline be ſtolne out of our hearts; if we can now ſweare, that could ſometimes not ſuffer an oth; if we can now be content to heare the word with ſleeping, which were wont to receiue it with teares; if wee can now prophane the Sabboth, which could not abide to breake it: if theſe degrees creepe into vs, let vs feare our ſelues, ſinne will deceiue vs, and deceiuing vs will harden vs; ſinne will make fat our hearts that wee ſhall not perceiue it, it will blinde our mindes that wee cannot ſee it. This is then the wiſedome of Gods children, not to tarrie whileſt their ſinnes be great, but to ſtriue againſt the leaſt, to eſteeme of the word as of the ordinance of God to ſaluation, to thinke of the houſe of God as of their paradiſe or inheritance, which if we could feele, vndoubtedly the Lord would giue greater bleſſings vpon the preachers, and greater graces to the hearers. But if we pray of cuſtome, without a feeling of our wants, and ſorrow of our ſinnes, if we haue no loue of the Sacraments, no care of diſcipline, if our hearts be hardened, all is not well, either ſome iudgement of God is at hand, or elſe we are to feare to be caſt into ſome hereſie or ſuch like euill. *Vſe of the doctrine.* *The wiſedome of Gods children to preuent ſinne.*

I finde that after *Esay* had prophecied a longe time, the Lord God who would not haue his name blaſpheméd, ſeeing no amendment in his people comes with a greater maieſtie, and bids the prophet Eſa.6. to tell them *that they ſhould heare, but not vnderſtand, they ſhould plainly ſee, but not perceiue*: he commaundeth him moreouer, to *make their hearts fat, to make their eares heauie, and to ſhut their eyes, leaſt they ſhould ſee with their eyes, heare with their eares and vnderſt.and with their hearts:*. And becauſe they would not make the word of God the ſauour of life vnto life, it ſhould be vnto them the ſauour of death vnto death. As this is ſpecially meant of the vngodly: yet ſurely the godly eſcaped not but by repentance. It is the wiſedome of God to vſe all meanes, and then to vſe deſtruction when his word will not ſerue. We may be comforted euen at this day, that the Lord yet giueth a ſcattering of his people, and giueth vs ſome good miniſters and magiſtrates: but if we conſider of the Lords long ſuffering of vs, of the peace, abundance and many other graces beſtowed on vs, and yet ſo ſmall amendment; we truſt for the remnants ſake, that the generall iudgement of God ſhall not as yet come vpon vs. Yet this ſore ſaying ſhould make vs afraide, *it is time for thee Lord, to put to thine hand, &c.* This may be much for the comfort of Gods children and for the diſcomfort of the wicked.

Verſ.127. *Therefore loue I thy commaundements aboue gold, yea, aboue moſt fine gold.*

A ſingular grace to loue religion, when it is moſt commonly deſpiſed.

MArke here the ſpirit of the man of God. Doe we not ſee that this is a common rate, the leſſe religion is eſteemed, the leſſe it is of the moſt regarded; the greater the corruption of manners is, the greater is the follie: then this is a rare bleſſing of God, when religion is in euery place hated, euen then to loue religion; when manners are euery where corrupted, euen then to be of good conuerſation. When in our time then we ſee ſo many kindes of religion, as papiſtrie, the ſect of the Ieſuites, the familie of loue, Anabaptiſts and ſuch like, it is a ſingular grace of God, to be eſtabliſhed in the loue of true religion: When we looke into their manners, whether we turne vs to magiſtrates or ſubiects, we ſhall neither finde zealous gouernment nor faithfull obedience. If we liued in a heauen among Angels, or in a paradiſe with Saints, and would defile our ſelues with ſinne, we were worthie to be caſt out of Paradiſe with *Adam*, and out of the Church with *Cain*. But to liue with *Noah* vprightly, and to walke before God with him, when all fleſh hath corrupted his wayes; or to liue iuſtly with *Lot* in the middeſt of filthie Sodomites; or to keepe a pure religion or worſhip of God with *Eliah*, when not one can be found that hath not bowed to *Baal*; or to liue in keeping iudgement and iuſtice with *Dauid*, where are ſo many oppreſſors of the truth: to haue in this caſe an heart vpright both in religion and manners, oh conſider this to be an eſpeciall worke of grace.

This we may alſo ſee both by natural and ciuil reaſon: we ſee the more general and contagious a diſeaſe is, the greater care we vſe to watch ouer our health; and the greater mercie of God we count it if we be not infected with the reſt: and ſhall we not iudge the ſame in ſpiritual and more heauenly matters, that the more hot ſin groweth to be, and like to ouerrun all, ſhall we not grow the more zealous of the ſaluation of our ſoules, and thinke it the rarer grace of God, if we being ſubiect to the common ſins are preſerued from them? In ciuill matters doe we not ſee, that now deceite in buying and ſelling, vnfaithfulneſſe in bargaining is ſo great, euery man is circumſpect to diſcerne il dealings, euery man almoſt is become a lawyer, no man is ignorant of the common ſhifts of the world; yet this maketh not men therefore to giue ouer their deedes, but they make their deedes more ſure: neither doth deceitfull dealing keepe them the more from markets and faires, but men are more carefull in their bargayning. Doe we loue the Church then, though there be ſo many corruptions of religion, and ſo many corruptions of maners? Let vs be more afraide of our ſelues, & more careful of the word, and heedie in our liues, then we haue been: let vs liſten to the word, before the Lord hath ſealed vp the prophecie, leaſt the wicked preuaile, & the iuſt man make himſelfe a pray. Now is the time to repent, it may be that the Lord will mitigate his iudgements, when they fal, and wil make his puniſhment particular and eaſier. For then we truly feare the publike iudgments of God, when we feare the cauſe of them in our ſelues, when we

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tarrie not for the height of ſinne, but ſubmit our ſelues with reuerence to all meanes of true religion and godly life, & ſpeedily iudge our ſelues for not looking to the leaſt occaſion of ſinne, watching ouer our ſoules, that we become not remiſſe, or with looſer conſcience of prayer, the word, ſacraments, or diſcipline. And as it is a ſecret iudgement of God to paſſe from one ſinne to another, without any remorſe of conſcience, vntill we come to the contempt of the word: ſo it is a ſpeciall grace of God to be grieued with ſinne in the beginning. And ſurely that ſo many are giuen to ill workes and ſo few to good, it is a manifeſt token, ſeeing the word will not moue vs to be zealous, that the Lord wil ſhortly ſend a iudgement vpon vs, if not generall, yet at the leaſt particular.

This then is worthie noting in the man of God; that the more religion decayed, the more religious was he; the more godlineſſe departed, the more godly was he: which is a thing farre contrarie to our practiſes, who allow that which moſt doe; and loue that leaſt, which moſt doe like, making other mens examples placards for our ſinnes. For many will ſay: how I pray, liueth ſuch a man, how doth he? doth not he liue an honeſt life? can I follow a better man? we muſt not doe as other men doe, but as the Lord commaundeth by his word. *We may not loue that beſt which the word eſteemes beſt.*

Let this then be a ſure rule whereby euery man may examine himſelfe: if the more religion and maners decay, thou art the more religious and godly, thou ſhalt not be carryed away with the common deſtruction: but if thy zeale and care of godlines be the leſſe, then feare, vnleſſe thou repent, as thou art wrapped in the common ſin, thou ſhalt alſo be taken in the common reward of ſinne. *A good rule.*

Now that corruptions may not preuaile againſt vs, we muſt thinke there is as great contrarietie betweene vs and others, as is betweene light and darkeneſſe, God and the' diuell. But if wee begin to be in mammering of Religion, and know not what to holde, but wauer in all, it is to be doubted, that we ſhall be partakers of the common puniſhment.

Let vs learne then to ſhut vp our faith within the compaſſe of *Noah* his Arke, and not commit it to the broad waters of the wicked world. To this ende ſaid our Sauiour Chriſt, *When the ſonne of man ſhall come, where ſhall he finde faith in the earth?* as though he ſhould ſay, it would be an hard matter to finde faith among men. We ſee in this man of God, if we will eſteeme aright of the law of God, we muſt loue it aboue golde.

Verſ. 128. *I eſteeme all thy precepts moſt iuſt, and hate all falſe waies.*

HE ſheweth, that there is no ſound loue of good things, where there is not an hatred of euill. We ſhall ſee this by experience, he that loueth to keepe the Sabboth, he will hate a profane breaker of the Sabboth: he that loueth chaſtitie will abhorre adulterie; he that loueth true dealing, hateth all vnrighteouſneſſe: and ſurely if we doe not in truth loue good and hate euill, but be found to halte in hypocriſie, we ſhall in time be diſcouered, and one day taken in a trip. In that he vſeth emphatically, *I eſteeme all thy precepts*, he declareth that he loued not one or two, but all the commaundements. His meaning then is this: O Lord, there is not one of the leaſt of thy commaundements, but I eſteeme it: there is not one way of falſehoode but I abhorre it. Now we are to learne not to eſteeme well of one commaundement, which our nature beſt liketh, and to diſpenſe with another, but true chriſtianitie eſteemeth all alike, and euen that moſt, which by nature we are moſt readie to breake.

PORTION. 17.

Verſ. 129. *Thy teſtimonies are wonderfull, therefore doth my ſoule keepe them.*

THe ſelfe ſame argument is here continued, which he vſed before. For he partly prayeth for graces, and partly ſheweth what graces he hath receiued: in the firſt, ſecond, third and laſt verſes of this portion, he ſheweth his graces, in the other he

prayeth for graces. As we ſee the ſelfe ſame argument, ſo we ſee a new reaſon. *Thy teſtimonies* (ſaith he) *are wonderfull. i.* Thy lawe hath in it ſuch myſteries, as naturall men cannot reach them, and therefore loue I thy law. As if he ſhould haue ſaid: Lord, what is the cauſe, that men doe ſo baſely eſteeme of the greatnes of thy couenants, why doe men ſo little regarde it? becauſe they neuer taſted the excellencie of it, they neuer felt the wonderfull and powerfull maieſtie thereof. Why doe I lay them vp as my ſoule? becauſe in my ſoule I haue felt by thy word ſuch wiſedome, as eye hath not ſeene, eare hath not heard, nor reaſon able to conceiue. And why I pray you, in our times doe ſo fewe conceiue, or conceiuing, doe keepe and ſo eſteeme of the word of God? becauſe the wiſe men of the world thinke it a thing very eaſie, and they can conceiue it when they liſt, and the more common ſort of people make no more account of it, then to giue it the hearing, and that with their naturall wit, and reaſon onely.

Some men may thinke I ſpeake much againſt mens wits, but all men may ſee, that that is a myſterie which cannot be conceiued by reaſon, and that if it be a thing which by wit and reaſon may be conceiued and attained, that it is no myſterie. This is the reaſon why comming to the word, we muſt haue new eyes to ſee ſpiritually, new eares to diſcerne, new hearts to conceiue.

Verſe 130. *The entrance into thy worde ſheweth light, and giueth vnderſtanding to the ſimple.*

Depth of myſterie in plainnes of wwords.

THis is no painted vviſedome, yet the ſimplicitie of the vvord is of more glorie and pompe, then all the wiſdome of the world beſides. Wherefore *Paul*, Ephe. 3. prayed that the Epheſians might according to the riches of Gods glorie, receiue ſtrength by his ſpirit in the inner man, to comprehend the breadth and height and length and depth of this. Our Sauiour Chriſt ſpeaking to *Peter* of this myſterie atteyned to by faith, ſaith, *Fleſh and blood hath not reuealed this vnto thee, but the Spirit.* And in Matth. 13. 11. where our Sauiour Chriſt ſpake in Parables, he ſayd, *Becauſe it is giuen to you to know the ſecrets of the kingdome of Heauen, but to them it is not giuen.* Many may haue the word of God ſtrike their eares, they may haue an humane conceiuing of it, but few haue the right and ſpirituall vnderſtanding of it.

When we come then in feare and trembling to heare the word, as knowing that of our ſelues we can neuer vnderſtand the word, but muſt craue of God by prayer, to be giuen vs by his holy Spirit, who as he vvas the author in giuing it, ſo he is alſo the cauſer of conceiuing it, vve are ſure vve ſhall vnderſtand. There is an hearing of the letter, and an hearing of the Spirit. Why then haue vve ſo little iudgement and colde affections in hearing and reading, but becauſe vve heare and reade ſo malapertly, and are not throughly and truely perſvvaded of the maieſtie thereof? The Lord is delighted vvith the ſoule that is humbled, and refuſeth the purpoſe of the proud. For vvhat is the cauſe that ſo many runne into hereſie; but becauſe they are proude in their ovvne conceits? On the contrarie, if vve had this humbled minde, vve ſhould not be ſo ſenſeleſſe in conceiuing, nor ſo ſoone caried avvay vvith the flouds and tempeſts of corrupt doctrine.

In that he ſaith, *My ſoule doth keepe them*, his meaning is, that therefore he laide vp the precepts of God in his heart, that he might haue them in a readineſſe vvhen he ſhould practiſe them, as he ſaith portion 23. *I haue hid thy promiſe in my heart, that I might not ſinne againſt thee.*

Heart ſeat of diuinitie.

The ſoule is the ſeate of affections, for he ſaith, that he had the ſtatutes of the Lord in his affections. *The ſeate of diuinitie is the heart*, wherefore the Scriptures vſe ſo often to ſay, the heart of man is corrupt, the Lord ſearcheth the heart, the fooliſh man hath ſaid in his heart. For though the Philoſophers ſaid, that the minde was the ſeate of knowledge, yet they could neuer ſee, that the heart is the ſeate of Chriſtian religion. Which if it were in our minde, we ſhould ſurely be puft vp with it, as we are with knowledge. Here is then a triall of our hearts. I ſee many labour after knowledge, but few after affections. This in temptation will not helpe, vntill both knowledge and affections be on our ſides to reſiſt, ſo that

Triall of heart.

which

which we haue in knowledge, may alſo be in affections. For though we may learne it, and commend it for a while; yet ſurely we ſhall haue no profit by it in temptation. When we haue none other ſeate for diuinitie, but our heart, and doe not place it in our braine, and when we haue throughly ſet our affections on it, our life though it ſhould be taken from vs, yet our ſoule would ſticke to the thing whereon our affections are ſo earneſtly ſet. So *Ionathans* heart was ſaid to be knit to *Dauid*: wherefore let vs labour to ſay with the Virgine *Mary*, *My ſoule doth magnifie the Lord, my ſpirit reioyceth in God my Sauiour.* Note.

Thy teſtimonies are wonderfull. Hereof ſay the Papiſts that the word of God being myſticall, ſhould not be taught to the common ſort of people, and the commen people ſay them ſelues: what will yee haue vs doe with the word of God? what ſhould ſimple men meddle with it? we are not like the learned, it is for you, it is for you that are learned, not for vs. The holy ghoſt here moſt fitlie prouideth againſt the Papiſts and the common people. Let vs know then this, that a ſimple man of the countrie, though at the firſt hee be not ſo capable, yet offring and ſubmitting his heart and whole reaſon to the Lord, and his word, hee ſhall afterward attaine to great knowledge.

They are wonderfull then to humane wit, and reaſon not ſanctified, and the more wiſe men wander in the skyes, and houer aloft in vaine conceits, and yet haue not learned Chriſt Ieſus crucified, haue nothing in them, when as poore ſimple people deſirous to be taught, doe vnderſtand wonderfull things. The Prophet ſaith, Pſal. 78. *Heare my word O my people, &c. I will open my mouth in a parable, &c.* and he addeth afterward, *wee will not hide them from their children.* He calleth them high ſpeeches, and darke ſentences to mans capacitie; but Gods people can vnderſtand them: they are hidden to them that truſt too much to their owne reaſon, and are reuealed vnto them that renounce their owne reaſon.

Marke here he ſaith: *the very entrance into thy ſtatutes.* Will then the beginning giue vnderſtanding? what will it doe to them that are gone forward in it? what hindreth vs, why wee goe forward no more? but euen the too much truſting to our owne wits. What? haue wee ſuch wits in outward matters, and are ſo groſſe in matters concerning our ſaluation? Oh hypocrites ſaith our Sauiour Chriſt, you can diſcerne the outward ſeaſons, &c. What meaneth then this dulneſſe and deadneſſe in heauenlie things, but that men deceiue their owne ſoules. For if their wit were ſanctified, they would as well conceiue ſpirituall things, as corporall. To doe ill, ſaith *Ieremie*, this people is wiſe, but to doe good they haue no wit. What a curſe of God vpon our wits is this, that we are ſo quicke in worldlie things, and ſo dull in heauenlie things? ſurelie, it is the puniſhment of the Lord, for the pride of mans reaſon.

The meaning then of this place is not, that they which are altogether bereaued of diſcretion, haue ſuch a light in the word; but it is vnderſtood of thē, who being lowly in their owne eyes, abaſe their pride of wit to the pure wiſedome of Gods ſpirit; ſo that neither the ſimplicitie of the baſer ſort is any hinderance to the goſpell, neyther the wiſedome of the mightie any thing auaileable thereunto, vnles it be ſanctified, howſoeuer men bragge of *an holie fooliſhnes*. For *Ioſeph*, *Iob*, *Dauid* and *Daniel* had good wits, but ſanctified, and ſubiect by Gods ſpirit to the vvord.

We are then to learne by the things vvhich vve haue ſpoken, that no man hateth ſinne vvith a godlie zeale in another, but he firſt hated it in himſelfe: vve muſt caſt the firſt ſtone at our ſelues. True it is, that vve cannot auoide all ill vvaies, yet vvee muſt hate one euill vvay as vvell as another, and though we cannot doe all good things, yet we muſt loue one commaundement as well as another. This then is that which the Lord requireth, euen to heare all his commaundements alike.

Againe, ſo much we profit by the word the more, when we muſt eſteeme of thoſe things, againſt which our reaſon doth moſt reſiſt, and our affections moſt fight. Wee ſhewed alſo out of the 129. verſe, that the Prophets meaning was not, that there were ſome profound myſteries in the vvord; but that all vvere myſteries, vvhat thing ſoeuer therein contained. We ſhewed, that the man of God did not place the vvord in his vnderſtanding onelie, but alſo in his heart and affections. Wee muſt labour to ioyne iudgement and affection, for in trouble, if affection be not ioyned vvith iudgement, iudgement vvill not help, becauſe affections

fections rebell, and vve ſhall finde ſuch a conflict, that vve vvill ſay vve haue laboured too much in iudgement, and too little in affections. When then in temptation vvee ſhall not only haue iudgement, but alſo affection of our ſide, vve ſhall be able the better to encounter vvith it. In things commaunded a ſpeciall meane to imbrace them is, to trauaile as well with affection as with iudgement: in things forbidden theſe two ioyned together, will make vs the better to auoide them. Wherefore it is good for a man thus to trie himſelfe: Lord giue me a ſight of my former eſtate, vvhy did I not according to knovvledge? vvhy did I ſo little profit, eyther in particular duties, or in particular troubles? ſurelie I neuer laboured ſo after my affections, as after iudgement, I laide vp thy word more in my minde, then in my heart.

Note.

Verſe 131. *I opened my mouth and panted, becauſe I loued thy commandements.*

SOme would thinke this zeale to be madnes, becauſe they had neuer ſuch feelings nor affections. But what ſaith this man of God more of himſelfe? he ſaith that with his feete he walked in the law of God his eyes lookte to it, his hands were lift vp, his ſpirit panted, and as a man being wearie gapeth to take breath, and ſwalloweth vp the ayre: ſo the Prophet in the wearines of his troubles, ſwallowed vp the word of God. *O hungrie ſoule which the Lord did ſatiſfie, and with his word alone could comfort.* The metaphor is taken from wearied and panting Hinds, which after long purſuing and chaſing wax very drie through heate, & deſire nothing more then the water brookes. So that as the chaſed Hart longeth after the waters, ſo his thirſtie ſoule deſired nothing more then to be ſatiſfied with the word.

Why we profit not in Scriptures.

This Pſalme is giuen vs by Gods bleſſing to remoue vs from our dulneſſe, and to teach vs that we ſhould not labour more after knowledge, then after affection: why then profit wee no more in the word? There is little hunger in vs; much preiudice doth hurt vs, we examine not our ſelues at midnight, we are not humbled, we thirſt not, we pant not. All Gods promiſes are chiefly made to them that hunger after them. It is ſaid, Pro. 2. 4. *If thou ſeeke it knovvledge as ſiluer, & ſearcheſt for her as for treaſures. 5. Then ſhalt thou vnderſtand the feare of the Lord, &c.* Here we ſee the holie ghoſt calleth the word a treaſure, that is hid, and ſheweth how we muſt ſeeke and ſearch for it. Awake then your affections, awake your affections, behold here the bleſſing of God, hee will bleſſe idiots, and ſatiſfie the hungrie ſoules. The Lord requireth nothing of vs, but to miſtruſt our reaſon, and to ſuſpect our affections, but to be teachable in ſpirit, to hunger in heart, and thirſtinglie to long after his word, which if we ſhall doe, we ſhall receiue increaſe of knowledge, and amendment of life. For to them, that as meeke ſchollers will be taught of Gods ſpirit, and ſubmit their reaſon to the ſimplicitie of the word, the Lord ſaith, Math. 5. *Bleſſed are the poore in ſpirit, for theirs is the kingdome of heauen. Bleſſed are they that hunger and thirſt for righteouſnes, for they ſhall be filled.*

Affections.

Note well.

But here may ſeeme to mans reaſon a great repugnance, to the verſe aforegoing. *The entrance into thy word ſheweth light, and giueth vnderſtanding to the ſimple.* For he had ſhewed in the verſe going before, that the teſtimonies of the Lord were wonderfull, not in part; but meaning that all therein was myſticall: and here he ſaith that the very entrance into Gods word giueth light, and vnderſtanding to the ſimple. We anſwere that the law, or eſpeciallie the ſecond table of it may be conceiued by reaſon: but it is nothing ſo in the doctrine of faith, which is here meant in this word *teſtimonies*, which we ſhewed to be taken for the couenants of God. The doctours of reaſon, I meane the papiſts, ſay the word is not to be taught to the common people, becauſe it is myſticall; but they neuer knew, nor by good experience felt, that the Scriptures of God were eaſie to them, that would ſubmit themſelues to them, and vſe them familiarlie. Others indeede may read, ſee, and heare them: but they ſhall be as Parables and enigmaticall vnto them. If then wee did ſee this aright, that that which the wiſeſt man cannot conceiue, the ſimpleſt ſoules may attaine to, if they will be taught of God, would it not take vp our affections? This made our Sauiour Chriſt ſay: *I thanke thee O Father, Lord of heauen and earth, that thou haſt hid theſe things from the wiſe and prudent, and haſt reuealed them vnto babes: euen ſo O Father, was it thy good will and pleaſure:* As if our Sauiour Chriſt ſhould haue ſaide, O Lord, I ſee the wiſe men haue great conceiuings, and yet they attaine not to thy word; yet to them that are humble & poore of ſpirit,

Papiſts doctors of reaſon.

I

I ſee thou makeſt it knowne. Did our Sauiour Chriſt giue thankes for this thing, and ſhall not we, for whoſe example theſe things were done? We can giue thanks for our wits, and for our memories: but what is that to the purpoſe? our wit may rather hinder vs, thē further vs in the true knowledge of the Lord, vnles it be hūbled & ſubiect to Gods ſpirit. But here is a great cauſe of thankfulnes, that the ſimple ſhall vnderſtand theſe myſteries, not as wee ſhewed before, ſuch as haue no conceiuing at all, but ſuch as acknowledge their ſimplicitie, & hunger after the word: euen as we alſo graunt, that wiſe men ſhall haue this vnderſtanding, if they will denie their reaſon, and ſtir vp affection. For as all wiſe men ſhall not be debarred from this priuiledge; ſo all ſimple men ſhall not be preferred thereunto. For neither wiſedome in it ſelfe, nor ſimplicitie in it owne nature, do either further or hinder hereunto. But alas, I ſee how loath men would be, to loſe their worldly wit, and how they ſeeke after prayſe and commendation for the ſame; but few, eyther with like affection deſire ſpirituall vnderſtanding or ſorrow, in any like meaſure, when they haue it not. Deut. 4. 6. *That is your vnderſtanding and wiſedome in the ſight of the people, ſaith Moſes, that the Lord permitteth you ſo neere to approch to him, and to be taught his ordinances and lawes.* What then meane theſe ſpeeches of them, that hunt ſo much after worldly wit? What, do you thinke I am a foole? Do you thinke I am an aſſe, and haue no wit to conceiue what things be, as well as other men? Do you count me but a dul-head? Surely they are too proud, and too much blinded in their owne conceits. Wherefore the Prophet doth ſhew vs, that as the myſteries of Gods word are reuealed to them that are ſimple of vnderſtanding; ſo it is to them that are zealous in affection. The cauſe then why we do no more profit by the word, is becauſe we do not denie our reaſon, wee haue not affections that hunger after it, nor loue to make vs pant for it, which things if we did, we ſhould ſurely be ſatisfied.

A wit not humbled hinders vs in godlines.

Indeed the Lord giueth vnderſtanding to whom he pleaſeth, and where hee purpoſeth to beſtow ſo great a bleſſing, he giueth grace alſo more aboundantly to ſubdue their reaſon. And as ſimplicitie cannot of it ſelfe be a cauſe of ſpirituall vnderſtanding, but as it ſooner bringeth vs to a ſight of our wants, and maketh vs the more to long after Gods word; ſo wiſedom is no cauſe of hinderance, but as we reſting too much in the ſeate of reaſon, cannot eaſily be brought to the ſimplicitie of Gods word. And if the entrance, rudiments and principles of religion giue ſuch knowledge, and the very catechiſmes yeeld ſuch vnderſtanding, what is to be hoped for, when we attaine to riper knowledge, when we haue more vnderſtanding, when we haue more affections? wel, let then vs examine our owne hearts herein: when we begun, were we delighted with vnderſtanding, and did our vnderſtanding moue in vs ſuch affections, and in our proceedings, is our vnderſtanding leſſe, and our affections fewer, or do we not thinke ſtill of our ignorance, and deſire to haue our iudgement clearer? we are in a dangerous eſtate, we muſt ſuſpect our ſelues. Sathan will bewitch vs, and tell vs that this is a paradoxe, that after ſo long hearing and reading wee ſhould ſtill be ignorant, and that ſtill we haue neede to hunger after the word. It is therefore the great mercie of God, that to the receiuing of ſo ſingular a benefit, he requireth nothing, of vs, but the acknowledging of our ignorance, and bewayling of our wants. He would, that we ſhould ſtill put our ſelues in minde of this one thing, that though we haue not this vnderſtanding in the higheſt degree, or in an hundredfold; yet we muſt haue it in ſome degrees, either in threeſcore fold, or in thirtie fold: we muſt vexe, grieue and trouble our ſelues for this affection. *Note.* *For where it is, the heart is a liberall and free ruler of our affections; and where it is not, we muſt learne to lay violent hands euen on our affections.* We are to ſhew that which wee omitted in the latter end of the verſe going before; *Becauſe I loued thy law, &c.* Here the Prophet ſheweth, that the loue which he did beare to Gods law, was ſo great, that it could not ſatisfie him, but ſtill he thirſted after it, and thirſting did pant.

Loue, as we ſay, alway ſetteth a price of things, nothing is too deare, no trauell is too much, no payne ſeemeth too great, for the thing which wee loue; we ſet a great price on things which are loued. *Loue.*

So then, if we make our loue of the word, and make our price on it, we ſhal thinke no paines ſufficient, no trauell enough to attaine vnto it: and on the contrary, if our loue be little and ſmall to the word, we ſhall finde it to be the cauſe, why we ſet ſo little a price on it. For if our loue be in any meaſure, it wil draw on our affections; but when we haue loſt our loue, no maruel though we haue ſo barren feelings. If then we will haue any true triall of our loue, let vs ſee, if with the

man of God, we can open our mouth and pant. Now, if we thinke, that in others it is reproueable, that they haue loſt their former heat, and broken their firſt loue; and we ſee the holy Ghoſt reprehendeth the Nicolaitans, and that they be fault worthie, who neither be hotte nor colde, whom the Lord proteſteth to ſpue out of his mouth, as he threatneth the Laodiceans; and ſhal we thinke the ſelfe ſame things not to be reproueable, or blame worthie in our ſelues? Wherefore when we feele ſuch coldneſſe in affection, ſuch luke-warmneſſe in loue, we muſt earneſtly ſtriue and labour in prayer againſt them. For where there is no feruencie, there is no loue in trueth: and if we do any thing drowſily, it is an argument our loue is cooled, and we are to ſuſpect the deadneſſe and dulneſſe of our affections. So that this may be the briefe ſenſe of the man of God; *Becauſe I deſired to haue my loue ſatisfied, I panted.*

Canticles. If we looke into that heauenly and ſpirituall Song of *Salomon*, wherein is ſet downe both the » pure loue of Chriſt to his Church, and the ardent affection of the Church to Chriſt her ſpouſe, » we ſhall be aſhamed of the want of our affections, the want whereof doth breed the want of » loue.

Verſe 132. *Looke vpon me, and be mercifull vnto me, as thou vſeſt to do vnto thoſe that loue thy Name.*

HEre the man of God continueth to ſhew his loue, in that nothing can ſatisfie him, in making his petitions, ſaying, *O Lord regard me, looke vpon me thy ſeruant, not according to thy iuſtice, but in dealing mercifully with thy ſeruant.* We are peraduenture accuſtomed to this praier, and we ſometime happily haue this affection, yet we do it not with the Prophet, to the panting of our hearts, or opening of our mouthes. We deſire the Lord to be good and merciſull to vs, becauſe we are in ſome miſerie and diſtreſſe, not that we haue any deſire to ſee the glorie of God aduanced, in the accompliſhment of his promiſes. Let vs ſee then whether wee haue this affection of the Prophet in vs or no. Why do we pray for fauour and mercie at the hand of God? becauſe of his promiſe. This is ſomething; but we ought to do it, becauſe we loue the word: If our prayers, as we haue ſaid before, could pierce the skies with their ſhrilneſſe, if they were ſo eloquent, as all men were delighted with them; yet they finde no grace nor fauour before the throne of God, vnleſſe they being grounded on the promiſes of God, grow from a loue of his word. This wee ſee, how firſt hee proued his ſoue to the word, in that he opened his mouth and panted, and after he deſireth, that his loue might be ſatisfied.

We muſt firſt ſee this in iudgment, and after be aſhamed of our ſelues. We maruell why we go on in loue and affection ſo little; why we pray ſo much and obtaine ſo little; we thnke, we perſwade our ſelues, to haue asked much of the Lord; yea, but not aright. For we muſt ſo craue of the Lord to looke vpon vs, that if hee ſhould looke from vs, wee ſhould hold our ſelues to be moſt miſerable. The young Rauens craue of the Lord when they are hungrie, the Lyons yell and rore for foode, and both the croking of the Rauens and yelling of the Lyons is ſatisfied with meate. If the Lord ſo dealeth with theſe, which are more inferiour creatures then man, much more will hee doe it to vs, if wee with like affection ſhall craue it. If the Lord then looke not on vs, and be merciſull vnto vs, we are gone, and then we are to ſhew our longing to his mercie, and to eaſe our hearts with prayer, according to the example preſcribed vnto vs of the Prophet.

Griefes. When then we haue griefes, wee languiſh away with them, and martyr our ſelues; wee bite vpon the hard bridle; but here we muſt haue our remedie, euen by laying our ſelues open, in God his boſome: we are not to pine and conſume away with them, but to lay them downe in the lap of the Lord.

Motions. Why doe ſo few good motions come vnto vs? or when they come, why fleete they ſo ſoone » away? euen becauſe wee cheriſh them not, nor giue them good entertainement, becauſe wee » change not our motions into prayer, but put them to ſilence, and ſmother them by other rouing » cogitations.

» *And be mercifull vnto me:* We ſee the man of God ſtill deſireth mercie. This is all that hee eſteemeth of, this is the thing which we muſt alwayes couet, and coueting this, we may leaue all other things according to God his pleaſure.

As

As to them that loue thy name, &c. It might ſeeme that he had merited, and by deſert might haue chalenged the graunt of his prayer: but he ſtill cryeth for mercie, and craues nothing of merits. We ſee then the papiſts are carnall hauing proude ſpirits, for although the Prophet had executed iudgement and iuſtice, he ſueth for mercie. He deſireth the Lord to renew his graces in him, that he might alſo renew his mercie towards him.

This doctrine is manifeſt in the ſecond commandement, where the Lord ſaith: *I will haue mercies vpon thouſands of them that loue me, and keepe my commaundements:* Marke he ſaith not, that he will rewarde them that are truely zealous in the worſhipping of him, but he ſaith, that *he will ſhew mercie vnto them.* For it is both the mercie of God, that we haue grace to doe the will of God in our firſt beginnings, it is the mercie of God, that we haue grace to continue in doing his will in our after proceedings. *Mercie.*

This is a comfortable doctrine, when we remember that the rareſt and deareſt ſeruants of God did renued the mercies of the Lord towards them, by crauing that his graces might be renue in thē. Mercie it is that moueth God, to begin any grace in vs, it is mercie to continue vs in grace, it is mercie that he crowneth his gifts in vs. When the Lord then wil beſtow any mercifull thing vpon vs, he preuente,h vs by beſtowing alſo ſome grace vpon vs. For if we reſpect our ſelues, we are ſo far from any right challengig of any new grace or mercie to be giuen vs that we are moſt worthie to be depriued of the olde graces alreadie receiued.

As thou vſeſt to doe to them that loue thy name, &c. The words in their proper tongue ſignifie thus much: *According to thy iudgements, which thou doeſt execute to them that loue thy name,* according to that in the fourth verſe of the ſeuenth portion. *I remember thy iudgements of olde O Lord and haue been comforted.* His meaning therefore in theſe former words, is not fully expreſſed. Here we may learne, the neceſſarie vſe of this word, and how needefull a thing it is, and how ſpeciall a gift it is of God his wiſedome, rightly to diſcerne and diſtinguiſh the words.

Iudgement as we haue often foreſhewed, is taken either for executing the threatnings of the Lord denounced in wrath and in deſert: or elſe for the performance of his promiſes, made in compaſſion and of mercie. His meaning briefly is: be mercifull in iudgeing me, as thou art wont to iudge thy ſeruants, let me haue iudgement in mercie, and enter not into the iudgement of my ſinnes, for no fleſh then ſhall be ſaued, and deale with me, as with thy deare ſeruant. If we be guiltie of our owne croſſes, we muſt acknowledge our ſinnes, as the iuſt cauſes thereof, for neuer any of the children of God obtained mercie without this. We are then in trouble to looke to the promiſes of God, if we by faith can finde the like teſtimonie of a good conſcience: but when we ſee our ſinnes to be the cauſe of our troubles, or that it is the Lord his hand of iuſtice vpon vs, we cannot in truth vſe this prayer of the Prophet. There is a iudgement in righteouſnes, and there is a iudgement in mercie. Of the firſt the man of God ſpeaketh when he ſaith, *Enter not into iudgement, &c.* the iudgement in righteouſneſſe: of the ſecond the Prophet *Ieremie* ſpeaketh, *Correct me O Lord, yet in iudgement.* 1. in the iudgement of mercie and fatherly correction. And becauſe we faile for the moſt part, either in our outward actions or inward affections, we had neede to pray, that the Lord would deale with vs according to his mercifull iudgement. True it is, that the Saints of God doe ſay, *O God of my righteouſnes, O God of my ſaluation:* but that is to be vnderſtoode in reſpect of men, and not in reſpect of God: but they that come with their caſe to be iudged and pleaded before God, muſt needes ſay, *Lord be mercifull to thy ſeruants.* We muſt neuer draw neere then in prayer before the Lord, without this clauſe, that the Lord would accept vs, in Chriſt his obedience, and that we doubt not of mercie, when the Lord iudgeth vs in his Chriſt. *Iudgements what they ſignifie.* Mic. cap. 7. 7. *The true ſenſe.* *A two fold iudgement: the one in righteouſnes, another in mercie.*

Here we are to obſerue, how the Prophet maketh an experiment of the Lord his dealing, and thus reaſoneth with him: *I ſee thou Lord dealeſt mercifully with them that loue thee: but I loue thee: therefore Lord deale mercifully with me.* This deceiueth many: we reade not the word of God for imitation, or as thinking that thoſe affections which we reade to haue been in the children of God are to be required in and of vs alſo; but let vs know, that whatſoeuer haue been the ſtraungeſt and rareſt affections of God his Children, they are for vs to follow. For though we cannot attaine to them in the like meaſure that this man of God, *We are to follow the holy Prophets &c. in their holy affections.*

because we will not deny, that he had a greater measure of Gods spirit then we haue; yet we must by vsing the like meanes attaine to some measure, if not an hundreth fold, yet threescore and thirtie fold. Now we see, that he hauing obtayned the like graces with God his people, craueth here the like mercies with them. For his sense is euident: as thou diddest not make a couenant with thy seruants after their sinnes, but according to thy mercie, euen so Lord deale with me. Here is no special thing mentioned, but he setteth downe that, which hath been, and may be in the children of God. He prayeth not for any speciall mercie then, but for that mercie, which by experience he hath seene ratified in others: likewise he speaketh not here of any extraordinarie graces of God his holy spirit, but of them which are ordinarie and incident to any one of God his children as to another, although not in like measure. And surely we haue not the like mercies with them, because we haue not the like graces that they had. To loue the word of God as golde, to gape after it, to breath and pant for it, are singular gifts of God, but giuen to none in that time, with such speciall prerogatiue, as they may not in some measure be giuen to the Saints of God in our time, if we so loued the Lord. For that which the Apostle *Peter* said of them, that feared the Lord, to wit *the Lord hath no respect of persons, but they that feared the Lord are accepted*, the same the Prophet speaketh here in effect of them that loue the Lord. For when the promises are generall in pronouncing, we must make them particular by a seuerall applying of them to our selues. Let vs then be ashamed of our selues for our wants of loue. The Lord hath not graunted vnto others, nor denyed vnto vs any speciall priuiledges, as they thought among the papists, who in their readings were wont to admire much at the Saints of God and to follow them but little. The Lords hand is not shortened, that he can lesse helpe vs, then he hath in times past our forefathers; neither is his mercie lesse, that he will not helpe vs: for his is the kingdome, his is the power, his is the glorie for euer: but our sinnes, as saith the Prophet, haue made a partition, and a diuorcement betweene the Lord and vs, our loue is lesse, our sinnes are greater, then they were in our forefathers. Let this comfort vs, the man of God here prayeth not for any extraordinarie mercie. For as the loue of God to vs ward is common with other of his children, in like manner our loue to Gods word must be common with them, and if we haue the like graces with them we shall obtaine the like mercies with them. For in the substance of saluation, if we haue faith, the Lord will deale with vs according as he dealt with *Abraham*, *Isaac*, and *Iacob*, with the Prophets and Apostles. Wherefore the Lord, as we said a little before, hath set downe his promises in generall words, which we must deriue by faith, as particular and proper to our selues. Now if we had this sealed in our hearts, that they were neuer confounded nor deceiued which put their trust in the Lord, we should be assured, that his arme is not shortened, he is as able to reach it out vnto vs as euer he was before, if onely, we will beleeue and say with the Prophet of God *Amen*.

Note. „ „ „ „

We must take heede, that we suffer not as ill doers, and that the Lord finde vs not lying in some sinnes: for then we cannot in truth vse the Prophets prayer for the like mercies, in that we haue not with the Prophet the like graces. If we then fall in vnbeleefe, or in time of trouble possesse not our soules in patience, let vs not hope for this mercie: but if in a right cause, we haue walked vprightly vnder hope of the like grace, we may pray for the like mercie.

Note. „ „ „

That loue thy name. Whatsoeuer loue he had to God, hee would not expresse it by shewing it to the Lord, but by testifying it to his word. The name of euery person, or thing serueth especially as we know, to make them knowne to vs, and to discerne them from other in that kinde. So is it in the name of the Lord, whose name is set downe to vs Exod. 33. and 34. by the Lord himselfe speaking to *Moses*, *The Lord passed before his face, and cried, the Lord, the Lord, strong, mercifull and gracious, &c.* Wee see what is the name of the Lord, the eternitie, wisedome, power, strength, and goodnes of the Lord: for all these things abide in him, and spring from him to his creatures as from a fountaine.

The name of the Lord.

Now, in that these things cannot be knowne but by the word, whatsoeuer loue we shew to God, we must testifie it by obedience to his word. For in that he is in all these things so infinit, he sheweth vs in the second Commandement, that no Idoll can expresse his wisedome,

dome, power, loue and iuſtice, but his word alone, which is the glaſſe wherein alone whileſt we are in this life we ſee the face of the Lord. Seeing then the word doth make his name ſo knowne vnto vs, we then loue his name when we loue his word, which ſheweth vs his loue, power, eternitie, and goodnes. Wherefore the Prophet in this ſame Pſalme ſaith: *Thy teſtimonies are mine heritage for euer*, expreſſing by the word his loue to the Lord: according to that Pſal. 16. 5. *The Lord is the portion of mine inheritance.* Then he ſaid he loued the Lord, when he loueth his law. *The word the onely glaſſe to ſee and know the Lord.*

Here then we ſee that Heretikes loue not the Lord, bragge they thereof neuer ſo much, and call themſelues the Familie of loue, becauſe they loue not the word. We muſt then trie our loue to God by our loue to his word, and ſith the loue of God is not pure in Heretikes, let vs loue the word, which is a ſound triall of our loue to God: for looke what loue hee would haue done to him, he requireth to haue it ſhewed to his word. Ioh. 14. 23.

Thus wee ſee they loue Gods name, which loue his mercie, iuſtice, ſtrength and power: but becauſe we cannot know them, nor be endued with them, but as the Lord by the miniſterie of his word, and working of his Spirit communicateth them vnto vs, wee muſt ſhew that loue to the word, which we would ſhew to the Lord. As wee therefore are deſirous of the reading, hearing, and meditating of the word of God, as wee delight to bee conferring of it, as we reioyce when we ſee it obſerued and kept in our ſelues, and in others, as wee are grieued to ſee this broken in our ſelues and others; euen ſuch is our loue to God his word.

Verſ. 133. *Direct my ſteps in thy word, and let none iniquitie haue dominion ouer me.*

WHen the man of God ſaid before, that hee opened his mouth and panted, and that he ſaw the word of God was wonderfull, and that the very entrance into it gaue light and vnderſtanding vnto the ſimple, he now prayeth for continuance in this his loue. The end then of this his prayer is perſeuerance, and ſheweth, that though hee loued the word, yet he is ſtill readie to goe out of the way, and ſo vnleſſe the Lord ſtay and eſtabliſh him, iniquitie ſhould get the vpper hand. Thus wee ſee how hee feared and ſuſpected himſelfe: for had he not feared, this had been an vnneceſſary prayer. The man of God had not that opinion of himſelfe, which men haue now adaies, in thinking ſo highly of their owne ſtrength, but prayeth to the Lord that he may not goe aſtray: which thing he thought he might of himſelfe eaſily doe, and that if it were ſo that he ſlipt ſomewhat awrie, yet that he might not goe too farre, leaſt that iniquitie ſhould haue the vpper hand of him. Thus wee ſee that in this Pſalme is ſet down vnto vs a myrrour of godlines, wherein a man may come to the ſight of his corruptions, and to a feeling of his neede, in hauing his ſteps numbred, and his paths guided by the word. If we were truly perſwaded of this ſame, it would pull vs on our knees, and humble vs, it would make vs make much of the meanes, whereby we might helpe theſe infirmities. But we ſuſpect no ſuch danger, and therefore we are not ſo carefull in our ſingular actions to watch ouer our ſelues, and that by degrees wee may fall away, and ſtart out of our way or ere we be ware. Pſal. 119. *a mirrour of godlines.*

In that this followeth ſo immediatly his former prayer, that God would looke vpon him, and be mercifull to him, hee ſheweth that there was neuer any man but hee was in danger and moſt readie to fall, vnleſſe God looked on him, and were the more mercifull vnto him. So that with the gift of perſeuerance he prayeth for mercie, declaring that vnleſſe the Lord would beſtow ſuch grace on him, he was not able to continue.

This muſt ſtay the peſtilent doctrine of the Papiſts, who fooliſhly dreame, that a man hauing free will, may hold forth his courſe in the right way, and may promiſe to himſelfe ſafe paſſage. True it is, Gods children may aſſure themſelues of ſtrength, becauſe the Lord is on their right hand, but ſo, as they are ſtill to feare their owne frailenes, and to pray for finall perſeuerance. This verſe is all one in effect with the firſt verſe, port. 14. *Thy word is a lanterne to my feete, and a light vnto my paths.* In both which places hee ſheweth, that as hee that goeth in a darke place or in the night, cannot goe one right ſtep, but as hee receiueth light from the lanterne to ſee his way, and when hee is in neuer ſo little darknes, hee is in danger *Freewill.*

danger and readie to ſtumble: ſo we, if wee march forward in ignorance and darknes, can not guide our ſelues one ſtep to the kingdome of heauen, but as wee may haue light from the lanterne of Gods word, to beware how wee tread, and when we ſwarue neuer ſo little from this light, wee are in daunger of making our conſcience to ſtumble. This borrowed ſpeech goeth then thus farre: As he that is in darknes can goe no further ſafely, than hee is within the compaſſe of the light of the candle: ſo according to the meaſure of our knowledge of Gods word are we able to direct our affections happily, and no further.

Albeit we haue the light of the word, yet the Lord muſt open our eyes before wee can ſee.

In that he ſaith, *Direct my ſteps*, he noteth, that although wee haue the light of the word before vs, yet vnleſſe the Lord open our eyes, it ſhall be as vnprofitable and vnable to guide vs, as the light of a candle is to direct a man that is blind. Now therefore he teacheth vs to pray, that though wee haue the word, yet the Lord would inlighten our vnderſtanding and affections by his Spirit, which may guide vs in our iourney. And ſeeing the man of God hath vſed this prayer before vs, wee are to learne, that in reading, hearing, meditating, and receiuing of the word we are altogether vnprofitable, vntill the Lord ſhall take the gouernment of our ſteps into his owne hand, and ſhall direct vs by his Spirit.

Affection.

My ſteps. Loe he prayeth here for affection and not for iudgement, as he doth in a verſe following, where he ſaith, *Shew the light of thy countenance vpon me, and teach me thy ſtatutes.* Here the Prophet inſtructeth vs as well to pray for affection to be mooued by the word of God, as for iudgement to vnderſtand it. For if this were not needfull, then were this praier but a vaine babling, and often repeating of one and the ſelfe-ſame thing, contrary to that rule of our Sauiour Chriſt, Mat. 6.7. *When ye pray, vſe no vaine repetitions, as the Heathen: for they think to be heard for their much babling.* Why doth this man then vſe this repetition? Surely becauſe it is another matter greater thā we think of. He ſaw there was much blindnes in our minds, there is much rebellion in our affections, and great ſluggiſhnes in our hearts, that without light we cannot tread in the right path; yea though wee be deliuered from by-paths, if the candle be obſcured, and our way darkened, yet wee returne to them againe. For as a man being in the darke, may eaſily goe out of the way, and being out, can not eaſily come in againe, but is faine to wander in vnknowne and vncertaine places: ſo if God guide vs not by his word and Spirit, wee ſhall hardly finde the right way of knowledge, and if we finde it, we can hardly continue in it, but may eaſily goe out of it, and being out, we can hardly recouer it againe. Wherefore hitherto appertaineth the ſaying of our Sauiour Chriſt, Matth. 7.13. *Enter in at the ſtreight gate, &c.* becauſe the gate is ſtreight, and the way narrow, *that leadeth vnto life:* wherein as it is hard to continue; ſo to goe on either ſide out of it, is moſt eaſie. We ſee then how he prayeth, that his paces might be guided by the word, and that the ſpirit of God might carrie this lanterne of the word before him, without whoſe guiding we cannot goe three ſteps but wee ſhall miſſe of our way, and leeſe the path, and being once out we may eaſily erre, and once erring we ſhall not returne aright. Many would thinke this ridiculous, but Gods children know by experience, that there is a neceſſarie vſe of theſe things, by reaſon of the blindnes of our minde, and that it is a ſpeciall grace of God to be guided by his ſpirituall grace.

That no iniquitie haue dominion ouer me. The ſimple ſenſe of this verſe is this: Lord, if thou doeſt not order my goings, ſurely iniquitie will haue dominion me. The end of his requeſt (as we touched before) is, that he might not miſcarrie in his way. Hee acknowledgeth, that a man being out of the way, may be enforced to wander, and after wandring can hardly recouer himſelfe. Wherefore hee prayeth to this effect: Lord, ſo keepe me, that though I erre, yet I may returne: ſo guide me, that though I goe out a little, yet ſuffer me not to wander altogether, leaſt iniquitie ouer-runne me. Thus we ſee Gods children feare themſelues: and why? becauſe though the raging raigne of ſinne be taken from them, yet the maſsie lumpe of naturall corruption dwelleth in them, and the very motions of ſinne are very daungerous. Wherefore our Sauiour Chriſt taught vs to pray, *Leade vs not into temptation:* the meaning whereof is here of the Prophet plainly ſet downe, which is, that though wee cannot auoide the cauſes of temptation, which is our corrupt nature, yet that euery man muſt reſiſt, and not yeeld in willing conſent vnto ſinne, that it ſhould get the dominion ouer vs. If euery Saint of God be commaunded to ſay this in truth and not in

hypocriſie

hypocriſie of heart; then euery Saint hath neede of this prayer: for euery man is ſubiect to temptation, and iniquitie in him may haue the vpper hand.

True it is, there are many weakeneſſes and infirmities in Gods children, as wrath and anger; yet by how much they bee the more and the greater, the more and the oftner they are to watch ouer themſelues. Shall they then giue place and ſettle themſelues in anger? Some man will ſay, we are full of corruption, we cannot but often fall. We anſwere, wee muſt be the more warie of our ſelues: for it is one thing to be tempted, and another thing to nouriſh and foſter a temptation: for if a man being prouoked to anger, and let the Sun goe downe in his wrath, can fall aſleepe in his anger, and can be angrie ſtill when he awaketh againe, the ſpirit of God there hath not the chiefe rule, but iniquitie hath dominion ouer him. Wherefore when temptation ariſeth, let vs learne by prayer to preuent the raging of it. As thus: Lord, I will not thus much truſt my ſelfe, that I can match with ſinne, Lord I haue corruption in me, but cleanſe thou me from my ſinne, and let it not vtterly preuaile againſt me. *Anger.*

The Saints of God dare not tarrie vntill the dead blow commeth, but they ſuſpect the firſt ſtrokes of ſinne, they tarrie not to be ſtung to death, but they feare the leaſt buzzing of ſinne, becauſe they may eaſily be carried out of the way, through the deceiueablenes of ſinne, and the deceitfulnes of ſinne may bring hardnes of heart. Wherefore the Apoſtle (Hebr. 3.) exhorteth them to applie one another with exhortations whileſt it is called to day, leaſt any of them ſhould be hardened through the deceitfulnes of ſin. And the holie Ghoſt ſaith, Pſal. 95. verſ. 8. *To day if ye will heare his voyce, harden not your hearts.* Wherefore the Saint of God thus prayeth, that if hee ſhould giue a little roome and ſmall libertie to his affections, Gods grace could not continue in him. Neither can the children of God, being out of the way, eaſily recouer themſelues, as we may ſee in *Dauid*, who thought himſelfe after that he had ſinned to be caſt from the preſence of God, to be forſaken of his holy Spirit, and vnleſſe the Lord would caſt him into the wombe againe, vnleſſe the Lord would caſt him into a new mould, there was no hope that hee ſhould recouer himſelfe. The violence of ſinne is ſo impetuous, that a man may ſoone ſlip and eaſily fall, but hardly riſe againe. Wherefore the Wiſeman ſaith, Prou. 28. 14 *Bleſſed is the man that feareth alway: but he that hardeneth his heart ſhall fall vnto euill:* that is, bleſſed is he that in euery action examineth his heart, that he fall not.

Not without cauſe then haue I this iealouſie, that when men are readie to deceiue themſelues they are in danger of being hardned, becauſe the man of God here ſo ioyneth both together, that he ſhould haue his ſteps directed, leaſt that iniquitie ſhould haue the dominion ouer him: for I take the whole verſe to be but one requeſt. The ſooner we meete with temptation, the better we ſhall ouermatch it; the longer wee continue and let it alone, the longer will be our conflict. If we begin betimes we ſhall eaſilie conquer it; if we let it alone, we ſhall eaſilie be conquered. For it will eyther get ground of vs, ouerreach vs, and get the vantage, or els we muſt get ground and vantage of it; if it ouercome vs, we ſhall hardlie recouer our paces.

This is then the wiſedome of God his ſpirit in his children, which men call preciſenes, to ſet a warie and heedie watch ouer euerie affection that we thinke, ouer euerie word which wee ſpeake, ouer euerie deed we doe, leaſt we be deceiued, and through deceite be hardened, and ſo iniquitie get the dominion ouer vs. Thus wee ſee the Prophet deſireth the gift of perſeuerance, acknowledging, that to continue is Gods gift, as well as to begin. And in that he deſireth ſpeciall mercie to perſeuere, hee declareth that manie begin well; but afterward iniquitie getteth the vpper hand, and they fall away: ſo that it is a peculiar mercie of God to preſerue his to the end. And in praying aſwell here for the reformation of his affections, as hee did before for the direction of his iudgement, he giueth vs to vnderſtand, that if we purpoſe to perſeuere, we muſt no leſſe looke to our affections, then to our iudgement. This then is a double grace of God on whomſoeuer: firſt to haue our iudgement enlightned, and then to haue our affections touched. *Watchfulnes.*

Direct my feet, &c. As our feet carie our bodies, ſo our affections ſupport our actions. It is a good thing to ſtay our affections, when our outward actions are rightlie ordered; and for this cauſe mention is made ſo often in the booke of God of lifting vp our eyes, of holding vp our hands,

hands, of walking with our feete. As then we will haue our affections trulie touched: ſo we muſt not contemne this outward gouernement.

Now, whereas hee prayeth, that the ſecret maſſe of corruption which lieth in him, may not breake out in him, he noteth, that they who are careleſſe of their finall perſeuerance, make little conſcience of their former corruptions. But ſuch are greatlie to feare, leaſt that in the latter end of their regeneration, they be caſt out of Paradice with *Adam*, and throwne out of the Church with *Cain*. For if *Adam* ſinned in Paradice, whileſt as yet hee was perfect, how eaſilie may wee fall, which are in the dayes wherein iniquitie doth raigne, and are full of imperfections? Againe as wee touched brieflie before, God his children doe not tarrie ſo long as to labour for life, and ſtriue for breath in temptations: but in the beginning they eſpie their errours; whereby they ſee how they might fall further, were it not that Gods ſpirit mightilie did preſerue them. And ſurelie euery man by experience ſhall finde, that the ſooner we begin to reſiſt ſinne, the more ſpeedily and eaſilie we ſhall preuaile againſt it; whether it be that we are tempted to leaue good things vndone, or to doe things not to be done. For let a man once leaue the ſearching of his heart, and vpon ſome great neceſſitie ceaſe from the ranſacking and rifling of his conſcience, when he hath not happilie ſlipt notoriouſlie; we may ſee, we may finde our recouerie to our exerciſes againe: But if we haue omitted theſe exerciſes a long time and often, when wee ſhould come to practiſe them, and put them in vre againe; what a ſtraunge thing will this ſeeme to vs? how hardlie ſhall we get our hearts to yeeld to it? our fleſh is vnwilling, this thing is ſo vncome vnto vs, that wee are faine to ſweate againe, for thoſe practiſes of prayer and priuate examination, which by vſing we had with eaſe; and by not vſing we haue almoſt loſt.

Simile. Wherefore as proofe maketh euident; like as in a tree though the rootes be ſomewhat mangled, yet there will ſprout buds, which with a ſmall inſtrument, by daylie reſorting to them, and keeping vnder, may be kept from much growing, and yet afterward by negligence and permiſſion, as with a hatchet they will hardlie be hewen downe; And as in a great concourſe of waters, though the fountaine be ſtopped, yet the riuers remaine open, which being taken in time with a floud-gate, may be ſtayed, and leeſing long opportunitie, by great bankes from ouerflowing cannot be reſtrained: euen ſo a man in the beginning of his temptation, whileſt as yet it is but in the ſprout, and hauing a little courſe is vnable to make any great breach, by prayer and the ſpirit of God may be kept vnder and ſtayed: but if it be left alone, not looked to as before, the extraordinarie ſpirit of the Preacher, or the extraordinarie trauaile of a man in prayer and faſting, will not be able to remedie it.

Simile. *To meet with tẽptations before ſinne be perfected.*

Well many there be, that *charme the charmer neuer ſo wiſelie, they will not heare*, that they might preuent the rage of ſinne. If when we ſhall vſe all meanes to ſubdue ſinne, all is too little, if we giue it any libertie, how great is the daunger? If a man in vſing a ſparing diet, moderate apparell, and little ſleepe, ſhall ſtill finde in himſelfe a ſelfe-loue and liking of ſin; how much more when he frameth himſelfe to all the guiſes and faſhions of the world, ſhall hee ſee ſelfe-loue preuaile againſt him? when we are iuſtified in Chriſt, and ingraffed into him by faith, and yet haue not the rootes of ſinne throughly pulled out, nor the riuers of iniquitie dried vp, but only the ſpring-head is ſtayed. I know there be many, who thinke it a preciſeneſſe, to be ſo much afraid of our owne weakeneſſe, and to be watchfull and warie of our owne affections; yea, and oftentimes in thoſe things, which to iudgement are lawful, yet abſtaineth in life and in our practiſe: but bleſſed be that feare, and happie is that preciſeneſſe, which is ſo carefull ouer our owne infirmities, and ſo much ſuſpecteth our owne wants and weakeneſſe. Wherefore the man of God ſtill prayeth for perſeuerance.

Simile.

Godly feare.

In thy word: In that he maketh the word of God his meanes of perſeuering, hee teacheth vs, that though we haue profited neuer ſo much, yet vnleſſe the word of God enlighten our iudgements, and reforme our affections, we may eaſily erre out of the way. We know but in part, our heart is reformed but in part, our knowledge is bettered but in part; and that which we haue, is giuen of God by the preaching of his word, and working of his ſpirit: and that wee may yet be deliuered from thoſe affections which in vs remaine corrupt, we had need to pray for the vſe of the word.

Againe, in that he would be guided by the word, the man of God ſheweth vs, that vnleſſe the Lord teach vs, it is vnprofitable. We muſt ioyne to the miniſterie of the word, the direction of

Gods

Gods ſpirit. What is the cauſe, why we haue a general liking of the word, and yet haue not a particular miſliking of our deſerts? euen becauſe we haue not the particular guiding and gouernement of Gods ſpirit.

Marke here, the Prophet prayeth not the Lord to direct him, either by fantaſticall reuelations, whereof heretikes dreame ſo much, nor by vaine ſuperſtitions, which blinde the Papiſts, nor by ciuill policies, wherein wicked worldlings ſo abound, but onely by his word. Neither in trueth is there any thing that can purifie our hearts, or cleanſe our affections, but only the word; which alſo is vnfruitfull, vnleſſe the Lord guide vs. For it is an hard thing to get into the way, but it is harder being once in the way, to continue in it, and hardeſt of all, when wee are out of the way, to come in againe. For ſeeing the way to be ſo ſtrict, that ſometimes we go on this hand, and ſometimes on that, it is a grace of graces, either to be kept in the way, or being out, quickly to be brought in againe.

And let none iniquitie haue dominion ouer me, &c. Iniquitie, as we taught before, hath dominion ouer them, where it breaketh out without controllement, and in whom it beareth a ſway with delight, to the hinderance of Gods glory, to the breaking the peace of their owne conſciences, and to the euill example of others. *The dominion of ſinne.*

He prayeth not we ſee, to be without ſinne, for that hee knew he could not be in this life; but that ſinne might not rule and raigne in him. No more doth our Sauiour Chriſt teach vs to pray, that we might be without ſinne, but that our ſinnes might be forgiuen; not that wee ſhould be void of all temptations, (*for of all temptations, not to be tempted is the greateſt*) but not to be ouercome of temptations; not to be freed from all ſinnes, but that Sathan the author of euil might not preuaile againſt vs. Wherefore the Prophet ſaith, Pſal. 19.13. *Keepe thy ſeruant from preſumptuous ſinnes, let them not raigne ouer me:* Where he meaneth, Let not the errors which are ſo riſe in me, grow too preſumptuous; but giue thy ſeruant grace to eſpy and foreſee them, which agreeth with his ſenſe in this place: Lord, though I ſee this heape of corruption is ſtill in me, and lurketh ſtill in my bodie, and is buried in my fleſh; yet let it not breake out to thy diſhonour, or to the griefe of mine owne ſoule. Now as we are indeed to beware of the great ſecuritie and careleſneſſe of many profeſſours in our time, ſo muſt wee beware of the preſumptuous pride of heretikes. For if eyther Gods commandement or promiſes had permitted him to pray for a full deliuerance from ſinne, then he had been remiſſe or ſlacke in ſo doing, he ſhould haue ſhewed himſelfe not to haue beleeued the promiſe of God, but diſobedient to his Law, and to haue flattered himſelfe in his ſinne, and to haue had ſome loue-liking thereof. Rom. 6.12. *Not to be tempted.* *Heretikes.*

Seeing then the ſcriptures of God allow this kinde of prayer, that ſeeing we know not the manifold errors of this life, we might craue that we breake not into preſumptions: no maruaile though the fantaſticall heretikes be blowne ſo high, that they imagine they cannot ſinne. If *Adam* in his perfection and in paradiſe ſinned againſt the Lord; if *Noah* who an hundred yeares continued a iuſt man, fell in the Arke; if *Moſes* the meekeſt man in the earth was ouercome by impatience; if *Dauid* a man after Gods owne heart in his latter dayes began to number his people; if *Ezechiah* a good ruler of the Lords people, in time did breake out to vaineglorie in ſhewing of his treaſure; if that peereles King *Joſiah*, who in all things was wont to aske counſell of the Lord, did not aske counſell, at what time he was to fight againſt the King of Egypt, though ſinne did neuer raigne in thoſe, nor had dominion ouer any of them, and yet after abundance of Gods graces which they had receiued ſinne tooke holde on them: then what an helliſh pride of heretikes is that to dreame of ſuch perfection? And againe, here we muſt beware of the contrarie extremitie that we giue not our ſelues to much libertie. For, though for Gods children, which through infirmities haue ſlided, this is a comfort, yet for them that giue the bridell to ſin, to leade them as it liſteth, it is nothing appertayning. For it is eaſier to ſlip with Gods children, then when we haue ſlipped to recouer our ſelues with them againe; it is eaſier to fall, then to riſe againe with them; and many haue their ſinnes, which haue neither their repentance, nor the remiſſion of ſinnes with them. It is ſaid Ezech. 18.14. *If the righteous turne away from his righteouſnes, and commit iniquitie, and doth according to all the abominations, that the wicked doe: ſhall he liue? all the righteouſneſſe that he hath done ſhall not be mentioned, but in his tranſgreſſion that he hath committed, and in his ſinne, that he hath ſinned, in them ſhall he die.* We Numb. 20. *Note.*

must not thinke he ſpeaketh here of any particular breach, but of generall backe-ſlidings, when iniquitie hath gotten the vpper hand.

But there is a common obiection now adaies, vſed almoſt in euery mans mouth: what ſir? what do you tell vs of ſin? and make ſo much ado about it? is there not ſin in you as well as there is in me? why ſpeake you ſo much of ſinne? is it not in other preachers, and in other hearers, as it is in me? why doe you charge me ſo ſir? we anſwere, is there no difference betweene dimneſſe of ſight and blindnes? is there no difference betweene numnes and ſenſeleſneſſe? betweene ſlumbring and dead ſleeping? betweene a little ſlip and a dead fall? if there be a diſtinction to be made of theſe things, ſhall we not alſo put difference betweene infirmities and leauing of ſome good things, and groſſe ſins and running headlong to vngodlineſſe? Is there no difference betweene the error and ignorance which is in Gods children, with griefe and with a deſire to be freed from them; and the errors and ignorance of the wicked, wherein they gladly lie ſtill, and whereof they haue no care to be rid? No difference betweene the frailtie and infirmitie of Gods children, and the ſinne and iniquitie of the wicked? is there no difference betweene infirmitie and preſumptuous frailtie and rebellion? betweene motion and action? is there no difference betweene two ſteppes of a long ladder to the skies, and two ſteppes at the bottom? and betweene him that trauayleth, though he attayneth not to the higheſt ſteppes, and him that ſtill tarrieth at the ladders foote? Thus we ſee, they are willingly blinde.

Simile.

The blindnes of ſinnes.

Simile.

Where Gods children ſlippe into ſome one ſinne, and being admoniſhed are therefore ſorrowfull, and labour to recouer themſelues, and the wicked wallow in many ſinnes, and by no admonitions can be brought eyther to a godlie ſorrowing, or forſaking of their ſin: is there no difference betweene theſe? *Iudas* & *Peter* ſinned both, & both againſt their maiſter: was there no difference, or like danger in their ſins? Is it not one thing for a man to betray his owne Maiſter for couetouſnes of a little money, and another for feare and infirmitie to denie him? Is it not one thing to purpoſe weldoing and yet to fall for feare, and another thing willingly to ſuffer the diuel to carie him from action to action, to haue the purſe deliuered him, to be forewarned of it, to take the ſoppe of him whom he ſhould betray, and yet to perſeuere in his wickednes? Is there no difference betwixt him, who when hee had ſinned, wept and pined away for ſorrow, and another, that after hee had ſinned, hauing an helliſh deſperation, tooke vengeance of himſelfe? Thus wee ſee, that there is a manifeſt difference betweene the ſinnes of the godlie, and of the wicked; the ſinne of the one was not a purpoſed ſinne; the ſinne of the other was forepurpoſed; the one when hee heard of his ſin, ſtriued to get out of it, the other being admoniſhed was careles. Finallie, the one renued himſelfe by faith in Ieſus Chriſt; the other hauing ſinned, vtterly deſpayred. For ſaith the Lord 2. King 15. 5. *Dauid did right, &c. ſaue onlie in the matter of Vriah the Hittite:* did not *Dauid* elſe ſinne? we know he numbred his people; hee would haue killed *Nabal*; hee had conceiued an euill of *Mephiboſheth*: howbeit the holy ghoſt counteth not as it were of theſe ſinnes, as being done of infirmitie, but ſaith the ſpirit of God, this was a foule ſinne. For the other ſinnes the Lorde would not deale with them, but paſſed them ouer as it were; but this ſinne muſt needs be puniſhed. And wherein did this ſinne become ſo great aboue the reſt? did hee not firſt ſinne with his eye, wherewith hee had before almoſt made a couenant? was hee not an hypocrite in deſiring to hide his ſinne? when this could not be done, hee ſtill was deceiued by Sathan, and when he ſaw the fact muſt needs out, & ſhould come to light, when it ſhould now be knowne, and the woman muſt be examined, what did he then? although he had neyther hatred to the man *Vriah*, who had deſerued well of him, nor earneſt loue to the woman; yet ſendeth he a captaine with his letters: and wheras in the wars, they vſe to ſet forlorne perſons in the forefront of the firſt band, he had appointed *Vriah* to be the man in that battaile, and ſtill he perſwaded himſelfe, that he killed him not; and after to auoide publike infamie, hee tooke home the woman to him. Thus was *Dauid* deceiued of Sathan, both ſubtilly and dangerouſlie: and yet not ſo; but that there is a difference betwixt him and another, that ſhould make an occupation of adulterie, and ſtill bathe himſelfe in filthie loue. But the Prophet *Nathan* comes no ſooner to him and telleth him but cloſely and ſlenderly of his ſin; but ſee, hee is ſtricken to the heart: he controlles him not though he were a king; but he admitteth him vnto him, and receiueth him humblie.

Note the louing mercie of the Lord couering our manifold infirmities.

humblie. He had ſinned before, but he did not ſee it before: we ſee here no preſumption, for hee ſtatlie accuſed, and not excuſed himſelfe, ſaying: *I haue ſinned againſt thee, Lord.* Where are they now, that will make the ſinnes of others placards for their ſinnes? where are they that will make ſuch groſſe preſidences for ſinning, becauſe there are ſome infirmities and ignorances in Gods children? let them conſider rightlie of theſe differences of ſins. We ſee then the plaine meaning of the man of God: he prayeth not to haue no ſinne within him, but that he might *not lie in ſinne.*

There is then a difference betweene affectate ignorance and diueliſh preſumption, and the weake ignorance and infirmities of God his children; there is a difference betweene ſinning in few things & ſinning in many; betweene ſin committed & repented of, and ſin committed without any repentance; betweene infirmities & preſumptions. Wherefore the Apoſtle ſaith: *let not ſin raigne in your mortall bodies:* and yet the ſame man ſaith, Rom. 7. *that ſin dwelt in him, & that he was ſold vnto ſin.* There is a difference betweene permitting a Prince as our lawfull gouernour to rule & raigne ouer vs, & to yeeld obedience to him willingly, and a grieuous tirant whom we reſiſt, & performe no willing obedience to him, becauſe he commeth with vſurped authoritie, who would inforce vs whether we will or no, & carrieth vs violentlie to priſon. So the meaning of the Apoſtle when he ſaith; *let not ſin raigne,* is this: acknowledge not ſin to be your king, delight not in it, & if he doe come, let him come like a tyrant, & as one that would hale you into priſon, and that you may ſhew your ſelues not to be willinglie drawne into his ſeruitude, cry out: O immortall man that I am, *who ſhall deliuer me from this bodie of ſinne and death?* Is there not then a difference betweene him who when he hath ſinned, is afraide to pray to God, trembleth to come before God, feareth euē to go on the earth, and another, who when he hath ſinned, is merrie & pleaſeth himſelfe in it, and maketh but a delight, a paſtime and an occupation of it? Is there not a difference betwixt him that fighteth boldlie, and him that will not fight at all againſt ſin? Wherefore though Gods children haue ſuch infirmities, yet they vſe all meanes to reſiſt them, and account much of hearing, praying, meditating and conferring of the word, that thereby iniquitie might not haue the vpper hand of them. *Simile.*

Thus we ſee, how the children of God are violentlie haled to ſinne: the wicked are voluntarilie carried headlong into ſinne: the godlie recouer themſelues; the wicked fall from ſinne to ſin: the godlie yeeld to admonitions, the vngodlie thereby are worſe and worſe.

Verſe 134. *Deliuer me from the oppreſſion of men, and I will keepe thy precepts.*

AS we haue oft declared, it is the lot of Gods children to be troubled with the vngodlie, and therfore this man ſetteth himſelfe down as a patterne therein, & ſeeing the Lord Ieſus hath made himſelfe a chiefe example in the houſe of example, who is our head; it is meet that we who are his members ſhould alſo ſuffer troubles, that we may be made like vnto him. What is the cauſe then, why we are ſo much at quiet with our ſelues, both Miniſter and Magiſtrate, people & ſubiect; but becauſe we doe not ſo much reſiſt Sathan, fight againſt the world, and ſtriue againſt our ſelues. For we beginning to rebuke the world of ſinne, the world cannot away with vs; and when we ſtir vp our ſelues againſt the diuell, he ſetteth himſelfe and all his impes againſt vs, & when we checke and controll our ſelues, we can neuer finde quiet. True it is that ſometimes we ſhall haue quiet; but this is but a breathing time; yet that muſt be fulfilled in the members, which was begunne in the head, that we being like to him in ſuffring may alſo be like to him in glorie, remembring alwaies that which is in Pſalm. 125. *The rod of the wicked ſhall not reſt on the lot of the righteous.* So that the man of God prayeth here, that his affliction might not hinder his glorie. And no meruaile, for his enemies firſt laboured to daunt his faith, then they went about to loade him with iniuries, either ſubtillie to circumuent him, or openlie to oppreſſe him: when theſe things would not ſerue, they ſtriued to bring his perſon to contempt, and his cauſe to diſcredit, as alſo they went about to bring themſelues into eſtimation, & their cauſe into credite. No maruaile then though he thus prayed, leaſt that they reſiſting him too long, he ſhould be ouermatched. Wherein we are to learne, that we muſt not ouercome ill with ill, ſubtiltie with ſubtiltie, violence by violence, but by prayer. And ſeeing the Lords eares are open to the prayers of the iuſt, and his eyes vpon them that feare him, ſeeing his eares are ſhut to the wicked, and hee will not looke vpon them in mercie, but his face is ſet againſt them, the Lord vndoubtedlie wil heare *The Chriſtian warfare.*

heare vs, and looke vpon vs, and will confound our enemies.

And I will keepe thy testimonies Behold, the man of God promiseth thankefulnes, and if it pleased the Lord to free him from these euils, hee would keepe his law, not that wee must thinke, that he before did breake them; but *though the proude had him exceedingly in derision*, Psal. 51. *though the bands of the wicked had robbed him*, 61. *though the proude had imagined a lie against him*, 69. *though they had dealt wickedlie and falselie with him*, 78. *though they had almost consumed him vpon the earth* 87. *And he was like the bottle in the smoke*; so that he was wonderfullie distracted in his calling: yet if the Lord would vouchsafe to free him from these euils, as before in part; so now in whole, he would bestow his life on the Lord.

The end of all deliuerances.

We are then to learne, that in trouble wee are to desire to none other end to be deliuered, than the better and more freely to serue the Lord, and that when wee haue made so solemne a promise to the Lord, wee throughly purpose in trueth to performe it. For though affliction of it selfe helpeth vs nothing vnto godlinesse, but is rather some hindrance why in our calling wee are lesse profitable; yet as it is sanctified in Christ, and receiueth a blessing from God to worke in vs, it keepeth vs from euill, and prouoketh vs the more to doe good. But we, if we be in aduersitie, if wee haue trouble or losse of goods, or losse of friends, oppression of enemies, or such like, make large vowes and plentifull promises, and crie: Oh if I might be deliuered from this sicknes, if I might be freed from this trouble, if I might be vnburthened of this euill; I would surely serue the Lord, I would become a new man, I would change my life, and enter the waies of repentance: but we looke not to performance.

Thankefulnes.

This thankfulnes of heart made the Prophet, Psal. 116. 12. to crie out, *What shall I render to the Lord for all his benefits towards me? I will take the cup of saluation, and call vpon the name of the Lord: I will pay my vowes vnto the Lord, euen now in the sight of all his people*: Where we see, that it was the custome of Gods people, to stirre vp themselues after their deliuerance vnto thankfulnes. We shall see now by examining our selues how it is so in vs. Oh (say we) that I were recouered of my health; oh that the Lord would restore those things to me againe which I haue lost; then doubtlesse would I wholy giue my selfe to the Lord. But let vs see if in all these things wee be not vow-breakers, and are rather growne worse than wee were: so greatly are we to feare our selues. God hath deliuered vs from our enemies, freed vs from warres, saued vs from scarcitie, penurie, pouertie, plagues and sicknes, and hath blessed vs with peace, abundance, plentie, health, and all other blessings, let vs see how wee vse these things. We know the times haue been such, when we could not haue this libertie, to reade and heare the word of God: but wee are now freed from such miserie, and set in great libertie; whether doe we vse this time to Gods glorie, and the increase of our knowledge, and building vp of our faith, or not? We know that there is a vicissitude in all things, and one thing succeedeth another; and as the Lord hath long time vexed other nations with trouble, and granted to vs a long time of libertie and quietnes: so our course must come by the order and change of things to be vexed with troubles, and others shall be set at some libertie. Are we the better then for this benefit? If wee be, all is well: if not, will it not, thinke wee, be laid to our charge, that what time the Lord had giuen vs, wherein wee might reforme our selues, wee haue abused in being so little reformed, what our time hath been to set forth Gods glorie, how little glorie the Lord hath gained by vs.

Two principall props in trouble.

We haue often heard, that our two principall props in trouble are faith in the promises of God, and a testimonie of a good conscience, which wee see often to be in this Prophet. Wherefore what doth fasten and comfort faith? euen a good conscience: what doth make it wither and wauer? euen because we haue been fruitles, and haue not done good works. This then must be our comfort in trouble, that we suffer not as ill doers, that we may looke for Gods promises. But if our sinnes accuse vs, and we suffer as ill doers, wee shall not be able to feele any comfort in God his promises.

Then let vs see the fruit of this prayer. The Saints of God and deare Martyrs of Christ made this prayer before vs, the fruit and effect whereof is growne vnto vs. For their sufferings were our prosperity, their losse our gaine, their imprisonment our libertie, their death our life: as true as old is that saying proued, *The blood of the Martyrs is the seed of the Church.*

For

For their blood hath cried vp to heauen, with the blood of *Abel*, for our comfort, and brought downe vengeance on our enemies, and obtained mercie for vs. They did ſow in teares, and we haue entred into their harueſt with ioy, let vs beware leaſt wee ſow euill to our ſelues, and for others: they ſowed comfort for their poſteritie, let vs take heede that wee ſow not diſcomfort for them that ſhall come after vs. And as their death hath ſtayed the wrath of God from heauen, that it is not fallen vpon the vine, and ſeeing many yeeres he hath planted among vs a vineyard, ſeeing he hath hedged it, and gathered out the ſtones of it, and hath planted it with the beſt plants, and hath built a tower in the middeſt thereof, and made a Wine-preſſe therein, and hath looked it ſhould bring forth grapes, but it hath brought forth wilde grapes: ſo our ſinnes ſo inkindle the wrath of God, that hee will take away the hedge thereof, and his vineyard ſhall be eaten vp; hee will breake the wall thereof, and it ſhall be troden downe; he will lay it waſte, and the wild bores ſhall enter into it. What a thing is this, that the deare Saints and Martyrs of God ſhould deſerue ſo well of vs, and wee ſhould deſerue ſo ill of our ſelues and of our poſterities? Seeing then Gods mercie hath beene ſhewed by ſo many bleſſings, and we eate of their ſweet of the harueſt, who neuer haue taſted of the cold of the winter, nor heate of the ſummer; let vs feare, leaſt for our vnthankfulnes, the Lord doth come to puniſh vs, and both for our want of religion, and vngodly life cauſe the Lord to remoue the candleſticke, take away the Goſpell, and bereaue vs of our talents. Wherefore wee haue great neede to pray to be reformed in our iudgement, and renued in our affections, that our thankfulnes may appeare in loue of ſound religion, and obedience of godly life to the glorie of our good God. Eſay. 5.

Thus we ſee it is not a ſtrange thing for Gods children to ſuffer in this world, although God giueth vs ſometime a breathing time, and maketh vs as children of the wedding, who, ſo long as the Bridegrome is with them, doe not lament nor mourne. And ſeeing euery one that will liue godly in Chriſt Ieſus muſt ſuffer perſecution, and for a good conſcience, Miniſter, Magiſtrate, and maſter of an houſehold ſhall finde trouble in his owne fleſh, hatred of the world, and perſecution of Sathan; it is certaine that wee often purchaſe too much quietnes to our ſelues, becauſe we doe not ſo labour for the mortifying of our fleſh, for reprouing of ſinne, and the beating downe of the kingdome of Sathan, as wee ought to doe. Thus we ſee, the Prophet groundeth himſelfe on Gods promiſes, who hath ſaid, that *the rod of the wicked ſhall not reſt on the lot of the godly:* ſhewing vs that no temptation ſhall come to vs, but we ſhall haue either ſtrength to beare it, or elſe the Lord will remoue the force of it: ſo that if he remoue the violent force of it, we ſhall neede but little ſtrength to beare it; if our trouble be great, the Lord will giue vs great ſtrength. Neither (as ſome doe) doth the man of God vſe forgerie for forgerie, and deceit for deceit, but ſtayeth himſelfe onely and wholy vpon prayer. For Gods children haue no ſuch ſpirit as the worldlings haue, who for the moſt part requite euill for euill, ſubtiltie with ſubtiltie, euill language with euill language: but by prayer onely they labour for helpe at Gods hand.

We haue heard, that inſomuch as he proteſteth to keepe the teſtimonies of the Lord, he meaneth that he will more throughly keepe them than before. Wee haue further learned, that it is our corruption to be godly in time of trouble, but afterward the caſe with vs is altered. Wherefore our godlines then is to be ſuſpected, and he is very vngodly, that at ſuch times will not be godly. But herein is the difference betweene the regenerate and vnregenerate, that the regenerate after their viſitations are more godly, after ſicknes they haue a greater zeale, after their deliuerance a further care of glorifying God, which is nothing with the vnregenerate. Now, ſeeing the Lord hath heaped benefit vpon benefit, yeere after yeere, mercie vpon mercie, whether hath God wonne ſome ſpeciall glorie, or our brethren ſome ſpeciall benefit by vs or no? And as the Lord heard the mones of his Martyrs, their teares and their blood, and gaue them mercie: ſo let vs feare, leaſt our ſinnes crie for vengeance vnto him. All afflictions of themſelues are tags of Gods vengeance, yet being ſanctified in Chriſt to God his children, they be turned into bleſſings, as all outward bleſſings, not bleſſed of God, are turned to curſes to the wicked. For as ſicknes and aduerſitie, by the Lord ſanctifying them, are turned to bleſſings to Gods children: ſo health, peace, and proſperitie, are turned to ill to the vngodly, becauſe of their abuſe. *Godlines.* *Afflictions.*

Verſ. 135. *Shew the light of thy countenance vpon thy ſeruant, and teach me thy ſtatutes.*

VNtill his deliuerance came, the Prophet of God prayeth to be taught in the ſtatutes of the Lord, whereby he might learne to behaue himſelfe well in the time of trouble. For affliction is ſo violent a ſtorme, and carrieth away a man ſo headlong, that vnleſſe the Lord guide vs, we may ſoone take hurt. But what deſire we moſt? If wee in ſicknes delight moſt in the ſweete face and gracious countenance of the Lord, it is happines: if not, wee are truly in miſerie. For this is the cauſe why many goe from euill to worſe in their trouble, and become ſo dull, becauſe they neuer pray to ſee the cauſe of their affliction, and that they might profit thereby.

The ſenſe of the man of God is: If Lord, thou wilt deliuer me, I ſhall obey thee the more; if not, Lord giue me ſtrength to glorifie thee by patience. Away then with the violence of fleſh and blood, which maketh vs to ſome out theſe and ſuch like ſpeeches: Who could away with ſuch pangs as I ſuffer? who could ſuffer ſuch paines as I am in? Surely euen they that pray to God to profit by them, they haue Gods ſpirit: as for the wicked they cannot profit thereby. If then we be deliuered out of aduerſitie, wee muſt obey the word; if not, we muſt craue wiſedome to ſee the will of God, conſtancie to abide in it, patience meekely and thankfully to ſuffer whatſoeuer the Lord ſhall lay vpon vs. I care not (ſaith the man of God) ſo much for my libertie, as I might thereby praiſe thy name, and obey thy commandements. This is an vſuall thing in the booke of God, to pray for the Lords countenance: Pſal. 4. 6. *Many ſay, who will ſhew vs any good? but Lord, lift thou vp the light of thy countenance vpon vs.* And Pſal. 67. 1. *God be mercifull vnto vs, and bleſſe vs, and ſhew vs the light of his countenance, and be mercifull vnto vs.* And Pſal. 80. 3. 7. 19. *Turne vs againe, O God, and cauſe thy face to ſhine, that we may be ſaued.*

This verſe is read three times in this Pſalme, which ſheweth vs that this ought to be the ſumme, the heape, and the chiefe of all our requeſts, namely, that in what eſtate ſoeuer we are, we may be aſſured that we haue the teſtimonie of Gods fauour; if wee be in affliction, that the Lord is not angrie with vs; if we be in proſperitie (becauſe the Sunne ſhineth on the iuſt and vniuſt) that we may ſee withall the mercie of God, and his louing fauour in Chriſt giuen vnto vs. Wee ſee where Gods ſpirit is, there wee are thankfull in proſperitie and patient in aduerſitie; where God his ſpirit is not, there are we proud in proſperitie, and murmurers in aduerſitie. *Many* (ſaith the Prophet, Pſal. 4. 6.) *ſay, who will ſhew vs any good?* See how the man of God ſetteth downe the tearmes of his companions, and ſheweth how hee coueted onely Gods louing countenance. The ſicke deſire health, the impriſoned libertie, the poore deſire riches: but few deſire Gods countenance in the forgiuenes of ſinne, in the beholding of vs in Chriſt, in giuing the graces of his holy ſpirit, which are the pledges of his loue.

Gods countenance.

Many worlds are nothing worth: it is a good heart which the Lord requireth. Sanctification, holines, and the bleſſing of Gods ſpirit are true riches, which wee muſt craue and obtaine with ſighs, grones, and teares. For if we can ſigh, if we can grone, if we can ſorrow, when we are but in ſicknes of bodie, or ſome outward calamitie; what a ſhame is it, if wee cannot ſigh, ſorrow, and grone for the inward wants and neceſſities of the ſoule? But if men knew what it were to hate the inward peace of conſcience, which paſſeth all vnderſtanding, they would ſurely deſire it more.

Godly ſorrow.

That I might keepe thy ſtatutes. So, many would haue Gods fauour to ſhine vnto them in libertie, in health, or in riches: but he craueth God his fauour in his word, which if wee can get, let the Lord deale with other things, which concerne vs, as pleaſeth him beſt. Will we know then when we haue a true loue to God his word? It is when we eſpecially deſire it, and nothing aboue it. For as the greateſt light that euer came to the world is the light of the Sunne: ſo the moſt precious thing that can come to the world, is the light of Gods word, that wee may ſee light in God his light, and behold the countenance of the Lord: Otherwiſe, if we be in proſperitie, we will thinke our ſelues to be well; when we are in aduerſitie, we thinke our ſelues ill. Here we may ſee, that as there is cleerenes when the Sunne

Loue to Gods vvord. Simile.

ſhineth.

ſhineth, and that there is darkeneſſe in the miſts and cloudineſſe; ſo there is a viciſſitude of Gods children, whileſt ſometime their vnderſtanding is cleered by the comfort of the word, other ſometimes it is darkened by the miſts of ignorance; which commeth to paſſe, that we might the more reuerently and louingly eſteeme the word. For as the Lord hath the diſpenſation of the Sunne in heauen, ſo hath he the diſpoſing of his countenance to vs on earth.

Verſe 136. *Mine eies guſh out with riuers of water, becauſe they keepe not thy Law.*

Mine eies guſh out with water: He doth here ſhew a cauſe why he did ſo earneſtly pray for Gods louing countenance in his word; for he was greatly grieued, and ſore afflicted, and trouble compaſſed him on euery ſide. The ſpeech is not a falſe or fayned ſpeech, but ſuch as ſheweth the greatneſſe of his griefe, by that which is greater: and it is as much as if he had ſaid, I weepe bitterly and often, becauſe men keepe not thy Law. And this is the note of true zeale, which eaſeth it ſelfe with teares, and not with reuenge or anger: and this is godly zeale, when we cannot helpe a thing, then by teares to commit it to God, who alone is able to ſaue men.

This was not for priuate iniurie, but becauſe Gods law is broken. This then is true zeale, when we can deuoure priuate iniuries, and be zealous in Gods cauſe: for fleſhly men are hot in their owne cauſes, and cold in the cauſe of the Lord. A man cannot thus be ſorrowful for another, vnleſſe he be ſorrowfull for himſelfe; and then are we truely ſorrowfull for our ſelues, when we can mourne for others. As *Marie* loued much, and therefore wept much, becauſe much was forgiuen her. And hereof it commeth, that moſt notorious ſinners, being conuerted, are moſt truely zealous, and haue greateſt compaſſion ouer ſinners; for they haue felt Gods goodnes ſo greatly to them, that they deſire that others ſhould be partakers thereof. As *Paul* more zealous then the reſt, becauſe more notorious then the reſt of the Apoſtles.

PORTION. 18.

Verſe 137. *Righteous art thou O Lord, and iuſt are thy iudgements.*

AS in the latter end of the former Portion, the Prophet ſhewed, that his eyes guſht out with riuers of waters, becauſe of the generall backſliding and falling to iniquitie; ſo here he ſheweth, that he had almoſt pined away, and conſumed to nothing, to ſee the ripeneſſe of iniquities in them, which were his enemies. And whereas this might haue been a great temptation, that notwithſtanding there were made ſo many promiſes to the godly, and ſuch iudgements threatned to the wicked; yet the godly ſuſtained ſo hard things, and the wicked were in ſo good a caſe, he confirmeth his faith, by ſtaying his whole confidence on God, and truſteth in God, becauſe he is righteous, and acknowledgeth him to be a righteous God, becauſe euery part of his word is righteous, and whatſoeuer the Lorde hath ſaid, either concerning his promiſes to his ſeruants, or threatnings to his enemies, is moſt iuſt and true.

The ſelfe ſame muſt alſo ſtay vs, when we are in the like temptations, when we ſhall be counted as preciſe fooles, and vnquiet ſpirits, becauſe we weepe and lament for the ſinnes of others; or when we, ſeeing the wicked liue in ſuch pleaſures, begin to maruell how it commeth to paſſe, that the godly are ſo ill dealt withall, and when the godly liue with teares, and the vngodly paſſe their time in ioy.

Wherefore the man of God raiſeth vp himſelfe with this meditation: howſoeuer thoſe things ſeeme to be confounded and caſt together, yet thou O Lord, art God, and gouerneſt all: thou art a righteous God, and thy indgements are righteous; yea euery word of thy word O Lord is righteous and true; thy promiſes which in time thou ſhalt perfourme, will not fall away; nor thy iudgements which thou wilt one day execute, ſhall not faile. Behold how we alſo muſt ſtrengthen our faith in the like aſſaults. This was a notable example of faith, which ſo yeelded to the due obedience of the word of God, for our inſtruction: when we are in ſuch diſtreſſe, our eyes muſt not be ſet on any viſible or earthly things, but onely on things inuiſible and heauenly, euen on the word of God, on his promiſes, which he will perfourme; on his iuſtice, which *God iuſt in his prouidence.*

he will execute: we muſt I ſay haue our eyes lifted vp further then the ſcope of heauen, and the circuits of the Sunne; we muſt looke to heauen, where Gods promiſes ſhall be fully perfourmed and accompliſhed; we muſt looke to hell, where his iudgements ſhall be finiſhed and fully executed. For though both Gods promiſes may on earth bee perfourmed, and his vengeance may
" here be executed; yet all his promiſes are not ſhewed to any, nor many of them ſhewed to all, but
" there may be ſome wanting of them; and the wicked may haue a great torment of minde, and
Note. " hell of conſcience, and yet all haue them not, neither haue any all, becauſe many are glorious in
" their life, and pompous in their death. What then ſhall we ſay to this, but with the Prophet, *Righteous art thou O Lord, and righteous are thy iudgements.*

Although then the promiſes of God are not at all times by and by perfourmed, nor his iudgements preſently executed; but the godly do often grone vnder miſeries, and the vngodly wallow in their delights: yet the Lord after death will ſhew, that he is righteous, when he will erect and magnifie his iuſtice before his glorious throne. This thing appeareth to be manifeſt, by that hiſtorie Luke 16. of the rich man and *Lazarus*, who (that the Lord might make knowne his iuſtice) died both together: but as their life was altogether diuers, ſo their death did altogether differ.
Diues and Lazarus. For the rich man liued delicately, and fared daintily; but *Lazarus* lying ſore and hungrie at his gate, found more courteſie at his dogs, which licked him, then at his hands which ſhould haue relieued him. Wel, when they were both dead, it is ſaid, that the rich man being in hel in torments, lifting vp his eyes, and ſeeing *Lazarus* afarre off in *Abrahams* boſome, cryed, Father *Abraham*, ſend *Lazarus*, that he may dip the tip of his finger in water, and coole my tongue: but *Abraham* anſwered, Thou art far deceiued & diſappointed, my ſon, the places are far diſtant betweene thee and vs, ſo that the inhabitants muſt keep their places. And my ſon, conſider of the equity of Gods iuſtice herein, for thou in thy life time didſt liue in health, in pleaſure and proſperitie, and didſt not glorifie God thereby, therefore it is meete and right with God, that thou ſhouldeſt now haue paine and torments; and this man hauing pouertie, ſickneſſe and miſerie, deſired Gods glorie: wherefore it ſtandeth with the righteous promiſe of the Lorde, that hee ſhould now receiue ioy and comfort. So Chriſt alſo teacheth vs, though at the firſt, the Lord regardeth not all good at the full, yet hee that rewardeth one, will reward all, and hee that puniſheth one, will ſurely in time puniſh all; either here or in ſome other place, either now or at ſome other time. We muſt then be content to haue our liues hidden in Chriſt, that it may appeare with Chriſt at his comming. Now as this doctrine ſeemeth profitable for comfort, ſo is it neceſſarie alſo for terrour. For if a man ſhall lie in ſinne, and yet through impunitie, becauſe neither the hand of God is vpon him, nor the authoritie of the Magiſtrate taketh hold on him, ſhall not repent: and becauſe as the wiſe man ſaith, Eccleſ. 8. 11. *Sentence againſt an euill worke is not executed ſpeedily, therefore the heart of the children of men is fully ſet in them to doe euill*; as we may ſee in profane perſons, in abuſers of the name of God, in breakers of the Sabboth, in diſobedient perſons, murderers, adulterers, theeues, and backbiters: let him beware, and not flatter himſelfe in iniquitie; and though God doth not, at the very inſtant, when ſin is committed, puniſh all, nor the Magiſtrate preſently apprehend all; if a man begin to be hot, and would haue all men like himſelf, and is offended becauſe there is no preſent execution of iudgement, yet God is righteous, he wil not iuſtifie the ſinner, but he hath his fierce wrath, vengeance and indignation laid vp in ſtore to fall ſuddenly and fearefully vpon the vngodly. For aſſure thy ſelfe, O man, whoſoeuer thou art, he that hath ſaid, that no whoremonger, nor adulterer, nor couetous perſon ſhall enter into the kingdome of heauen, and he that hath promiſed in this life, to trie thoſe that be his, will ſurely, if thou be the child of God, puniſh thee here, that thou mayeſt not be condemned with the wicked; if thou bee not, he will both in this life, and in the world to come plague thee eternally.

If thou art not preſently puniſhed for thy ſinnes, the Lord calleth thee to repentance; if that will not ſerue, the Lord will vndoubtedly breake thy necke, and preſſe thee downe with further iudgements.

Thus we ſee, how needfull it is to vrge this doctrine to the abuſers of the Lords long ſuffring, and contemners of his righteous iudgments. Pſal. 89. the man of God ſheweth, that albeit the Lord had made a couenant of mercie with his people, yet if their children did forſake his lawes, and walkt not in his iudgments, if they did breake his ſtatutes, and kept not his commandements;

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he would 32, *viſit their tranſgreſsion with the rod, and their iniquitie with ſtrokes.* And ſurely, if wee will not be remoued by the word calling vs from our ſecuritie, wee ſhall taſte indeed of the Lords heauie ſcourges and feareſull ſtrokes. Wherefore in time let vs humble our ſelues vnder the louing hand of God, and learne to denie our ſelues.

Verſ. 138. *Thou haſt commaunded iuſtice by thy teſtimonies and truth eſpecially.*

HE ſheweth that in all the holy writings the Lord had ſet downe ſpeciall mercies and ſpeciall iudgements, and that the iuſtice and truth which the Lord hath taught in his word, is a ſpeciall iuſtice, and a ſpeciall truth, and euery part thereof is iuſt and true, yea and if there could be degrees therein, they are moſt iuſt and moſt true, according to that Pſal. 19. 9. *The iudgements of the Lord are truth and righteous altogether.* So that without exception all the threatnings of the Lord are iuſt, and all his promiſes true. „ Matth. 5.

Sure it is then, that he will performe his wrath threatned, and fulfill his couenants promiſed, for there is nothing in the word, which is not truth and iuſtice it ſelfe.

Thus we muſt learne when we are in trouble, to looke to God his word, and to know that euery tittle thereof is righteous and true, and though heauen and earth doe paſſe, yet not one iot of it ſhall faile. This is neceſſarie for vs to beleeue, for from hence ſpringeth faith. Wherefore the Prophet ſeeing that this would hardly be beleeued, and that euen Gods children ſometime are ſlacke in faith, hope and loue, and are not ſo ſoone perſwaded that euery man muſt performe this, but rather that it was a ſpeciall thing: the Prophet (I ſay) reciteth this word fiue times in the compaſſe of eight verſes, being but one portion. So much doth he ſhew incredulitie to raigne in Gods children, and declareth it the more vehemently, becauſe the wicked will not be brought to beleeue this. For what is the cauſe of ſinne, either in fayling of doing thoſe things which are to be done, or in falling to doe thoſe things, which ought not to be done, in omitting of good things or committing of euill, but onely incredulitie? Could we beleeue the word of God? Oh happie were we! can we not beleeue? oh curſed are we! We ſhall ſee, as the wicked in all things, ſo Gods children in many things diſcredit the word of God: as the wicked beleeue not at all; ſo the godly beleeue but in part, and ſee but in a glaſſe. And doubtleſſe they want the comfort which they ſhould haue, in that although they conſent generally to the truth, yet when they come to particulars, they reaſon thus with themſelues: How can this be? by what meanes poſſible ſhould this be ſo? and therefore the Lord ſuffereth them to miſcarrie in iudgement, and puniſheth them in their affections.

Incredulitie in Gods children.

„ *Beleeuing the word.*

Thus we ſee, how the man of God doth ſtrengthen him and vs by faith, in beleeuing that God is righteous, and his iudgements to be righteous, and that euery part of them is moſt righteous, iuſt, and true: wherefore our Sauiour Chriſt in his holy Goſpell vſeth ſo often, *Doſt thou beleeue? beleeue and thou ſhalt be made whole: according to thy faith be it done vnto thee:* which he doth to ſhew vs our incredulitie. Wherefore we muſt pray, *Lord, I beleeue, helpe my vnbeleefe: Lord increaſe my faith, that beleeuing thy iudgements,* I may feare thee; beleeuing thy mercies and promiſes, I may be comforted; beleeuing the things thou commandeſt, I may doe them; beleeuing the things which thou forbiddeſt, I may auoyde them.

Verſe 139. *My zeale hath euen conſumed mee, becauſe mine enemies haue forgotten thy word.*

LEt vs here trie our faith, which perſwade our ſelues to haue ſuch faith, behold here is a triall. True it is, that to all is not giuen the like meaſure of faith: vnto ſome are giuen ten talents, vnto ſome fiue, vnto ſome two: neither haue all grounds like meaſure of ſeede, nor render againe like meaſure of increaſe: for ſome ground according as it hath receiued bringeth forth one an hundreth fold, ſome ſixtie, ſome thirtie fold, according to the good will and wiſedome of our God. Neither muſt we thinke that it is required of vs, that we cannot otherwiſe be faithfull and zealous, vnleſſe we euen conſume away, or our eyes guſh out with riuers of water: for we muſt not thinke that it was ſo in the Prophet himſelfe,

ſelfe, as though riuers of teares were in his head, or that he was vtterly pined away: but rather they are figuratiue ſpeeches, to ſhew ſome rare zeale, and notable kinde of ſorrowing in him.

Now whatſoeuer exhortation is to be drawne from hence, it will little auaile vs vnleſſe we beleeue that there is no one thing here in this Pſalme, but in ſome meaſure it is to be performed of euery chriſtian. For politike men cannot profit by ſuch things becauſe they doe not thinke that it containeth any generall doctrine, but rather that it is a particular doctrine. But ſeeing this Pſalme is the type and image of a regenerate man, and no one treatiſe ſo fully and wholy (though peraduenture ſome whole booke may doe it) expreſſeth the ſame; and yet ſo, that neither the man of God as with a trumpet doth blow forth his owne praiſe, nor womaniſhly painteth forth his owne miſeries by mones and complaints; but aduanceth Gods glorie, and putteth vs in minde, what graces of God ſhould be in vs, and humbleth himſelfe and ſheweth vs what infirmities raigne in vs. What then (will ſome ſay) meane theſe ſpeeches? *My ſoule fainteth, mine eyes failed, mine heart breaketh, my ſoule cleaueth to the ground; my ſoule melteth, mine eyes guſh out with riuers of water.* What (ſay they) appertaineth it to vs, that he ſaith: *Seuen times a day doe I praiſe thee, I preuented the mornings light and cryed: mine eyes preuented the night watches: I opened my mouth and panted: how ſweete are thy promiſes to my mouth; yea more then honie vnto my mouth: I am like a bottle in the ſmoke, I haue remembred thy name in the night: the law of thy mouth is better vnto me, then thouſands of golde and ſiluer; I haue had as great delight in thy teſtimonies as in all manner of riches, I loue thy commaundements aboue golde, yea aboue moſt fine golee: I reioyce at thy word, as one that findeth a great ſpoyle:* Theſe were extraordinarie things, and we haue not to deale with them. To anſwere theſe we may ſee the ſame doctrine in other perſons, and in other places of the booke of God. Iob. 33. *Elihu* there declareth, that the Lord ſpeaketh diuers times vnto men, but they ſee it not; if they profit not by the word, he ſendeth them afflictions; if they profit not thereby, he will ſend one among a thouſand to ſhew his mercies vnto them. Pſal. 14. *God ſpeaketh once or twiſe and one ſeeth it not,* &c. 23. *If there be a meſſenger with him or an interpretor, one of a thouſand to declare vnto man his righteouſnes, then wil he haue mercie vpon him, and will ſay, deliuer him, that he goe not downe into the pit; for I haue receiued a reconciliation, then ſhall his fleſh be as freſh as a childes, and ſhal returne as in the dayes of his youth.* And though the Lord puniſhed not groſſe ſins in *Iob*, yet he puniſhed incredulitie, impatience, ſelfe-loue and vaine glorie in him; for though *Iob* were a good man, yet he ſtoode in ſome neede of greater mortification. The Apoſtle *Paul* ſheweth, that the wrath of God ſhould fal on the Corinthians, if they preſumed without due examining of themſelues to eate the body and bloud of Chriſt, and that from thence came ſuddaine deaths, & vnnaturall deaths, languiſhing and pining diſeaſes, 1. Cor. 11. *For this cauſe* (ſaith the Apoſtle) *many are weake and ſicke among you, & many ſleepe. for if we would iudge our ſelues we ſhould not be iudged:* So he ſpeaketh this of the Corinthians, which were learned men; who had great knowledge and excelled in many good gifts, as he himſelfe reporteth of them, and yet he ſheweth them this truth. Neither do theſe things eſpecially & only come for ſin, but more particularly for the trying of faith, prouing and perfecting of patience, although afterward it may be, for puniſhing of ſins by degrees (for euen in the triall of faith and prooving of patience, is alſo a ſecret puniſhing of ſin.) Wherfore we muſt not ſuffer for a while, but euen to the ſheading of our bloud and ſpending of our liues, as witneſſeth the author to the Heb. cap. 12. where the Apoſtle hauing ſet downe in ỹ chapter going before a regiſter of the fathers in ỹ old church, and of their workes (wherof ſome may alſo ſeeme to be extraordinarie, although indeed they be alleadged but as fruits of their faith) inferreth in ỹ twelfth chapter this exhortation. Heb. 12. 1. *Wherefore let vs alſo, ſeeing that we are compaſſed with ſo great a cloude of witneſſes, caſt away euery thing that preſſeth downe, let vs runne with patience the race that is ſet before vs*; 2. *looking vnto Ieſus the author and finiſher of our faith:* Who for the ioy that was ſet before him, endured the croſſe, and deſpiled the ſhame, &c. 4. *Ye haue not yet reſiſted vnto bloud, ſtriuing againſt ſinne, and ye haue forgotten the conſolation, which ſpeaketh vnto you as vnto children,* &c.

That the 119 Pſalme concernes all the regenerate.

Iobs ſinnes.

Here the Lord ſheweth the faith and gifts of his Saints, declaring that he would beſtow on vs the like graces according to that proportion which hee thinketh good. In that they

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are called *witneſſes*, it was becauſe they gaue witneſſe to the truth of Gods promiſes, and to ſhew how the Lord would enable ſinfull fleſh, thus to beleeue, and thus to doe. And marke here the wiſdome of the ſpirit of God, ſetting downe the ſtrength of his Saints; for fleſh & blood might haue obiected: what tell you vs of theſe extraordinarie and priuiledged men? but behold, he calleth them (as wee ſaid before) witneſſes, teſtifying that if wee would call for, and craue the like graces, we ſhould receiue them ſufficientlie: then hee biddeth vs to looke to Chriſt the author and finiſher of our faith. For what were they? this is hee from whom all the Fathers receiued their ſtrength. *Striue ſaith he, death is not yet come, ye haue not reſiſted vnto blood.* What? muſt euerie man be a martyr? no, the meaning of the holy ghoſt is, that though we haue ſuffered the ſcoffing of the wicked, the hiſſing, the nodding of the head, the mocking of the people; yet it is not ſufficient, if the Lord will haue vs alſo for his ſake impriſoned, our blood ſhed, and though hee giue vs no remiſſion, yet wee muſt not faint herein; but euen offer our liues to the Lords pleaſure alſo. What can ſeeme more rare in this man of God his faith, then his notable diligence and delight which hee had in the word, in that as we ſhewed before, he preuẽted the morning light, & the euening watches with his meditations? But ſhall wee not finde this commended vnto vs in other places of the ſcriptures? that wee might alſo in ſome meaſure ſeeke theſe practiſes in our ſelues. Looke Prouer. 2. 1. *My ſonne, if thou wilt receiue my words, and hide my commaundements within thee, &c.* 4. *If thou ſeekeſt wiſedome as ſiluer, and ſearcheſt for her as for treaſure,* 5: *Then ſhalt thou vnderſtand the feare of the Lord, and finde the knowledge of God.* And Pſalme 19. 10. *The iudgements of the Lord are more to be deſired then gold, yea then much fine gold:* what doe wee now ſee here in this man of God, which the ſcriptures doe not teach vs in other places? So that here is ſet downe but a patterne of practiſe of things taught in the word; & why doth the man of God ſet downe himſelfe here as a type to be followed? ſurelie to ſhew that like as hee was a man ſubiect to the like affections that we are: ſo wee may labour for the like graces as he had. And if we will be like vnto him in his ſinnes, why ſhould wee not be like vnto him in his graces? And as albeit we are not like vnto him in his greateſt ſins, and yet in ſome ſins; ſo muſt we though not in the higheſt meaſure of his graces, yet in ſome proportion of his graces be like alſo vnto him. It may alſo ſeeme extraordinarie in him, that he was wiſer then his enemies, wiſer then his teachers, wiſer then the aged: but we muſt know this alſo appertaineth to vs, beauſe in ſhewing his reaſon, how he obtained this grace, he alleadgeth not the cauſe to be any extraordinary or new reuelations, but that he attained through the word: for he was wiſer thẽ his enemies, in that he oppoſed not ſubtilty with ſubtiltie, craft with craft, forgerie with forgerie, and in all his affaires asked not counſaile of fleſh & blood, but of the word, as he alſo teſtifieth of himſelf Por. 3. 7. 8. verſ. *Princes alſo did ſit & ſpeake againſt me, but thy ſeruant did meditate in thy ſtatutes:* alſo, *thy teſtimonies are my delight and my counſellers.* As if he ſhould ſay, when the mightie ſtates vſed their policie & wiſdome againſt me, though I had an heauie heart, yet I asked counſaile of thy word. Likewiſe Port. 21. 1. *Princes haue perſecuted me without cauſe, but mine heart ſtood in awe of thy words: id eſt.* the great men perſecuted me, I durſt not ſtriue with them in pollicie, for ſo I was afraide I ſhould haue ſinned againſt thee; but reſted in thy word, and then I gate as great victorie, as they which get ſpoyles. We ſee now, whoſoeuer as Saint *Iames* exhorteth vs, ſhall aske wiſedome, when hee wanteth it, of the Lord and of his word, ſhall with *Dauid* be wiſer then his enemies; not that we muſt imagine him ſo to be in all his particular actions, but that hee excelled them in as great meaſure as might be, by giuing himſelfe to be gouerned by the word. Is this then proper to the deareſt Saints of God alone? no, for *Moſes* the man of God ſaith, Deut. 4. 6. *Onlie this people is wiſe, and of vnderſtanding:* he ſpeaketh not of the rareſt Iewes, and of the Magiſtrates alone, but of the common people, and telleth them, if they wanted wiſedome, the Lord was at hand to teach them. And ſo the meaneſt people by the word of God were wiſer then the mightie Princes, and the great Princes were more doltiſh then the common people, whẽ they asked not counſel of the Lord. The promiſe which our Sauiour Chriſt vſeth Mat. 10. 19. *When they deliuer you vp, take no thought how nor what yee ſhall ſpeake, for it ſhall be giuen you in that houre what yee ſhall ſay.* This promiſe is not made onlie to the Euangeliſts, Apoſtles, Diſciples, Doctors or Magiſtrates; but to all whomſoeuer the Lord ſhall call, to giue ſuch teſtimonie

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of his name. And we know by experience, how this was not onelie performed in the Primitiue Church, but alſo in the deare Saints and Martyrs of God of late memorie in Queene *Maries* raigne, who did ſtriue againſt ſinne, to the ſhedding of their blood; who all as we ſee, were wiſer then their enemies. Neyther was there anie other cauſe, why he was wiſer then his teachers, but that by meditation he not reſting in the booke caſes and generall doctrine of his teachers, applied their generall rules to his particulare ſtate. Likewiſe we, if wee doe not ſtay our ſelues in the generall things, which we heare or read; but bring the generall things into particulars, ſingulars and practiſes, ſhall be wiſer, though happilie not learneder then our teachers. Thirdlie, he was wiſer then the auncient, in that they made ſhipwracke of faith, and of a good conſcience notwithſtanding their knowledge: whereas he laboured to bring his good learning to good liuing, and his knowledge to a good conſcience. We ſee at this day, how old auncient Proteſtants grow not in ſpirituall vnderſtanding, becauſe they put not in practiſe the things which they haue knowne. On the other ſide we are not to goe far, but may obſerue in our age, how young men, vnto whom the Lord hath made oldmen as glaſſes and examples of our infirmities leaſt they fall, comming with reuerence and deſire to practiſe that which they heare, are far wiſer in heauenly things, and are more able to inſtruct the ignorant, and to comfort them that are in ſorrow, then the aged. Whoſoeuer then will labour to bring the rules into life which he receiueth by precepts, he ſhall be at the leaſt wiſer, if not more learned, than the ancient gray haires.

My zeale hath euen conſumed me, &c. This among the reſt might ſeeme to bee more proper and peculiar to the Prophet: but it is (as wee haue declared) an exceſſiue ſpeech much vſed of the learned to expreſſe ſome matter of importance, and the ſame being vſed in a falſe or light matter, may bee an vntollerable lye. As then is meant by riuers of teares guſhing out of his eyes, a ſhedding of many teares, and his conſuming away with zeale, his earneſt affection: ſo wee muſt labour to finde theſe exerciſes in vs, according to that meaſure and proportion, which the Lord for his glorie ſhall vouchſafe to beſtow on vs. We reade alſo Pſal. 69.9. *The zeale of thine houſe hath eaten me, and the rebuke of them that rebuked thee, are fallen vpon me.* The Prophet here ſheweth, how hee was as much tormented for theſe things, whereby Gods glorie was empayred, as if he had been laden with infamie himſelfe. This we ſee maketh as well for our imitation as for our inſtruction.

The ſelfeſame thing is repeated Rom. 15. *The rebuke of them that rebuked thee, &c.* where the Apoſtle inferreth this exhortation, *Let the ſame minde be in you which was in Chriſt, &c.* as if he ſhould ſay; you muſt know, that the ſelfeſame affection, though not in the ſelfeſame meaſure, muſt bein you, which was in Chriſt or in *Dauid*: for as Chriſt had it in infinit meaſure, and *Dauid* in great abundance, that muſt you alſo haue in ſome meaſure. This was indeed hereditarie to Ieſus Chriſt, and to *Dauid* beneficiarie, and that which *Dauid* ſpeaketh of actiuely, as was done of himſelfe or of Chriſt, that the Apoſtle ſpeaketh of paſſiuely, as he requireth it to be done of others. For as *Dauid* did ſuffer the iniuries, reproches, and ignominies which came to Gods name, as his owne: ſo *Paul* ſpeaking paſſiuely, wiſheth that wee ſhould ſuffer theſe things with Chriſt, euen as though wee our ſelues had done the iniuries, deſerued the reproches, or were guiltie of the ignominies. But wee muſt alwaies ſhew our ſelues guiltles in vſing all meanes to ſet forth Gods glorie, and in bewailing the ſinnes of the people with teares and with prayer.

Notable is that place, Ezech. 9.4. where the Lord ſpeaketh to the man clothed with linnen, which had the writers inckhorne, ſaying: *Goe through the midſt of the citie, euen through the midſt of Ieruſalem, and ſet a marke vpon the foreheads of them that mourne, and are ſorrowfull for all the abominations that are done in the midſt thereof.* But the other was commanded to follow after, and to deſtroy euery mothers ſonne of them which mourned not. This then is no ſtrange thing when Gods glorie and image is defaced, to bee grieued as much as if it were for our ſelues. 1. Cor. 5. The Apoſtle rebuketh the Corinthians, becauſe they reſted and reioyced at the ſinne committed amongſt them, contrary to the rule of loue, which willeth vs *not to reioyce in iniquitie*, and telleth them that they had not mourned, and ſheweth how they had laughed at him, when they ſhould rather haue mourned. Where he declareth in his owne example, who was ſo grieued, that where he had preached the Goſpell, one ſhould fall into ſo great a ſinne, how all faithfull Miniſters, godly Magiſtrates, and Chriſtian

Chriſtian houſeholders may and ought to mourne, when ſome of the charge committed to them, fall into ſome notorious ſinne. And though for a while he was ſorrowfull that he had made them ſo heauie, yet afterward 2. Cor. 7. hee telleth them that hee was not ſorie: *For (ſaith he) though I made you ſorowfull, I repent not: for behold this thing, that ye haue bin godly ſorowfull, what great care it hath wrought in you? yea what cleering of your ſelues? yea, what indignation? yea what feare? yea what great deſire? yea what a zeale? yea what puniſhment? In al things you haue ſhewed your ſelues, that ye are pure in this matter.* As if he ſhould ſay; Before ye reioyced, and then were ye guiltie of his blood: but now that ye haue mourned and prayed for him, it ſhall not be laid to your charge. Thus we ſee the Church was not cleere, vntill they had mourned for this one mans ſinne; no more was the whole armie of the Iſraelites, vntill they had humbled themſelues in prayer and faſting for the ſinne of *Achan*. Wherefore euery man muſt labour in ſome meaſure, to finde the ſame affection in himſelfe which was in Chriſt, that we may differ from the hypocrites, who eſteeme their own credit more than the credit of the word. So that wee alwaies remember this to be a propertie of true zeale, that as we are zealous againſt the ſinne, ſo we muſt haue a commiſeration of the perſon, as knowing that we our ſelues may fall into the like offence.

A true property of zeale. Galath. 6. 1.

Well, to goe forward, wee ſee how this verſe is inferred after them that goe before. For hauing ſhewed that the Lord was righteous, and that his iudgements were righteous, and that euery part of his teſtimonies contained ſpeciall truths, this was the thing that made him ſo to loue the word, and louing it to haue ſo feruent a zeale vnto it. His meaning then is thus much: Seeing the word of God hath in it ſuch exquiſit goodnes, ſuch wonderfull truth, ſuch rare perfection, ſuch eternitie, ſuch efficacie, that in the time of trouble, when al other comforts forſake a man, this will be a ſpeciall comfort to him, and giueth euen life to a man halfe dead, and without it I ſee a man is but as a beaſt. I cannot but loue and beare an heartie zeale vnto it, and when I enter into the conſideration hereof, I am euen pined away, and griefe euen eateth me vp, when I ſee it is not eſteemed, and that the word of God can haue no more honour. And ſeeing the word of God was ſo exquiſit, ſo vnchangeable, ſo glorious, and ſo comfortable, what a griefe was it to the man of God, that men ſhould be ſo carried away, ſome to the pleaſures of the fleſh, ſome to the profit of the world, ſome to vaine ſuperſtitions, and in the meane time the word little regarded. This was it that pricked him at the heart, this touched him at the quicke. He teacheth vs then thus much: If the glorie of God be deare to vs, the contempt of it will ſurely grieue vs: if the ſaluation of our brethren be precious to vs, we will be grieued for the contrarie. Now let vs ſee what true zeale is.

Zeale for the contempt of the word.

I finde here the tractate of Zeale 2. part was laſt to be inlarged, and therfore (good reader) I would not depriue thee of this benefit.

Heb. 10. 27. The nature of it is ſet downe, where the Apoſtle heauily threatneth them, that willingly giue ouer themſelues to ſinne, and there is named in the proper tongue, the *zeale of fire*. For as fire is not without it heate, but oft burſteth forth into a flame: ſo zeale is hot, and cannot long be held in. It is deſcribed alſo by contraries, Reuel. 3. where the holy Ghoſt reprooueth the Church of Laodicea, becauſe they were neither hot nor cold, but lukewarme, ſuch as the Lord would ſpue out of his mouth: and afterward is added, *be zealous and amend*. Where we ſee how zeale is oppoſed to lukewarmenes, which is too temperate a warmenes for the profeſſion of the Goſpell. We muſt not then only renounce coldnes farre from vs, and put away lukewarmnes, but we muſt be very hot and feruent in the profeſſion of the truth.

Of Zeale.

Againe, 1. Cor. 14. 1. that which our common tranſlation hath, *follow after loue, and couet gifts, but eſpecially prophecie:* the naturall text hath, *be zealous after the more excellent gifts.* And Rom. 12. *Be feruent in the ſpirit*, that is, let Gods ſpirit inkindle in you a fire, which may cauſe you to flame with a zeale of Gods glorie, and with a loue of mankind.

Now there are diuers kinds of zeale: there is a zeale of the world; there is a zeale of the fleſh; there is a zeale of falſe religion; there is a zeale of hereſie, and there is a zeale of the true word of God. Firſt, wee ſee the zeale of the world maketh men to labour day and night to get a tranſitorie thing. The zeale of the fleſh tormenteth mens mindes early and

Diuers kinds of zeale. 1 2

late for a momentany pleaſure. The zeale of hereſie maketh men trauaile and compaſſe ſea and land for the maintaining and increaſing of their opinion. Thus we ſee euery man is eaten with ſome kind of zeale. The drunkard is conſumed with drunkennes, the whoremonger is ſpent with his whoredome, the Heretike is eaten with his hereſies: oh how ought this to make vs aſhamed, who are ſo little eaten, ſpent and conſumed with the zeale of the word! and ſo much the rather, becauſe godly zeale leaueth in vs an aduantage and a recompence, which the worldly and carnally zealous men haue not. For when they haue ſpent all the ſtrength of their bodies, and powers of their minde, they haue no gaine, nor comfort left, but torment of conſcience; and when they are outwardly ſpent, they are inwardly neuer the better: whereas the godly being conſumed for a good thing, and eaten vp with the zeale of Gods glorie, haue this notable priuiledge and profit, that howſoeuer their outward man periſheth and decaieth, yet their inward man is ſtill refreſhed, and nouriſhed to euerlaſting life. Oh what a benefit is it to be eaten with the loue and zeale of a good thing?

Godly zeale.

Leauing now the carnall and worldly zeale, we know how zealous Idolaters were, that they would euen offer their children in the fire. We know the zeale of the Iewes, Mat. 13. who would compaſſe ſea and land to make a man a Proſelyte. Heretikes, as we ſee, ſpare no labour, and let not for any coſt to maintaine their hereſies: but theſe are not good. The true zeale is that wherof the Apoſtle ſpeaketh 1. Cor. 11. I am iealous ouer you with an holy iealouſie. Rom. 10. The Apoſtle ſaith, the Iewes had the zeale of God, but not according to knowledge.

Wherefore to ſhew ſome properties of true zeale, whereby we may trie our ſelues, let vs firſt know that our zeale muſt be grounded on knowledge: for otherwiſe it will carrie vs further to deſtruction, as it did them who oppreſſed the trueth, and perſecuted the deare ſeruants of God, and yet thought that they did well. Wherefore in true zeale it is requiſit, to haue knowledge going before. Wee ſee the zeale of the Prophet here did ariſe of the contempt of the law of God. For ſeeing it to be ſo exquiſit, perfit, euerlaſting, powerfull and comfortable, it is a manifeſt argument that he was well grounded on the word. This zeale then (that we may the leſſe be deceiued with the contrarie) hath theſe few rules: firſt, as we haue alreadie ſaid, it muſt be agreeable wholy with the word of God, to begin where it beginneth, to end where it endeth. Therefore wee may thus trie our true zeale: If firſt and eſpecially wee make conſcience of the principall matters of the word, as of prayer, of the Sacraments, of diſcipline, of charitie; and then for the leſſe things that are commanded, if wee will doe them; if any be forbidden, wee alſo auoide them, yet euer tolerating through loue little things, as they that would not trouble the Church of God. Wherefore the Apoſtle ſaith, 1. Cor. 11. 10. If any man luſt to bee contentious, wee haue no ſuch cuſtome, neither the Churches of God: as if he ſhould ſay, If any man will ſtriue about matters of leſſe importance, we, according to the order of the Church, will not ſtriue with them, but rather will beare many things in loue: and yet ſo, as ſtill we vſe this caueat, That we account nothing ſmall or little which is Gods word.

The firſt properties of true zeale.

The firſt rule of true zeale.

Toleration of many things for the peace of the Church.

This doctrine may be manifeſted by familiar examples. If a man ſhall ſteale things of great weight, or ſome great ſumme of money, which deſerueth hanging, and the cutting off of life, we will abhorre him: but when it commeth out that they may ſteale leſſe things, as wood, and corne, and that not of neceſſitie, but euen of greedines of minde, thinking it not to be ſubiect to ſo high a puniſhment, they will make no conſcience of it. But if *Adam* was caſt out of Paradiſe for the biting of an apple, wee muſt not thinke any thing that the word commaundeth or forbiddeth to be little, or that the doing or not doing is but a trifling ſinne, leaſt that through the iuſt iudgement of God wee falling by little and little by degrees, fall into great and monſtrous ſinnes. And as this is in life, ſo is it much more in the worſhip of God. It is a great fault that we will make a ſcruple in matters of ſmall importance, and will not ſticke to be diſſolute in things of greater weight. Indeede it muſt needes be confeſſed, that our grand zeale muſt be in great things, and yet wee muſt not lightly eſteeme of any thing in the glorious word of God.

The ſecond rule of true zeale.

The ſecond rule of true zeale is, that wee muſt looke to the things which are within, as well

well as to the things which are without. This alſo our Saũiour Chriſt teacheth vs by reprehending the Phariſees, in telling them that they made cleane the outſide of the platters, but left the inſide foule: ſhewing, that their liues outwardly was without reproofe, but inwardly they were full of ſecret pride, diſdaine, ſelfe-loue and hatred. Our zeale muſt begin within, and in time appeare outwardly: and as we will not ſinne outwardly, ſo wee muſt be as loth to ſinne inwardly.

Wherefore here alſo are two things to be obſerued: the firſt is that we feare no more to doe ill before men, than we doe by our ſelues. For we be giuen to be loth to be accounted ill, and yet make no ſuch conſcience to be ill: we ſee theeues, whores, and ill doers are loth to be ſo accounted, and yet in the meane ſeaſon, if they can doe this ſecretly, they make no care of it. Wee outwardly are carefull to maintaine our credit, and to trauaile with our ſelues, yet ſecretly wee can commit ſinne greedily. What is this but to be painted ſepulchers, and diſhes cleane without, but foule within? Wherfore we are to beware of this, and ſo much the rather, becauſe the Lord hath plagued them that in outward ſhew haue borne a great countenance of religion, whoſe liues priuily were filthie, whoſe caſes and vizards when the Lord hath taken from them, and hath reuealed their corruptions, they haue appeared hypocrites. *Two obſeruations.* 1

The ſecond obſeruation is, that wee looke to the priuie corruptions of nature lurking in our hearts, which containe ſuch a bottomleſſe pit of corruption, that it is the ſpeciall grace of Gods ſpirit, to gage them to the depth. We muſt therefore learne to ſearch our hearts, for it is the fearefull iudgement of God, when we make no conſcience of ſinne ſecretlie, to haue our ſin breake forth publikelie. As when we haue no care to pilfer ſecretlie, we ſhall be brought to ſteale openlie by the ſecret wrath of God: whereby alſo ſecret luſts, malice and hatred, nouriſhed in the heart and affections are permitted to breake out in time euen into our outward actions. This is a plague to them, who rather would ſeeme to be, then in truth deſire to be godlie. Couetous men haue this propertie, that they rather would be rich then be accounted rich: ſuch ought our affections to be, that we ſhould indeed rather be godlie, then deſire to be ſo accounted of. Let vs labor to doe wel ſecretly, howſoeuer for a while it be hidden from the world, that God which ſeeth our doing in ſecret, will reward it openlie, and in his good time, will giue vs grace to doe well publikelie. *2. Obſeruation.* *Simile.*

But peraduenture the wicked will ſay: what ground? what intent? what cauſe haue you to labour ſo much about the diſcloſing of the ſecret corruptions of our heart? But yet alas they are ignorant of this, that becauſe they know not the ſecret corruptions, they fall the more violentlie to groſſe ſinnes, and euerie man ſhall trie this to be true in himſelfe, that he that maketh conſcience of his thoughts, wil vndoubtedlie make conſcience of his wordes, and deedes; and hee that maketh no conſcience of his thoughts, he may come to make no conſcience of his words and deeds. Beſides he that beginneth to reforme his heart, hath this promiſe in the word, that he ſhall not be confounded, as Pſal. 119. 6. *Then ſhall I not be confounded when I haue reſpect to all thy commaundements.* And Pſal. 10. 8. *Let my heart be vpright in thy ſtatutes, that I be not aſhamed.* Wherefore if we will be truelie zealous, we may adde another rule, that we haue none other end of our zeale, then how we may glorifie our God; whether it be in proſperitie, or aduerſitie. *Conſcience of thoughts.*

This then is the third rule, that we keepe a right courſe and tenour of zeale in both eſtates. We muſt eſpeciallie look to that, whereunto we are moſt readie, that is, whether we be more zealous in proſperitie, and fall away in aduerſitie; or whether we are more feruent in affliction, and ouerwhelmed in aboundance: whether by the one we are not puſt vp with ſecuritie and ſecret pride; or whether with the other wee be not too farre humbled and abaſed. For many in time of peace are religious, who ſeeing perſecution to follow the goſpell, ſlide backe and flie from it. *Iobs* wife whiles her husband was in proſperity could worſhip God, and ſhew her ſelfe in outward things as zealous as *Iob* himſelfe: but when affliction came ſhe was readie to curſe God. Wee know in proſperous times, manie were verie foreward in religion, who in time of trouble ſhrinked from the truth: ſome ſo long as they may haue credit by giuing countenance to the goſpell goe farre; but when diſcredit comes they will leaue all. But the Prophet ſaith, *I am ſmall and deſpiſed, yet do I not forget thy word.* Other on the contrarie part, ſo long as God exerciſeth them with any croſſe, are zealous profeſſours, who being ſet aloft and comming once aboue, begin to be ſecure. Wee *The third rule of zeale.*

ſee many in time of their miſerie to be much humbled; and whileſt they want liuings and preferments, we ſee both preachers and people very godlie, who when they haue gotten them ſome liuing, and obteined that which they ſought for, haue their zeale choaked. Doe not many pray for the continuance of the peace of the goſpell, that they themſelues might continue in peace and proſperitie? Doe not manie mourne in the aduerſitie of the goſpell, becauſe they mourne for their owne aduerſitie? Oh great corruption of our hearts! Oh bottomles pitte of hypocriſie! If we were aſhamed that we are no more grounded on the word, and that we can be no more holy and vpright in our hearts, ſurelie the Lord would ſo gouerne vs, that hee would not ſuffer eyther proſperitie to quench and carrie away our zeale, to be buried in the graue of ſecuritie; or aduerſitie too much to diſmay and diſcourage vs.

This is then our triall herein: if when we are in greateſt proſperitie, we can mourne with them that mourne in the Lord, and when we are in greateſt aduerſitie, if we can reioyce with them that reioyce in Chriſt. This is a ſure token we loue not the goſpell, nor fauour the word, becauſe wee haue a loue to proſperitie; neyther are zealous to ſee the word contemned, becauſe wee haue an hatred of aduerſitie.

Daniel concerning outward things was an happie man as being neere to the crowne: and yet when he ſaw the God of Iſrael his glorie to be defaced, and an abhominable Idoll to be erected, he could content himſelfe with nothing ſo much, as with weeping, faſting, & prayer. And *Paule* being in bonds for the teſtimonie of Ieſus Chriſt, and concerning his outward man in a miſerable caſe, reioyced greatlie, and as it were reuiued, when hee heard that the goſpell proſpered; and howſoeuer he was in bands, he neuer felt them grieuous vnto him, for the ioy which hee had, that the goſpell was at libertie. If this zeale were in vs, that the word of God were ſo exact, pure, and holie in our eyes, that when wee are moſt aloft, wee could be ſorrowfull, if the word of God had a fall; & when we were in our greateſt downefall, yet we could be glad that the word of God were ſet aloft: then ſurely we would labour to ſanctifie the creatures of God which we vſe, with the word and by prayer, & at the leaſt giue the tenth part of the day to the worſhip of the Lord. But if wee cannot beſtow on him the tithe, it is a token that we labour more for the body then for the ſoule. And if our ſoules be farre more precious then our bodies, and it is an harder thing to prouide well for the ſoule then for the bodie, we muſt deuide our times the better, that daylie wee may beſtow ſome part of our time in the word and prayer: if we vvould truelie eſpie our thriuings and proceedings in our ſeuerall callings, and take a diligent vievv of our ſelues in our vocations, vve ſhould vndoubtedlie ſee the plentifull bleſſing of God, vvhen in truth vve vſe the vvord and prayer, and his fearefull curſe to be vpon it, when we vſe it not.

The fourth rule of zeale. The fourth rule is, that if we will labour for true zeale, we muſt be patient in our owne cauſes and deuoure many priuate iniuries, that the Lords cauſe may be the better prouided for, and that his glory may go the better forward. For we ſee, how ſoone and how grieuouſly wee are moued for our owne cauſes, and how ſoone wee are cold in defending Gods cauſe. This then is true Chriſtian zeale, to denie our owne reaſon and priuate commodities, and eſpecially to ſeeke Gods glory, though it be with our danger. This would ſo ſtop the mouth of the aduerſary, that howſoeuer for a while hee thinketh vs to be cholericke and mad men, and eſteemeth of vs as reuengers of our owne affections; yet one day hee will confeſſe, that we did not ſeeke either our owne commoditie or our owne reuenge, but that whatſoeuer wee did, we did it for Gods glory and in the defence of a good cauſe.

The ſeeking to reuenge our priuate euilles doth much hurt, and bringeth great iniurie to this godly zeale, for if we could ſpeake with the tongues of Angels, and could ſpeake neuer ſo glorioufly to the delight of all men, and haue not loue, euen to our very enemies, all were nothing, all were abomination in the ſight of the Lord. Contrariwiſe, if we can be content to forſake our ſelues, and to be accounted as nothing, we ſhall be more acceptable to the Lord, and finde leſſe trouble to our ſelues.

True it is, that God his children euen in their beſt actions are troubled, whiles they ſurvay their inward affections, and gage their hearts before the Lord, whether they haue not done their things in ſelfe-loue rather then for loue of God: whether in vaine glory, rather then for the glory of God: without which exerciſe we ſhall neuer ſee, whether our actions be pure, or whether they be vn-

Triall of our obedience.

pure,

pure, or whether they be mixed; whether they be in reſpect of God, or in reſpect of our ſelues. Many can reioyce at good things in themſelues, and repine to ſee them in others: many can bee grieued with euils in themſelues, which will reioyce to ſee it in others. Wherefore we are greatly to ſuſpect our ſelues and our zeale, when wee are thus affected, becauſe it is a manifeſt token that we are not pleaſed with that which is good for Gods glorie, but for ſelfe-loue; neither doe wee repine for Gods diſhonour, but at our owne diſcredit.

But we are to learne, howſoeuer the good is done, to reioyce; and howſoeuer euill is committed, to be ſorrowfull. We ſee the Prophet here was not grieued ſo much becauſe they were his enemies, as becauſe they were the enemies of God. For if hee had thought them to haue been Gods childrē, whatſoeuer priuate iniurie he had receiued, he could haue ſwallowed it vp, & more haue reioyced in them, as they had been the children of God, then haue been grieued becauſe they iniuried him.

Here then we muſt learne to beare with the infirmities one of another, but eſpecially with the frailties of the children of God: neither are we ſo hainouſly to be offended with the infirmities of the godly, as with the preſumptuous ſinnes of the vngodly and obſtinate. True it is indeed, that our zeale muſt cauſe vs moſt to be grieued for the ſinnes of the godly, by how much they were come neerer to the image of God, then others. Howbeit, it muſt alwayes bee with a fellow feeling and pitifull ſympathie towards them, as the Apoſtle exhorteth vs, Rom. 15. *that the ſame minde ſhould be in vs, which was in Chriſt Ieſus*, of which place we haue ſpoken often before. *To beare with the frailties of Gods children.*

Wherefore we muſt make Gods friends our friends, without any reſpect of perſons, howſoeuer they be otherwiſe farre diſtant from vs, either by place, or familiaritie, or nature, or howſoeuer: and on the contrary, whoſoeuer is Gods enemie, muſt alſo be ours, howſoeuer we are ioyned together, yea, though we lie both together in one wombe.

This would ſeeme an hard doctrine to fleſh and blood, and yet our Sauiour Chriſt hath manifeſtly and plainly taught it vs, Matth. 10.37. and 16.14. Luke 14.26. *If any man come to me and hate not his father and mother, and wife and children, and brethren and ſiſters, yea and his owne life, he cannot be my diſciple:* What? would hee haue vs to caſt off all naturall affection? and ſo the Scripture ſhould repugne; whereas it is ſet as a note of them that ſhould come in the laſt perillous times, 2. Tim. 3. 3. *That they ſhould be void of naturall loue and affection:* and might be contrary to that Exod. 20. *Honour thy father and thy mother, &c.* No, he meaneth nothing leſſe; but he meaneth, that we ſhould ſo be ioyned in naturall loue, as he ſpeaketh of himſelfe, *Who is my mother? who is my broeher? euen he that heareth the word.* So that though we be neuer ſo farre aſunder, we muſt loue them that loue God; and though that we be neuer ſo neere, we muſt hate them that hate God: yea, and ſo farre as our friends would pull vs from God and from his trueth, wee muſt ſhake off all naturall affections; not becauſe they be ioyned to vs in the fleſh, but becauſe by no meanes they will be ioyned with vs in the ſpirit.

Yet in the meane time we muſt remember, that wee doe all duties of loue, and obedience to them, as in admoniſhing them, in praying for them, and mourning for them: and then if nothing wil ſerue, but we muſt eyther cleaue to them and forſake God, or forſake them and cleaue to God; we muſt ſeparate our ſelues from their corruptions, knowing alwaies, that we muſt obey the firſt Table before the ſecond, and pietie muſt goe before charitie, and we muſt ſerue God before wee ſerue man, and nature muſt giue place to godlineſſe. *Duties of loue euen to Gods children.*

The fift rule is, that we muſt be ſtricter to our ſelues, then to any others in ſome things, and wee muſt offer more libertie to others then to our ſelues: If we complaine of ſinne, let vs be at moſt defiance with our owne corruptions; ſo when we fight againſt the corruptions of others, we ſhal not fight againſt their perſons, but againſt their ſinnes. *The fift rule of zeale.*

This is the doctrine which our Sauiour Chriſt alſo taught vs, that if we would ſee well to pull out the mote of ſinne in another man, we ſhould firſt labour to take away the beame of ſinnes in our ſelues. Why calleth he it a beame in vs, and mote in others? becauſe our own corruptions are or ought to be farre better knowne to vs, then the corruptions of other men, wee ſhould be beſt acquainted with our owne infirmities, and know that there is in vs a bottomleſſe pit of corruptions. Which *Paul* ſaw when he ſaid, that of *all ſinners, he was the chiefeſt:* i. he had the greateſt ſight of his owne wants, and was moſt familiar with his owne corruptions.

Wherefore we muſt firſt iudge our ſelues, and caſt the firſt ſtone at our ſelues, we muſt

labour to remoue this mountaine of ſinne in our ſelues: ſo finding how ougly a thing ſinne is, and that by experience in our ſelues, we ſhall neither flatter others in their ſinne, nor yet rebuke them too rigorouſly. For he that doth ſo trauaile with his owne heart, ſhall loue that good thing in another which he liketh in himſelfe, and ſhall be grieued for that ſinne in another, which he hath found grieuing before in himſelfe. For as we hauing been in ſickenes and are recouered, can by the ſmart which we haue felt, pitie the ſmart of another, and can tell how comfortable health is to another, which we haue found comfortable to vs: euen ſo we can ſhew compaſſion to them, which are ſtung with ſinne, as feeling the burden thereof in our ſelues, and can reioyce at the libertie of conſcience and peace of minde in others, which we haue reioyced at in our ſelues, becauſe in ſuffering miſerie, we haue learned to offer mercie: let vs ſee this doctrine more plainely.

We ſhal ſee ſome very warie in vſing a ceremonie, and peraduenture not without cauſe, becauſe it is not neceſſarie to edification in the Church of God: and although it may be that they thinke it lawfull in reſpect of the thing, and in reſpect of themſelues; yet becauſe it is not expedient they willingly refuſe it, and will not meddle with it: and then if others doe not ſo, but thinke it lawfull to be worne, and therefore vſe it, here through loue the matter being about a thing indifferent, they muſt learne to beare with them. Others there be who vnwilling to vſe it themſelues, iudge ſtraight all others as heynous offenders, that vſe it.

Let vs learne this of *Abraham*, who refuſed to take ſo much of the Egyptians himſelfe, as a ſhooe-latchet; and yet to others that would take, he would not deny the law of armes. He confeſſeth that he refuſed for his nephewes ſake, and therefore gaue libertie to others to doe as they would. See this good father was more ſtreight to himſelfe, then to others; and gaue more libertie to others, then to himſelfe. So *Paul* ſeeing that in ſome places he could not ſo conueniently liue of other mens charges, as at Corinth, and Theſſalonica, although at Coloſſos he receiued ſomewhat, where they were more able to beſtow on him, refuſed to take any thing; would he that all men ſhould be tyed to his example to doe the like? ſurely no, for what one thing doth he labour about more then this, that miniſters ought ſufficiently to be prouided for? For we ſee he was ſtrict to himſelfe in many things, yet euermore he left libertie vnto others: as we may ſee Rom. 14. 1. Cor. 8. & 10. where he entreateth of the vſe of things indifferent. Wherefore he would haue chriſtians of this mind, that they might ſay thus with themſelues: I can doe this by chriſtian libertie, but if it be any hindrance or offence to my brother or any ſclaunder to the Goſpell, I will not doe it: if they doe it not, ſo they make conſcience of other good things, I will not in this wage warre with them, I will not oppoſe battayle againſt them, but to ioyne with them in greater and better matters, through loue I will pardon the leſſe. We muſt now moſt ſtreightly deale with our ſelues, both for theſe reaſons alleadged, as alſo becauſe we know what mercies of God we haue receiued more then others: we muſt giue libertie vnto others becauſe we know not whether they haue receiued the like gifts, graces, and mercies of God, as we haue. If this had bin vſed long agoe, what vnitie had there bin eſtabliſhed in the Church of God; for want of this, what troubles haue riſen therein? Here we muſt beware that we flatter not a man, no not in the leaſt ſin, that is far from the nature of loue whereof we ſpeake; but we muſt ſo tolerate, as we purpoſe not to let any man lie in ſinne, but labour to reclame it; yet alwayes with the zeale of Gods glorie, and the hatred of his ſinne, and with the ſpirit of meekenes, and pitie of his perſon.

Sufficiencie for the miniſterie.

Wherefore here doth fitly come in the ſixt rule, which is, that then we ſhall moſt ſurely know when our zeale is right; when we are much moued, when God is much grieued; and we are much grieued, becauſe our brother hath ſo offended.

The ſixt rule of zeale.

» Here is an excellent and infallible difference betweene godly zeale and fleſhly anger.
» When the griefe of our brothers falling meeteth and is mixed with the anger of his ſin-
» ning againſt God, our anger ſhall not feede it ſelfe vpon the partie becauſe of our wrath,
» but of his ſinne, becauſe of our zeale. In pure zeale therefore there muſt be anger for offending God, and griefe becauſe our brother hath offended. When our Sauiour Chriſt went about to heale the man, that had the withered hand, the Phariſes that ſtoode by murmured,

red, becauſe he would heale on the Sabboth day, it is ſaid that he looked about him angerly, and yet it is added that he ſorrowed for the blindnes of their hearts. Marke here in this notable example, how anger and ſorrow meete together. Anger, that men ſhould haue ſo little knowledge of God and loue of their brother: ſorrow, that through ignorance, they were ſo fouly ouerſeene. So likewiſe in zeale of his father Chriſt looked on Ieruſalem with an hatred to their ſinne, and yet with a pitie to their miſerie, which was at hand, he wept ouer it. Marke this in all the Prophets from time to time, whether it hath not been ſo in them. Looke on *Eſay*, on *Ieremie*, on *Ezechiel*, on *Daniel*, if in heauines of ſpirit they did not vtter their words; and when they moſt threatned the people for their ſinnes, they were moſt grieued and feared, leaſt they ſhould fall vpon them.

This is a bleſſed temperature, thus to mingle griefe with zeale. But that is an ouerreaching zeale, where our zeale feedeth more of the perſon, then of the ſinne. Wherefore we muſt craue this ſpeciall grace at the hand of God by prayer, to be gouerned by a right zeale, and that we may truly diſcerne the difference betweene fretting anger, and pining zeale. *Samuel* ſpares not *Saul* in his ſinne, but notwithſtanding his great authoritie in zeale of Gods glorie, he telleth him flatly, that he is a ſinner; and yet alwayes was he bent to lament for *Saul*, and to pray for him. If we keepe this golden mixture, we ſhall ſtop the mouth of the aduerſaries, who accuſe vs to be too full of rancor and malice, if we be angrie as enemies to their ſinne, but are grieued, in that for ſinne they are become enemies to God. If then we admoniſh others, and be angrie with them, not as ſeeking any reuenge of our ſelues, but as doing it of neceſſitie, becauſe otherwiſe we ſhall be guiltie of diſhonouring God, and ſhewing our ſelues to be angrie againſt our willes, and that we doe it onely for Gods cauſe, and therewithall remember our ſelues to be but men, ſubiect to the ſame, we ſhall admoniſh them with that affection, wherewith we of them in the like caſe would be admoniſhed; and yet as we alſo remember to be admoniſhed of them, as though we were admoniſhed of God. Doeſt thou loue Gods glorie? then wilt thou ſurely admoniſh thy brother of ſinne. Doeſt thou loue thy brother? then wilt thou admoniſh him with compaſſion. See here is that, which teacheth all wiſedome.

Difference betweene fretting angrie and pining.

Admonition.

I muſt be grieued for ſinne, becauſe it is that that caſts all mankinde from the Lord, becauſe it is ſuch a thing as thruſt *Adam* out of Paradiſe: it is ſo grieuous a thing that it ouerwhelmed the old world with waters; it conſumed *Sodome* and *Gomorah* with fire; it crucified Ieſus Chriſt the Sonne of God; it is ſuch a thing, as is an enemie to God the Father, an enemie to God the Son, & an enemie to God the holie ghoſt: and therefore I muſt needs be an enemie vnto it; yet I muſt be grieued, as putting my ſelfe in the like caſe, that the offender is. Wherefore manie faithfull miniſters of God, when they are moſt hote, they haue moſt heauines in their ſoules, leaſt the curſe which they muſt needs threaten doe turne to the confuſion of the perſons whom they threaten. Thus we ſee, this zeale will teach vs, neyther to rebuke ſinne too coldlie, nor yet too hotelie. For we ſhall not ſo loue God, as we ſhal abuſe man the image of God, neyther ſhall we ſo loue man, as we ſhall hinder or impaire the glorie of God: for if we be ſorrowfull that God is offended, and that man hath offended, we ſhall be ſure to make an holie medlie.

Verſe 140. *Thy word is prooued moſt pure, and thy ſeruant loueth it.*

HEre the Prophet ſhewing his loue to be the cauſe of his zeale, repeateth in effect, that which hee ſaid before.

It may ſeeme ſtraunge why the man of God ſhould make mention of this ſo oft, that the word of God is true. But we muſt know, that hee did it to ſtrengthen his faith, in the time of trouble, and that then he might not faint. Wee thinke not, that there is ſuch neede of faith, becauſe we feele not the like temptations. For they that haue no ſight of their corruptions, know not their vnbeleefe, & they that feele not their vnbeleefe, feele not the neceſſity of this ſtrengthning of their faith. And as they that know not their vnbeleefe, know nothing: ſo they that beleeue, and ſee their vnbeleefe, know this to be neceſſarie. They then that haue a true trial of their vnbeleefe, know this faith to be a rare gift of God. So that the Prophet commendeth the word of God here of experience: for he ſaith: *Thy word is prooued*

Our vnbeleefe, and wherefore we ſee it not.

moſt pure: his meaning is this. This is the cauſe why I am ſo zealous, euen becauſe I loue thy word; & therfore, O Lord I loue thy word,, becauſe I finde it by proofe to be ſo pure.

Triall of our zeale.

That wee then may make this our rule for examination, why are we ſo cold in zeale? euen becauſe we are cold in the loue of the word. For as our loue encreaſeth, ſo encreaſe alſo our delight and griefe: our delight to ſee the thing loued to haue happie proceedings; our griefe, to ſee the thing which we loue, to be deſpiſed.

This we ſee to be in euerie kinde of loue. For a man that trulie loueth his wife, cannot abide to ſee his wife contemned and diſcredited: nor the woman that truelie loueth her husband, can abide to ſee him reiected and deſpiſed. When we loue our friend, we are grieued to ſee any contempt offered vnto him. This then we ſee is the nature of true loue, to reioyce to ſee the perſon loued, aduanced, or the thing which wee loue, eſteemed; and grieued, to ſee eyther the perſon or thing ſo loued to be caſt downe and contemned. It was a griefe euen to the heathenish Philoſophers to ſee their doctrine not regarded: were they ſo moued for the ſmall regard of that earthlie doctrine, which had no exact truth in it, but was mingled with infinite errours and vntruthes, and ſhall not we much more be moued, to ſee the word of God, which hath ſo exact a truth, and no vntruth, contemned and little ſet by? wherfore when we haue not this godly griefe in vs, it is a manifeſt argument, that our loue is verie cold. For as our loue is the greater, ſo vndoubtedlie our griefe will be the greater; and ſo as our loue is the leſſe, ſo will our griefe to ſee the thing defaced, be alſo the leſſe. When we haue much delight in any thing, wee are much grieued, and who are more grieued to ſee the word of God troden downe, then the godlie? becauſe of all other, their delight is moſt in it. Not without cauſe then is this loue commended vnto vs, to be a token of our zeale, and therefore wee ſee Pſalm. 67. the Church prayſeth and prouoketh all the world to praiſe God, when the word had free ſucceſſe: ſuch is the loue of it to the word of God. *O let thy people praiſe thee O God, yea let all the people praiſe thee. Oh let the nations reioyce and be glad, &c.* As then the children of God thinke themſelues in ioy and proſperitie, when the word of God is in proſperitie; ſo it being in any trouble, death is not troubleſome to them, ſo that by their death and ſuffring they may any thing confirme the truth, and giue countenance to it.

The Prophet of God ſheweth his loue to the word, ſaying: *all my ſprings O Lord are in it:* meaning that all his ioy, his delight and affections, were wholie ſet on the word of God. Wherefore if there be ſuch ioy in hauing it, there muſt needs be great griefe in wanting it. We are herein greatlie to condemne our ſelues, that we are no more thankfull; for our vnthankfulnes bringeth this ſecret curſe, that wee are no more zealous, and becauſe manie can hardlie indge betweene fleſhlie anger, and ſpirituall zeale, (ſuch is the rare feeling of this true zeale) they are readie to imagine, that if one be godly zealous, they are ſtraightway carnallie angrie.

How neceſſarie a thing therefore it is to know godlie zeale, all men may ſee: for as wee haue ſaid, that the Lord threatneth Reuel. 3. that vnleſſe the Laodoceans would be more zealous and amend, he would ſpue them out, that is, he would haue no delight in them. For ſurelie the Lord would as leeue haue vs of another religion, as to be ſo lukewarme in his true religion. For as a ſtomacke is eaſily brought to prouoke a vomite by receiuing ſomewhat that is lukewarme: ſo the Lord ſpueth as it were out of his ſtomacke lukewarme profeſſours, as them whom by no meanes he can brooke, which is a moſt fearefull thing. We know that the good Father *Elie* 1. Sam. 3. Although otherwiſe no doubt he was the deare ſeruant of God, was grieued for the ſinnes of his ſonnes, and mourned when the Arke of God was taken, was reproued by the holy ghoſt, that he ſhould loue the glorie of his ſonnes more then the glorie of God; becauſe hee did not more ſeuerelie, and more zealouſlie rebuke his ſonnes, and in that there wanted in him, that feruencie of ſpirit, whereby he ſhould haue cut off his ſonnes from their office; wherefore the hand of God did cut off his life, and depriued all his poſteritie of the Prieſthood. Although this good man was offended, & grieued with the euils of his ſonnes; yet his coldnes in zeale brought vpon him this plague.

Elias, (whoſe zeale as much pleaſed the Lord, as the coldnes of *Elie* diſpleaſed him) was of a feruent ſpirit; for when the Lord asked him where he had beene, he anſwered: *I haue bin zealous for the Lord God of Hoſts ſake*, and when he complained, that he could finde none which had not bowed vnto *Baall*, the Lord vouchſafeth to comfort him, and telleth him, there be 7000. *which neuer bowed their knees to him*. Well becauſe he continued zealous in beating downe Idolatrie,

latrie, the Lord came downe viſiblie with a firie Chariot, and fetched *Eliah* from earth to heauen.

Wee need not here ſpeake of the great zeale of *Moſes*, *Phinees*, and other of the ſeruants of God. We ſee and know the cauſe of this loue in the man of God, was the pureneſſe of the word. We heard in the firſt verſe, that the iudgements of the Lord were righteous, wee haue heard in the ſecond verſe, that the teſtimonies of the Lord contained a ſpeciall righteouſnes, wee ſhall heare in the ſixt verſe, that the righteouſnes of the Lord is an euerlaſting righteouſnes, wee may ſee in the ſeauenth verſe, that it made him delight in trouble, and in the eight verſe, that the righteouſnes of the Lord is euerlaſting. Wherfore doth he this? as we haue alreadie ſaid to ſtrengthen his faith: for after he had ſaide, that the riuers of teares through zeale and griefe burſt out of his eyes, he addeth and rehearſeth theſe things. What ſhall we ſay, they are vaine repetitions? Nay, we know that the holie ghoſt reproueth them, Mat. 6. We ſee then that in ſo oft commending the word of God, the Prophet ſheweth to vs our vnbeleefe, which he felt ſo much in himſelfe. VVhen doe idle repetitions ſo much diſpleaſe the Lord? ſurelie when our tongues walke idlie, and in our prayers we ſpeake we know not what. But when a mans heart is full of ſorrow, and fraught with griefe of his ſinnes, or earneſtlie longeth after a thing, then let vs cry, *Lord haue mercie vpon me*, then let vs powre out our ſpirits, and ſay: *Sonne of Dauid haue mercie vpon me: Lord I beleeue, help my vnbeleefe.* Thus when the heart is loath to be ouercome of vnbeleefe, and when it deſireth to ſhew forth his ſorrow, or when Gods children would exerciſe their faith, or feele in themſelues any rare ioy, which they would gladlie expreſſe, then they vſe many repetitions, as we may ſee both in the booke of Chronicles and the Pſalmes. *Praiſe yee the Lord, becauſe he is good, for his mercy endureth for euer:* where we ſhall ſee in 26. verſes this ſtill repeated: *for his mercie endureth for euer.* What ſhal we ſay now, that here is any needles repetition? no: well, we ſee here then, that we muſt not ſpeake ſimplie againſt repetitions, but in great wiſedome of the ſpirit, becauſe the heart of the godlie cannot ſatiſfie it ſelfe with faith and feeling of Gods promiſes, vnleſſe it breaketh forth as a fire into many ſpeeches.

Our vnbeleefe is ſhewed vs in the often repetitions of the commendations of the vvord.

No idle repetitions in this Pſalme.

Hereby we know now, that the man of God here expreſſeth his faith, & we are to learne, that without ſome liuely feeling of faith, of ioy, or of griefe, we are not to vſe oft repetitions, vnles happily they be vſed to ſtirre vs vp the more to theſe or ſuch like. So cried the woman of Canaan, *O Sonne of Dauid haue mercie vpon me*; and being rebuked, ſhe ſtill cried, *O Sonne of Dauid haue mercie vpon me.* We would thinke it ſomewhat ſtrange, and as a great matter, to ſee a poore body ſhoot out ſo many prayers at once, when they ſpeake out of the aboundance of their heart, which is ſtuffed with ſo many griefes and troubles.

Thy word (ſaith the Prophet) *is proued true*; it hath no changeable goodneſſe, but hath in it an euerlaſting righteouſneſſe, ſeruing for all ages, for all perſons, and for all times. Mens opinions fayle, the wiſedome, ſtrength and authoritie of man in time hath an ende; but this Word is exceeding large, and neuer hath ende.

Thy word is proued pure: Many would thinke this to be but a ſmall commendation for the word of God: but come to a man when his minde is much troubled, and tell him of the word, and what pureneſſe, what comfort will he find in it? Surely he will be as one that hath no taſte in it, and as one that feeleth no more ſweetneſſe, then a ſicke man doth taſte in a chip. And notwithſtanding all that the word ſhall do to him, he will ſtill follow his owne wayes, and goe on forward in the deuiſes of his owne head. Do men then feele ſuch infinite comfort in the word? ſo much is their comfort as is their faith: and ſo little is their faith, as little is their comfort.

Looke into Gods children, how greatly they lament their vnbeliefe: looke into *Dauid*, looke on *Iob*; looke on the late and bleſſed Martyr of God *Bradford*, who almoſt in all his bookes, and in euery meditation complayneth of his vnbeleefe; notwithſtanding that he was a man ſo rich in the graces of God, ſo throughly mortified to the world, ſo ſtayed in faith; and yet the neerer hee came daily to Chriſt, the more hee ſtill cryeth againſt vnbeleefe. Wherefore *Paul* ſeeing this to be a common diſeaſe among all men, ſaith, This is a faithfull thing, and worthie of all men to be remembred, *That Ieſus Chriſt came into the world to ſaue ſinners: this is a faithfull ſaying*, with ſuch like ſpeeches, which the Apoſtle vſeth as preparatiues to ſtirre vp our faith.

M. Bradford and holy Martyrs much lamenting euer for their vnbeleefe.

The pureneſſe of the word is mentioned of the Prophet, when after he had lamented the miſerable eſtate of the godly, and the great decay of godlineſſe, hee crieth out to the Lord, ſpeedily

to

to aſſiſt his children, ſaying, *Helpe Lord* (Pſal. 12.4.) *for there is not a godly man left &c.* and by and by he addeth verſe 6. The words of the Lord are *pure words, as the ſiluer tried in a furnace of earth, fined ſeuen fold.* If we ſhould imagine the pureſt ſiluer, that is often tried, and ſerueth in the court for Princes, euen ſo pure muſt we beleeue the word of God to be, which not ſeuen times alone, but ſeuentie times ſeuen times hath been tried in the fire of aduerſitie, and ſtill hath remained moſt pure, and neuer could any corruption be found in it. Wee haue ſeene good men as it were confounded, and yet comforted, and being tried are found to be pure.

The meaning of the man of God in that place is, trie the word, as you doe trie the pureſt mettals, with perſecution, with torment, with contempt, or howſoeuer, I tell you the word is true, and this is mine only comfort, O Lord, that though the wicked rage, thy promiſe for euer is vnchangeable.

Proued true. What could deceiue it? could the Serpent in Paradiſe? No. What could waſh it away? could all the flood in the deluge? No. What could conſume it? could all the firie furnace of Gomorrah, of Egypt and of Babylon? No. Looke from the firſt father of all *Adam* vnto this day, and how many ſeruants the Lord hath tried and found pure; ſo many examples we haue of the purenes of the word. This then wee ſee is a word pure by proofe. We eſteeme greatly of armour of proofe, which neither the ſpeare could pearce, nor the ſhot of gunne batter, nor dart in any battaile could bruiſe: oh how hath the word encountred with Sathan, and with all his adherents? How many darts of the worldlings hath it ſuſtained, and neuer yeelded? but as a ſword of proofe hath not onely ſtriken off the heads of Sathan, and of all hereſies and ſchiſmes, but alſo hath mightily preuailed againſt powers, and authorities, and principalities in heauenly things. When we haue an approued medicine, wee thinke it a thing of great price, being ſuch a one as neuer failed; but whereſoeuer it was laid it wrought the feate: ſo, here is a tried medicine for the ſoule, which neuer did deceiue any that vſed it aright. This is a moſt rare medicine and ſoueraine ſalue. For neuer ſore was ſo great in mans ſoule, neuer maladie ſo grieuous, neuer corruption of ſinne ſo farre gone, neuer was there any wound of conſcience ſo deſperate, which either this did not cure being vſed, or might haue cured if it had been vſed.

The word of God a tried friend in troubles. Simile.

This hath been tried, and is approued by all the ſick ſoules that euer were, ſince the beginning of the world to this day, whereof ſome were deliuered from many ſores of their conſcience, and many euen reſcued from the depth of their ſorowes. We count him a tried friend and approued, which in no troubles that euer did befall vs ſhrunke from vs, and failed vs, but ſtood vs in all ſtead poſſible: but whom, I pray you, hath the Lord euer deceiued, that put their truſt in him? or in whom hath the word of the Lord euer failed? which will ſtick with vs to the end, which will ſaue vs from all euils, accompany vs in all dangers, recouer vs in all infirmities, pitie and relieue vs in all miſeries, which will ſaue vs from hell, and will ſpeake for vs before the Iudge, and pleade our cauſe, and euen whileſt life laſteth, will ſtill ſtand vs in ſtead. Wherefore ſeeing the word of God hath in it ſuch excellencie, that it taketh vp all the delights of Gods children, and the contempt thereof taketh vp all the ſorrowes of the Saints of God; ſeeing for being eaten vp with the zeale of Gods word, whatſoeuer wee loſe in the outward man, we gaine & are recompenced for it in the inward man; contrarie to the eating zeale in all other things whatſoeuer, ſeeing the neerer wee come to God in his word, and the further we go from our ſelues, though we were throwne to the ground, we ſhould be reedified; ſeeing, if wee were tried in the furnace, wee ſhould finde ſuch an happie exchange, that as the gold wee ſhould loſe no weight, but become more pure; ſeeing it onely renueth vs in trouble, and we cannot more diſcredit the word of God, than either to ſuffer it to be contemned, or not ſufficiently eſteemed, as becommeth a thing of ſuch perfection, glorie, eternitie, and exact righteouſnes; ſeeing it is ſuch an armour of proofe, ſo tried a medicine, ſo approued a friend: let vs craue of God that he would open our eyes, and cleere our vnderſtanding, that wee louing it for theſe cauſes, may zealouſly be ſet on fire, and truly be grieued to ſee it contemned.

Thus we ſee how exact, how pure, how comfortable, how euerlaſting the word is. *Thy righteouſnes* (ſaith the Prophet) *is an euerlaſting righteouſnes*, Pſal. 11. thou haſt, O Lord, ſet downe a perfit righteouſnes, which hath beene, is, and ſhall be for euer, one, and moſt conſtant,

ſtant, *thine is the kingdome, the power, and the glorie for euer:* thy hand is not ſhortned more than it hath been, thy word neuer could be accuſed, onely let vs ſay, *Lord increaſe our faith:* let vs ſay, Lord giue vs the like faith of thy ſeruants, and wee ſhall haue like graces with them, though not in ſo large meaſure as they had.

Verſ. 141. *I am ſmall and deſpiſed: yet doe I not forget thy precepts.*

HIs meaning briefly is this: Lord, ſeeing thy word is ſo pure, I loue it for it owne cauſe, though nothing come withall; if thou wilt beſtow any thing elſe of thy ſeruant, I thanke thee; if not, I loue it ſtill; yea though I ſhould ſuffer diſcredit for it, I am content. For I loue thy word, becauſe it is a pure word, and worthie to be loued, with what croſſe ſoeuer it be accompanied.

As the common prouerbe is; Trueth may be blamed, but trueth can neuer be ſhamed, and iniquitie may be couered for a time, but yet iniquitie one day ſhall be diſcouered. It cannot be denied, that it is a ſingular bleſſing, which is ſaid of our Sauiour Chriſt, to grow in fauour with God and man, and to be loued of both, as it is reported of *Samuel:* becauſe as it is, Eccleſ. 7. 3. A good name is better than a good oyntment, and Prou. 22. 1. is to be choſen aboue great riches, and louing fauour is aboue ſiluer, and aboue gold: neither can there come a more grieuous croſſe to a liberall nature and ſtout perſon, than want of it. Howbeit, to ſearch out the cauſe of diſcredit, wee muſt alwaies enter into it, whether our conſcience telleth vs that wee ſuffer as well doers, not as ill doers. For euen the very Heathen ſaid, that a mans conſcience is as a theater in the world. Wherefore if wee ſuffer diſcredit iuſtly becauſe of ſinne, it is to be lamented: but when we haue faith in Gods promiſes, and a good conſcience flowing from our faith, though we neuer ſo much be diſcredited, it is a ſmall thing. Great is the loue of our ſelues, and great is the care which wee haue to maintaine our credit. For many will be content to hazard their liues, which cannot be content to endanger their good name. For if a man liue bereft of his good name, he had almoſt as liue bee bereft of his life. And therefore Heretikes, as the Familie of loue, giue in precept, that they ſhould rather dye, than ſuffer the credit of their ſect to fall. And no marueile: for they ſee no better life, neither doe they feele any true comfort of God in their proſperitie, neither can they truly call vpon him in their trouble. Thus we ſee how a name is eſteemed in the world.

This then is a true argument of zeale, euen when wee are deſpiſed and ſuffer diſcredit, ſtill to beare good affection to the word. For many are liuely and quicke, whileſt they are contented and well pleaſed, and whileſt things haue that ſucceſſe which they looke for, who when they ſuffer diſcredit, are vtterly caſt downe.

We ſee here the man of God is content to loſe his credit, ſo God be not diſhonored, and is readie to buy glorie to the name of God with the loſſe of his owne name. For hee reſteth in this, that though he may be miſdeemed, and of the world ill iudged of, yet he hath a warrant in his conſcience from the Lord, that he will depoſe for him; and howſoeuer for a time he beareth the reproch as an euill doer, yet the Lord will one day draw out his righteous dealing, and make it knowne to all men. Wherefore the Prophet ſaith, Pſal. 37. *Fret not thy ſelfe, becauſe of the wicked men, neither be enuious for the euill doers, &c.* And then he addeth, verſ. 5. *Commit thy way vnto the Lord, and truſt in him, and he ſhall bring it to paſſe,* 6. *And he ſhall bring forth thy righteouſneſs as a light, and thy iudgement as the noone day.* As if he ſhould ſay, waite ſtill on the Lord, and poſſeſſe thy ſoule in patience, the Lord in time will put away the clowdie miſts of ill reports, and will cauſe thy righteouſnes one day to ſhine as brightly as the Sunne in the midday.

If we ſhould conſider the diſcredit of *Noah*, how he was accounted as a gazing ſtock to the old world; if wee ſhould thinke how *Enoch* was deſpiſed in his time, or how *Lot* was diſcredited among the Sodomites, or what contempt *Eliah* ſuffered among the Idolaters in the age wherein hee liued, with many other holy men, wee would thinke it wonderfull. Nay, if wee would but conſider but how this man of God *Dauid* ſuffered reproch, contempt and diſcredit, wee ſhould much marueile. Firſt, when hee had the rareſt gifts of all

his

his brethren, and excelled them in the gifts of God, hee was ſet to keepe ſheepe in the field, when the reſt were ſent to aduance themſelues in the warres. Then, when he had ſlaine the Beare, and was come among his brethren, where he ſaw the vncircumciſed Philiſtine breathing out blaſphemie againſt the Lord, and his people, and through faith in Gods promiſes and zeale of the ſpirit, could not abide him ſo to blaſpheme the liuing God, marueiling that his brethren without great indignation ſhould ſuſtaine it, hee ſetteth vpon the great *Goliah*, which when his brethren ſaw, in contempt they asked what that princkocke could doe, and tell him, that it were more fit for him to deale with his ſheephooke, than to attempt to fight for ſo noble a victorie. Beſides, when as afterwards by his ſingular dexteritie which he had, by playing on the Harpe, he had appeaſed *Sauls* furious ſpirit, they could not ceaſe to deſpiſe him, and opprobriouſly ſaid of him, *Is not this the ſonne of Iſhai?* Then being offered one of *Sauls* daughters in mariage, they mocked him, by diſappoynting her of her dowrie: afterward, when hee ſhould haue had the ſecond daughter, who had her dowrie appointed and allotted, euery clawbacke ſcorned him; yea *Doeg* (that was the heardſman) was ſuffered to ſlay the children of God: So *Dauid* was faine to flie for ſuccour to the Heathen kings, his owne men contemning and forſaking him. And yet ſtill he ſaith, *I am ſmall and deſpiſed, yet doe I not forget thy word.* Well, let vs ſee, did not the Lord promote him, after hee had thus continued in patience? we know the Lord made his righteouſnes glorious, and his good name to ſhine abroad, and his innocencie to appeare to all men after the death of *Saul*. *By faith* (ſaith the Apoſtle, Hebr. 11.2.) *our Elders were well reported of*: whereof ſome are there ſaid to be tried by mockings and ſcourgings, verſ. 36. *We ſuppoſe* (ſaith *Paul*) *we are made a gazing ſtocke, and the offcouring of the world*: yet he fainted not, becauſe he knew that howſoeuer vile he was in the eyes of the world, yet the Lord delighted in him, the Angels of God in heauen, the Church of Gods Saints on earth reioyced in him, his owne conſcience felt ioy and peace, through that patience wherein he poſſeſſed his ſoule. Wherefore our Sauiour Chriſt ſaid to his Diſciples, Matth. 5. *Bleſſed are ye, when men reuile you, perſecute you, and ſay all manner of euill againſt you for my ſake falſely, &c.* Wherfore let vs learne that wee are to fight daily againſt ſelfe-loue, and loue of our credit, and let vs be as contented to giue our names to the Lord, as we are to giue him our goods, our liues and our countries. Let vs offer all that we haue to the Lord, of whom we haue receiued it, and of whom in his good time wee ſhall receiue it againe. *Abraham* gaue *Iſaac* his ſonne to the Lord in ſacrifice, and yet he receiued him againe. So let vs giue our names to the Lord by what meanes ſoeuer he pleaſeth to receiue them. For many would be content to doe ſo, if they might leeſe their name, becauſe they haue beene famous in warre, or haue come by it by ſome noble ſuffrings: but to ſuffer diſcredit wrongfully, and as traytors, or rebels, and to haue moſt falſe inditements in the face of the world proceede againſt vs, ſo that people clap their hands at vs, as notable malefactors or heretikes, is a thing very difficult. But if our Sauiour Chriſt be contemned as a deſtroyer of the Temple, and *Steuen* be accuſed to ſpeake blaſphemouſly againſt *Moſes*, let vs be content to leeſe our name as weldoers alſo, knowing that the Lord in time will take away the clowde, which Sathan as a vaile doth put before vs, who would perſwade vs, that when our name is gone, God ſeeth not nor regardeth our righteouſnes. But he that draweth the light to ſhine out of darknes, he can alſo in time deliuer our names out of diſcredit. Doe the wicked thinke then to obſcure the glorie of Gods Martyrs? *Noah*, *Lot*, *Eliah*, and all the Saints and Martyrs of the Lord are moſt glorious, the Lord hath glorified them, we ſtill praiſe them, and daily they are commended in the Church of God. *Alexander* the great in all his royaltie, nor *Pompey*, nor *Cæſar*, nor *Tullie* haue euer receiued ſuch commendations in their greateſt pomps, as haue the deare Martyrs of God. And although with the Papiſts we make them not as halfe Gods to pray vnto them, or as Angels to praiſe them, yet we praiſe God for them. Let vs learne therefore to giue our names freely to the Lord. *Some mens ſinnes*, ſaith the Apoſtle, *goe before to iudgement, and ſome mens follow after*. Some mens ſinnes go before, and the godly Magiſtrate ſeeth them, and puniſheth them. Some mens ſinnes come after, and ſhall be in time remembred and reuenged, if they be not pardoned in the death of Ieſus Chriſt.

Dauid againſt Goliah.

Trueth is the daughter of time, and in time all ſhall be reuealed, whether it be good or ill; and all

all ill either in this world or in the world to come, ſhall be remembred, and come to reckoning, vnleſſe it be buried in Chriſt his paſſion. All good things either in this life with the Saints of God, or in the life to come among the Angels, ſhall haue their praiſe and commendation.

For our triall then this is a true argument, that a man doth not loue the word for riches ſake, becauſe if he were the pooreſt man in the world, hee would loue it ſtill, and whileſt hee is rich, thinketh the word of God to be his greateſt riches. This is an vndoubted token that a man doth loue the word for liberties ſake, becauſe if he were in captiuitie and impriſoned, hee would ſtill loue the word, as well as if he were in the greateſt libertie. This is a ſure ſigne, that a man loueth not the word, becauſe thereby he hath credit, when hee can be content to ſuffer diſcredit for the word, & yet loue it as deerely, as if he had the credit and countenance of the whole world. We ſee it come to paſſe in all things; the better we meane, the worſe we are thought of; yet if we ſtill continue patient, it is a token that we loue the word, becauſe it is the word; and we loue God, becauſe he is God; we loue Chriſt, becauſe he is Chriſt. For if we can loue the word, though we be in ſickneſſe, though wee be in pouertie, and ſuffer diſcredit, wee loue the word for the word his ſake, and not for any thing elſe whatſoeuer. If it commeth to vs alone, it is welcome; if it come accompanied with other things, it is alſo welcome: as Eccleſ: 7. that wiſedome is good with an inheritance, and excellent *to them that ſee the Sunne*. For a man may then haue indeed great occaſion of well doing; yet wiſedome will deliuer the ſoule, and *giueth life to the poſſeſſours thereof*. So as though riches and inheritance will helpe well, being ioyned with godlineſſe, to giue teſtimonie of a good conſcience, yet though the man be an heire, it will not deliuer his ſoule; this onely the word of God can doe, all the other things cannot do it. And therefore this is an vnſpeakeable bleſſing of the word. *Triall of our loue to the word.*

Thus we ſee how the Prophet loued not the trueth for any outward reſpect, but for the approued pureneſſe of it. Wee muſt likewiſe labour to denie our ſelues and our good names, the too much loue whereof is a great enemie to godlineſſe.

Wherefore when we are diſcouraged to continue our loue to the word, for feare of diſcredit, we are greatly to ſuſpect our loue. Many Princes and the chiefe Gouernours would follow our Sauiour Chriſt, but they were loath to loſe their credit. Wherefore if in credit, proſperitie and health, we loue the word; and forſake it in diſcredit, in time of aduerſitie and ſicknes: it is a manifeſt token we loued it for our credits ſake, for our proſperitie, and for our health; not for it ſelfe and the pureneſſe of it; which was the onely cauſe, why this man of God did loue it. *Triall of our loue to the word.*

Verſe 142. *Thy righteouſneſſe is an euerlaſting righteouſneſſe, and thy Law is trueth.*

THe briefe meaning whereof is: Trueth it is, that fleſh and blood may thinke, that when contempt commeth for thy names ſake, there were ſufficient cauſe to forſake thy word: but Lord thy righteouſneſſe is not changeable, it is not one at one time, and another at another time, but it hath been, is, and ſhall be one and the ſame; and as there is one conſtant righteouſneſſe with thee, ſo the rule thereof is ſet downe in thy word, which ſheweth vs what righteouſneſſe thou requireſt.

Here the man of God teacheth vs, how to refell our owne reaſon, which is as ready to be deceiued, as Sathan is ready to deceiue it. For in trouble the diuell will be ready to put this into our heads: Is this, thinke you, the true righteouſneſſe, which you do profeſſe? Do you not rather deceiue yourſelfe? ſee how you are in trouble: ſee what loſſe yee muſt ſuſtaine by your profeſſion? Thus he would delude vs, and make vs as them that are in a burning ague, who hauing loſt their taſte, and their ſenſes troubled, thinke ſweet things ſowre, and ſowre things ſweet. For ſuch is the ſtate of Gods children in trouble, who in ſtronger temptations cannot iudge, and therefore the diuell troubleth and oppreſſeth the weakneſſe of their ſenſe; as ſeeing reaſon moſt ready to be deceiued, and will make them beleeue, that white is blacke, and blacke white; that ſweet is ſowre, and ſowre ſweet; good ill, and ill good.

Loe, here is then a remedie, in the ſenſe of theſe words: Thou art not, O Lord, as man, who vpon new occaſions, maketh new lawes; and vpon euill diſorders, maketh new orders: but thy righteouſneſſe is euerlaſting, which was with thee from the beginning, which to this time hath been reuealed, and ſhall be euer hereafter; therefore I will not yeeld to this temptation: for

though I ſuffer for thy trueth, yet it is the trueth; neither can all the ſubtilties of Sathan, or violence of man make it mutable. O rare gift of God to beleeue and acknowledge one immutable righteouſneſſe, and not to depend on mens deuiſes or ſhifts, whereby they deceiue themſelues, as being too ſhadowiſh, fading and momentany. They are, ſaith the Prophet, plauſible, but there is no ſoliditie in them; they ebbe and they flow: but thy righteouſneſſe (O Lord) is euerlaſting. Now whereas the diuell himſelfe, the Turke and Pope with other heretikes cannot denie, but will confeſſe and graunt, that there is one only righteouſnes, conſtant and euerlaſting, that herein Chriſtians differ from them, in that they ſay with the Prophet, *Thy Law is trueth.* i. Thou haſt ſet downe an exact rule of all righteouſneſſe wholy in thy Law, concerning all things that thou commandeſt; and as I beleeue therefore thy righteouſneſſe to be euerlaſting, ſo I looke for it in thy word; becauſe that righteouſneſſe which is all one with thee, is made knowne and reuealed to vs, in thy written word.

We muſt then reſt in this, that as in ſubſtance there is one righteouſneſſe; ſo God hath left his word, againſt the which heretikes cannot preuaile; becauſe as Gods righteouſneſſe is pure, euerlaſting and vnchangeable, ſo his word hath ſet it downe to vs, which is as pure, euerlaſting and vnchangeable. This is no ſmall comfort in temptation, whereby we may be ſtayed: and whereas it may ſeeme to ſome that in acceſſions and additions there was not one gouernment both of Iewes and Chriſtians; we muſt know, that they had one rule of regiment vnto Chriſt, wherewith our laſt addition in ſubſtance is all one; ſo that when Sathan and the men of the world will pull vs from it, we may ſay, *Thy righteouſneſſe is euerlaſting*; and if they aske vs how we know it, we anſwere, *Thy word is trueth.*

How Chriſtians differ much from heretikes.

This is then the thing wherein we differ much from heretikes, for though they giue as great and glorious titles to Gods righteouſnes as we doe; yet they will not with vs acknowledge that Gods word is truth. For as we ſee many men, that will come, and are driuen to ſubſcribe to theſe generall ſpeeches, *That the righteouſnes of the Lord is euerlaſting*, ſo they will eaſily be brought to diſcredit the word, whereunto they will not ſtand. For the Turke cleaueth to his dreames, the Pope to his traditions, the heretikes to their reuelations, the heathen to their fantaſies, the worldlings to their policies.

Thy word is truth. i. As there is one ſure and neuer changing righteouſnes, ſo I will not clime vp to heauen to ſeeke for it there, I will not goe downe to the low places of the earth to ſeeke it out there, neither will I deſcend into hel for it, but I will looke for it in thy word, according to that Deut. 30. 11. 12. 13. 14. *This commaundement which I commaund thee this day, is not hid from thee, neither is it farre off: it is not in heauen, that thou ſhouldeſt ſay, who ſhould goe vp for vs to heauen; neither is it beyond the ſea, &c.* And Rom. 10. 6. *Say not in thine heart, who ſhall aſcend into heauen, who ſhall deſcend into the depth, &c.*

Here then is the difference, betweene the heretikes and Chriſtians: Idolaters will haue Gods word, but ioyned with their traditions; heretikes will haue the word, but with their reuelations: But we ſay, that it is all perfit, it is a through truth, and all truth, hauing nothing too much, nor any thing too little. For it were a diſgrace to ad or detract from it, to aſcribe exceſſe or defect to it. So the Prophet his ſenſe is this: Seeing I goe not to the right hand or to the left, though I am contemned; yet herein I ſtay my ſelfe, becauſe thou haſt one righteouſnes, which thou haſt certainely ſet downe in thy word, how thy children ſhal be gouerned by it.

Here we may alſo ſee the infinite wiſedome and goodnes of God, becauſe otherwiſe, what miſerie ſhould we haue been in, ſeeing ſo many heads, there would haue been ſo many religions? Wherefore the Lord hath ſet downe one perfit rule to gouerne all, wherein nothing is either abounding or wanting. Our Sauiour Chriſt ſaith Iohn 17. *Father, ſanctifie them, thy word is truth.* i. Father ſanctifie them, and ſeuer them out being thine, with the word; it is true. Saint *Iames* ſaith, *We are begotten by the pure word:* this is that *ſword of the ſpirit*, which heretikes cannot abide, and putteth Sathan to flight, and giueth vs an happie iſſue, and ſpeedie out-gate in all our troubles and temptations if we ſtay vpon it.

Heretikes cannot abide the word.

This doctrine is as neceſſarie alſo for manners: euery wicked man will confeſſe, the word to be true, yet if we come to examine their life they will faile: for if they were perſwaded

ſwaded that the word were truth, how durſt they liue ſo profane, ſuch ſwearers, ſuch murderers, ſuch adulterers, ſuch theeues, and ſuch ſlaunderers? So that we muſt needes confeſſe that the word for doctrine preſerueth vs from hereſies, & for life ſaueth vs from many corruptions. We muſt then labour that the word may haue a credit in our conſciences, that we may not onely confeſſe God to be true, mercifull, iuſt and righteous, which euery ofſcourings of the world may doe, but let vs beleeue, that all this truth, mercie, iuſtice and righteouſneſſe, is ſufficiently ſet downe in the word, which word the Lord hath ſet downe for vs to beleeue and to obey.

Verſe 143. *Trouble and anguiſh are come vpon mee: yet are thy commaundements my delight.*

SEe here is a further thing. The ſenſe then of the words is this. Seeing thy righteouſneſſe is conſtant, and there is one conſtant rule of it; therefore, where beſides my contemning I feele alſo trouble, I doe not onely not forget thy word, but alſo much delight in it. See a rare gift in the man of God: for this is a ſingular gift of God, not onely in anguiſh to be heauily troubled, but alſo to be comforted; not to doe good heauily, but to doe it cheerefully.

In that he vſeth as it were a doubling of the word *trouble and ſorrow*, he ſheweth his griefe to be the greater. It is an harde matter not to forget God in trouble, but a far greater matter then to haue a delight and a pleaſure in the word: yet ſo it is that if we can come neere the one, we ſhall alſo come neere the other. Here is our ſtrength, if wee forget not the word, and nouriſh not vnbeleefe, ioy and delight will come after; becauſe it is the mercie of the Lord inwardly to recompence that, which outwardly hee detracteth from vs.

Thy word is my delight, or my delight is in thy word. This is the ſame that the Apoſtle reporteth of himſelfe, Rom. 7. 22. *I delight in the law of God concerning mine inner man.* The way to come to this, is to fight againſt vnbeleefe, and to beleeue the word is moſt pure and holie. It is a ſingular comfort to vs, though our minde be troubled, when we ſhould doe good; yet to doe it, ſith after we haue done it, it leaueth a pleaſure behinde it: contrariwiſe how ſweet ſoeuer ſinne is in committing, the pleaſure will depart, but the ſting of ſin remaineth with vs ſtill. And ſurely, it is a great quickning to a man when hee doth doe well. True it is that this quickning commeth from the peace of conſcience: But when we cannot only reioyce in the forgiuenes of ſinnes, but feele a ſpeciall comfort ariſe when wee doe well, this is a double quickning. For what can be more comfortable, then to be fruitfull in good workes in time of trouble? When did faith, loue, patience, conſtancie, meekenes, & boldnes, more aboundantly flouriſh in the Church then in trouble? In proſperitie we defer & delay from day to day, from to morrow to next day to doe well; but when the hand of the Lord is vpon vs, it ſetteth vs forward to the worke. This then muſt mitigate our griefe in time of trouble, and make vs iealous of our proſperitie, becauſe we are fuller of the exerciſe of well-doing in trouble then otherwiſe. Beſides a preacher may better perſwade good things in time of trouble, then in proſperity. Well, as it is a generall rule in all things, that a good beginning is as good as halfe done: ſo as it is in all godlines, likewiſe is it in this part of godlines. What is the cauſe, why men cannot come to this ioy in trouble, euen becauſe in the verie entrance of it, they ſtraight forget the word, and ſo they eyther deſpaire, or vſe vnlawful meanes. This is a thing needefull to be conſidered of. For if a man be in trouble, and hath nothing to ouermatch it, then his trouble will ouerquell him. For why doe men in trouble lay violent hands on themſelues, but becauſe they haue nothing in their minds to comfort them, and therefore they fall to deſperate meanes? Wherefore Gods children ſhould ſoone deſpaire, were it not, that they felt comfort in the remiſſion of ſinnes, and ſtay themſelues on a godlie ſecuritie in God his promiſes and prouidence, and in an holy courage to be delighted in weldoing. For the godlie, whoſe onlie ſtayes in trouble, are faith and a good conſcience, are brought by their affliction to a ſight of their ſin, to a deſire to haue them pardoned, to a feeling of God his mercie in hearing their prayers, to an hatred of their ſinnes.

Thus if we can ſupport our faith in Gods promiſes, we ſhall reioyce in trouble. When heretikes ſuffer for their illuſions, and being taught of man, they quicklie ſhrinke: but when Sathan deludeth them with ſtrange fantaſies, they are readie to ſuffer much. Doe we know that Heretikes will ſuffer for their illuſions, & ſhall not we much rather ſuffer for the truth? And yet wee ſee the Lord maketh a diſtinction betweene their ſuffrings and our martyrdomes: For Chriſtians through faith can ſing Pſalmes in the midſt of the flame, heretikes by their roring ſhew they haue no ſuch ioy. It ſtands therefore vpon vs euen now to be icalous of our proſperitie, and to beſtow the time which we haue, in weldoing, and ſtriue againſt ſinne. For we ſhall breake the firſt wall by this, and ſo come with ioy to the other. And as the word is a comfort in trouble, ſo is it a bridle from ſinne in proſperitie. For as it doth not let vs fal in trouble, ſo alſo it bridleth vs from ſin in proſperitie. For to this end we read and heare the word, that in proſperitie it ſhould ſubdue ſin, and in aduerſitie it ſhould miniſter comfort. But what is the iudgement of God vpon them that know not the word? If they be in health, they ſeeke for nothing but for pleaſures, for profit, and for gaine, and thinke whatſoeuer they doe to be lawfull, yea admoniſh a man of his couetouſnes by the word; yet will he not repent, vntill eyther theeues, or fire, or ſome other iudgement of God vtterlie conſume them; but he will obiect, why ſhould I not get riches? why ſhould I not maintaine my gaine? Admoniſh a theefe at his libertie of his theft, & it preuaileth no more then if yee ſhould tell him a ſtorie, vntill wofull experience teach him the truth of it by the priſon or by the halter.

There is no hope to any profit to perſwade the adulterer, vntill ſome plague of God haue wrought vpon him. So we ſee, when fire is on our houſes, when wee muſt goe to priſon, or yeeld to any other calamitie, men wring their hands, teare their haire, & rent their clothes, crying for woe to themſelues, and ſaying they cannot liue, they will not be ſeene in the world, they are aſhamed to looke their friends in the face, and vvhy? becauſe they haue no feeling of the ioyes of the life to come, they haue no ſtay on Gods prouidence, they feele no comfort in his promiſes; but they curſe, they moyle and pine away with ſorrow. If vve ſee then the great mercie of God in ſtaying vs from ſinne in time of proſperitie, and in aduerſitie telling vs, that hee doth not puniſh vs in wrath, but in loue; and as a father doth teach vs the contempt of this world, the deſire of the world to come, faith in his promiſes, patience and repentance: let vs reuerently eſteeme the word.

Verſe 144. *The righteouſnes of thy teſtimonies is euerlaſting, graunt mee vnderſtanding, and I ſhall liue.*

IN repeating the ſame againe, vvhich he had ſaid before, the man of God here vſeth tvvo vvordes, *the righteouſnes of thy teſtimonies:* vvhereas before hee vſed this one vvord: *thy righteouſnes:* ſo that he meaneth here nothing els, but the righteouſnes of God reuealed to vs in his word. For they be called *teſtimonies*, both in reſpect that they be records of Gods loue towards vs, as alſo they are teſtimonials of our obedience towards God. So the words may beare this ſenſe: true it is Lord, that that part of thy word, wherein thou haſt comforted vs with thy promiſes, is euerlaſting, and that part of thy word, wherein thou haſt ſet downe our duties, is alſo euerlaſting.

And I ſhall liue. i. What doe men deſire but life? that I may liue therefore in godlie pleaſure, Lord teach me to vnderſtand thy teſtimonies. See the man of God doth reſt his life in this vnderſtanding of the word. They then that are ignorant are dead in ſinne, Epheſ. 2. *They ſit in the ſhadow of death*, Luke 1. *they are bound in the chaines of ſinne*, as *Paule* witneſſeth of the widowes that liue dilicately. For as we call him a man of death, on whom not the Iudge, but the law, or not the law but the fact hath alreadie giuen iudgement: ſo they are ſubiect to the ſpirituall death, on whom not God but his word, or not the word, but the ſinne hath pronounded guiltie. What is then life? ſurelie this was life, the eſtate wherein *Adam* liued before hee fell, his other life afterward, which now is common to vs, is a death, and wee in him are all dead. For when there was no ſinne, there was no ſhame: when there was no ſhame, there was no trouble, when no trouble, no death. Wherefore ſinne bringeth in ſhame, trouble, and death, and hath

left

leſt vs dead ſpirituallie, by cutting vs off from God. For as a ciuill life is when wee are obedient to the ciuill lawes; ſo we liue in God, when we liue according to his law. And as he is dead ciuilly, that by tranſgreſſing the lawes of the realme, hath cut off himſelfe from the common people: ſo we are ſpirituallie dead, when ſinne hath cut vs off from God.

The Prophet *Abacuck* ſaith chap. 2. 4. *Hee that lifteth vp himſelfe, his minde is not right in him.* Where the Prophet ſheweth, that though a man for a time ſwel, not hauing an vpright heart, yet afterward he ſodainely vaniſheth away, as a bubble of water: for as a bladder with the wind is ſoone drawne out; ſo the vngodlie with conceit of his reaſon ſeemeth to be puſt vp, but all is but inconſtancie.

The iuſt man ſaith the Prophet *ſhall liue by faith, not by works*, (as ſome would dreame) for all the ſhift of them that will be righteous in themſelues, will be as a bubble of water: but the iuſt man beleeuing the forgiuenes of ſinnes, looking for euerlaſting life, ſtaying himſelfe on the promiſes and prouidence of God, hath true ſoundnes in him. *He ſhall liue*, ſaith the Prophet, noting perpetuitie of time. So the man of God his meaning is, I ſhall liue. *i.* perpetuallie and for euer. We ſee then the great mercie of God, that commeth by the knowledge of the word, in that in it wee finde how he deliuereth vs from wrath, and taketh vs into his fauour: he reſcueth vs from ſin, and clotheth vs with righteouſnes: he taketh from vs death, and reſtoreth to vs life. But marke who ſpeaketh theſe words; doth this man of God attaine to ſuch an heroicall ſpirit, as to crie, *graunt me vnderſtanding?* and ſhall we thinke our ſelues ſufficientlie rich, well ſighted, and that we are ſo well cloathed, that we need no ſuch prayer? We are like the Laodiceans, who hearing the word were neither hote nor cold: Seeing then wee are rather Laodiceans, then *Dauids*; wee muſt crie, *Lord giue vs vnderſtanding, that we may liue.*

Then let vs learne by other mens harmes, which is a princelie and heroicall kinde of teaching. For as Princes children are taught themſelues in their own perſons, but are not beaten, ſeeing rather others beaten before them: ſo the Lord preacheth to our perſons, but puniſheth other perſons round about vs, ſparing vs, that we by their ſinnes and ſtripes may learne to amend and to repent in prayer.

There is a winter after harueſt, after heate colde, and it is vſuall with the Lord to temper his bleſſings moſt ſweet, with ſome croſſings moſt ſower. Wherefore let vs pray with our Prophet for the vnderſtanding of God his word, not onelie to be bettered in our minds, but alſo reformed in our liues. Then no diuell, no hell, no plaguee, no peſtilence, ſhall hurt vs; yea thoſe troubleſome trials, which vnto others are teſtimonies of God his wrath; ſhall be vnto vs ſeales of his loue: which although the world cannot diſcerne, yet by faith we ſhall both finde it and feele it.

PORTION. 19.

Verſe 145. *I haue cried with mine whole heart: heare mee, O Lord, and I will keepe thy ſtatutes.*

Verſe 146. *I called vpon thee: ſaue me, and I will keepe thy teſtimonies.*

IN the laſt verſe of the former part he ſet downe the righteouſneſſe of Gods law, he prayed therefore that he might haue vnderſtanding and liue; and therefore they that are ignorant haue no life in them, becauſe life is onely reuealed in the word. Sinners then hauing not receiued the word, are dead: for the life of ſinne is the death of man. As our firſt father was dead when he had ſinned, and they who liued in pleaſure, and all other ſinners are dead; though they for a while prolong their life on earth, yet at death the ſoule goeth to hell, and wayteth there for the bodie: and this curſe wayteth on all, *curſed are all that continue not in all things, &c.* and after Gods great ſuffering they ſhall be cut off.

He knew that the beginning of his life was in the word, and he alſo knew that the continuance of it, was in the word, by the grace of God; and therefore he laboured to haue it increaſed by the word, becauſe he was conuinced by his infirmitie that he might loſe it, as *Adam* did: and therefore hee ſeeketh to finiſh the courſe of his ſaluation with feare.

If *Dauid* whoſe zeale had conſumed him did yet in this ſort pray, how much more ought we, which for euery little trouble are diſcouraged in our dutie.

He prayeth for the vnderſtanding of the word, becauſe the diuell will be readie to allure vs from the word, if we be inclined thereto: as he dealt with Chriſt, when he laide out ſcripture againſt it. And yet he liketh not of thoſe that reſt in the literall ſenſe, but he craueth the ſpirit to teach him according to the word: for the ſpirit quickeneth, and fleſh and bloud doth not reueale theſe things; and all that are of God, muſt be taught of God, Iſa. 54. yet alwayes agreeable to the word.

Now in this part he prayeth that he may haue vnderſtanding and eaſe from his trouble: this requeſt he groundeth on theſe reaſons: firſt, of his earneſtnes, in the foure firſt verſes: ſecondly, in reſpect of his enemies, in the ſixt verſe: and thirdly, in reſpect of Gods mercies, in the fift, ſeuen and eight verſes.

In the foure firſt verſes he ſetteth downe his earneſt deſire and zeale that he had, and he prayeth that he may haue a good conſcience, in the firſt verſe; and faith in the promiſes, in ſecond verſe: teaching that theſe two were all the comfort that he had in trouble, when he ſuffered for well-doing, and had his ſinnes forgiuen, and had the fauour of God.

Then if we will ſtand in trouble, let vs labour to be grounded on the promiſes of forgiuenes of ſinnes, of a new life, of his fatherly prouidence; and let this purge vs from ſinne: and if we can doe this, then nothing ſhall ſeparate vs from God, as *Paul* ſaith Rom. 8. and againe he ſaith, there is no condemnation to them that are in Chriſt, for they haue his ſpirit to purge them from ſinne, and to ſtrengthen their faith.

The want of theſe cauſeth men to ſtep backe, and the weakenes of our faith and the careleſnes of theſe cauſeth ſuch feare in Gods children, and ſuch ſhrinking: for the diuell layeth their ſinnes to their charge, which they ſee not diſcharged, and their faith is weake, and therefore they are diuing vp and downe. And ſurely trouble muſt come to all, for ſo it is ordeyned, though to ſome leſſe then others: and therefore when it commeth, we are faint, if wee haue not been carefull to keepe a good conſcience, and to ſtrengthen our faith. But if wee haue done thus, then ſhall death bee pleaſant to vs, for wee ſhall bee bleſſed. Apoc. 12. and our workes ſhall follow vs, that is, our faith and the fruites of our faith.

Againe if we ſuffer for our ſinnes, &c. then we want faith and a conſcience, and therefore we murmur and cry out, yea and goe to witches and wifards. Yea Gods children, though they come not to this groſſe ſinning, yet they inwardlie grudge, and they haue ſecret murmurings, becauſe they haue failed in ſtrengthning their faith, and keeping a good conſcience: but the children of God that make Chriſt all in all, they ſay *the Lord giueth, and the Lord taketh*, this is the patience of Gods children. And *Iob* did not faile, till his faith failed: and though his three learned aduerſaries reaſoned againſt him to proue him an hypocrite, yet his conſcience ſuſtayned him, and therefore reckoneth vp his vertues chap. 28. and 31. And he alſo confeſſed his faith, *I know that my Redeemer liueth*: this was his faith, and this was his conſcience that in his trouble ſuſtained him.

Theſe things haue no leſſe fruit in proſperitie; for the want of them cauſe men to lift vp themſelues on high, but the word repreſſeth pride, luſt, and loue of worldlie things; ſo that they are humble in proſperitie: for the worldlings ſeeke after the things of this world, becauſe they neuer felt the peace of conſcience; they ſeeke their owne glorie, becauſe they neuer felt what the glory of God was, and neuer ſeeke knowledge; becauſe they know not what the ſoule is. Yea the children of God, becauſe they labour not continually to keepe a good conſcience, and to ſtrengthen their faith, they are caried away with the loue of earthlie things, after the example of the wicked: for proſperitie is as a floud which carieth all things with it, and as well good as bad; and therefore they are often caried away with the loue of theſe outward things.

But the children of God which doe diligentlie labour after theſe things, they behaue themſelues ſo, as that God may be glorified by their proſperitie and aduerſitie: for in proſperitie they chieflie ſet by the forgiuenes of ſinnes, and euerlaſting life; and if theſe be once ſure, then for other things if they haue them, they take them as ouerplus of his fauour, and confeſſe that wiſedome is good with an inheritance: yet if theſe things come not, the feare of God and his word is

neuer

neuer the leſſe acceptable, and can be content to ſay with *Iacob*, if I may haue meate and drinke and cloath, then will I be content, as *Paule* commaundeth. And if they haue abundance, then they are in the houſe of mourning, knowing that thoſe things may be taken away. Eccl. 7. And thus we ſee *Iob* walked warily euen in the midſt of proſperitie. Though men know this, yet becauſe they doe not practiſe it, therefore it ought to be often repeated, and this ſhall take excuſe from the wicked, and it is ſafe for the children of God.

In the foure firſt verſes are generally ſet downe his care and zeale: firſt, his zeale and feruencie: ſecondly, his truth without hypocriſie: thirdly, that he deſired nothing, but agreeing to Gods will, that he might keepe Gods commandements: fourthly, his perſeuerance: fiftly, his faith, his patience, and hope: ſixtly, the meanes to confirme his faith: ſeuenthly, the meditation of Gods iudgements to confirme his faith.

He deuoured not his griefes, nor nouriſhed his vnbeleefe, but ſought the remedy thereof by the promiſes of God. And this often commeth to paſſe that men haue wants, and yet bite on the bridle, & therfore they obtaine not, becauſe they haue not faith to pray, Iam. 1. as the Iſraelites did long bite on the bridle, and at laſt cried and were helped: therefore it is a great grace, when we can make our wants knowne by prayer.

Theſe properties of prayer are neceſſarie, for certaine Heretikes, which reaſon, either God will giue, or not giue; and if he will, we need not aske; if he will not, it is vaine to aske. But wee might anſwere, that then the prayers of Gods children in the Scriptures, and the precepts of prayer are not in vaine. Againe, the promiſes of God were in vaine which are made to our prayers: or elſe they might be fed without bread, and doe other things without meanes. But God hath appointed vs to pray, that hee might trie our obedience, and that he might giue his bleſſings to vs: ſo that we muſt vſe that, if wee will attaine his mercie.

His feruencie is noted by crying, which noted the earneſtnes of the affection, not the loudnes of the voyce. The voyce is loude when it commeth to God, as *Anna* and *Samuel* are ſaid to crie, and yet they ſpake not: ſo the blood of *Habel* cried. *Paul* Rom. 8. teacheth what this crying is, namely, the earneſt deſire of the heart, which is the prayer in the ſpirit: Epheſ. 6. and 1. Theſ. 1. he prayeth for the ſpirit, as the moſt ſecret part of their heart, as *Mary: My ſoule reioyced, and my ſpirit &c.* And thus it ought to be, becauſe God is a ſpirit. *Iames* in the laſt chapter noteth it by feruentnes, which is commended Rom. 12. then wee muſt labour that our moſt ſecret parts may be occupied when we pray to God. Then he rebuketh coldnes of prayer: for all men doe know that God is the giuer of all things, and therefore all pray, yea Heretikes and worldly men will pray, yet many prayers are cuſtomarie and of faſhion.

This zeale may be come to, if wee craue of God the feeling of our wants; as the want of meate cauſeth the ſtomack to deſire meate; and hereof commeth feruencie (Rom. 8.) And our wants muſt be conſidered in reſpect of our ſelues, or of others: and that not onely in affliction, but alſo in proſperitie, whoſe baites haue cauſed Gods children to take as great wounds at Sathan, as euer they did in aduerſitie. And proſperitie will make a man careles and proud, and vaineglorious; as aduerſitie doth make a man deſpayre; and a man is in as great danger in proſperitie, as in aduerſitie. Therefore wee haue as great neede to complaine in proſperitie, as in aduerſitie. And therefore though ſome of great iudgement haue thought, that *O Lord haue mercie on vs, and make haſte to help vs*, and ſuch like prayers, being made in the aduerſitie of the Church, ought not to be vſed now in this proſperitie. Yet I dare not diſcredit the iudgement of the ancient in this reſpect, ſeeing that it may at all times be made with profit, if there be vnderſtanding: for there is euer neede to make this prayer, and therefore it may with profit be made.

Our wants muſt be conſidered either in our ſelues, or in others: and in our ſelues, either in reſpect of faults in vs, or of good things which we want: and in others, either in reſpect of the whole ſtate, or of ſome particular perſons. And for our ſinnes wee haue euer great neede to pray, and the great barrennes of good things ought to force vs vnto prayer. And the great wants which we ſee in our ſelues, as the emptines of good things: and againe, the great danger of the temptation of the fleſh, the world and the diuell. And therefore when

Christ had taught his Disciples to pray for the forgiuenes of sinnes, in the next words hee biddeth them pray for the deliuerance from temptation. Now our Creede teacheth vs to beleeue that our sinnes are forgiuen vs; and we haae neede to pray, *Leade vs not into temptation*: therefore euen after we beleeue the forgiuenes of sins, we may be tempted to euill: and so *Peter* so soone as he had confessed Christ to be the son of God, was tempted to dehort his master from suffering, yea to denie him, as he did indeed. And therfore whilest they haue not looked to this, the children of God, when they haue most flourished, haue fouly fallen: as *Noah*, when he had been deliuered from the flood by the Ark, yet fell into drunkennes. So *Adam*, *Lot*, *Peter*, and others. Therefore these manifold infirmities of our soules ought to moue vs to pray. And as the soule hath in it the roote of all sinne, so the bodie hath in it the roote of all diseases: and therefore to pray against sudden death, which hath sometime raigned in the Church, though now wee be free from it, and manifold diseases which now wee are subiect to; these things seeing they are in our selues, therefore in respect of our selues we haue neede to pray.

Againe, the manifold necessities and wants of the Church both in spirituall and temporall graces, the wants of our wiues, whom as we haue receiued of God, so we must yeeld to God againe: also the wants of our children, and such like, ought to moue vs continually to pray. But those couetous men, which liue and dye to themselues, shall once see what neede they had to pray, and feele the want of their prayers.

Againe, if wee had no neede at all to pray, yet where is our zeale to Gods glorie? how should we be moued when we see God dishonoured by the wicked liues of many, and also by the heresies which doe greatly flourish?

Also the dulnes of our wit, and weakenes of memorie, and other gifts of the mind, which are often greatly weakened, and often taken away: these ought to moue vs to pray that they may be continued with vs.

Also in prosperitie, for then the diuell doth moue vs to presume, as he moueth to despayre in aduersitie: and hee preuaileth by accusation of sinne in aduersitie against none, but those which haue presumed in prosperitie.

Againe, in our goods, the danger of fire, theeues, &c. that wee are in. And if wee thinke that wee can by wisedome be warie, then wee deceiue our selues: for the most warie haue been deceiued.

Also in our iourneies, the danger that we are in: likewise in our names, wee haue great cause to be carefull: for that an ill name commonly followeth the profession of the Gospell: and therefore in the Psalmist they often pray against false tongues, especially that God may be glorified by their good names.

Also the wants of wiues, children, seruants, and euery man in that calling wherein he is, as the Minister in his calling, as *Paul: Who is sorie and I am not sorie?* and the Magistrates in their circuites, when either they are sluggish themselues, or for want of lawes, cannot doe what they would.

Also the vntowardnes of our kinred, whereby wee are often discredited.

Likewise when we haue enemies, wee haue neede to pray that we be not circumuented by them, and also we must pray for them.

Then in the Church we shall see such scarcenes of Preachers, such a companie of Heretikes, and other wants, as, if the communion of Saints be deare to vs, must needes moue vs to pray.

The Common-wealth also, being subiect to priuie conspiracie, and forraine warre, whereby it might bee ouerthrowne: these, if men bee louers of their countrie, will teach them what neede they haue to pray.

Then if wee see these wants, wee must pray that God will touch vs with the feeling of them, and also that he would make vs thankfull for turning so many iudgements from vs, and so many mercies to vs.

With my whole heart. That is, without hypocrisie hee laid it out before the Lord, that hee might receiue helpe from him. And this the Lord requireth in our prayers. For though many doe pray and yell, yet because they pray with great corruption, and haue not pow-

red

red out their heart, therefore they haue not been heard. The hart of man is moſt vnſearchable, and no man can finde it out, but the Lord diſcloſeth it. And therefore neither we, nor others can ſee it, Ierem. 17.9.

This may appeare by thoſe that immediatly vpon the fact, or when puniſhment is vpon them, will be ſorie: but a little after, when the ſhame and puniſhment is paſt, then are they no more touched with it. So we when we are ſicke, when we are in danger of any loſſe, we ſeeme to pray with our whole hearts: yet after we remember not our vowes, which ſheweth that we examined not our hearts.

As the Lord doth ſearch the heart, ſo doth his word: for all things are open to it, and it reuealeth the ſecret corners and hypocriſie of our hearts, if wee will applie it to vs, and not thinke that the word is ſpoken to others. As we cannot ſee our face but in a glaſſe: ſo we cannot ſee our hearts without the word. And if in the word wee will ſee our hearts, then muſt we bring them to the preſence of God: for he hateth hypocriſie, and will be worſhipped in truth, and therefore we muſt be true Iſraelites. For, ſeeing that we haue to doe with God, we muſt come in feare and truth: for the Angels couer their faces, Eſay. 6. and Gods people euen when they had ioyfull meſſages yet feared, and ſaid they ſhould dye, becauſe they had ſeene the Lord; as we ſee in *Daniel, Zacharie, Mary, &c.* at the preſence of an Angell, much more of God. A naturall ſubiect feareth when he ſeeth his Prince, eſpeciallie when hee hath made a fault: ſo wee if wee bring our ſelues to Gods preſence, wee ſhall be greatly humbled; as the man of God doth Pſalm. 139. which is moſt notable for this purpoſe. And this counſell giueth *Dauid* to his enemies, Pſal. 4. *Tremble and ſinne not*. And 1. Cor. 5. he approueth himſelfe to God in all things, becauſe all muſt appeare before God. And Act. 23. he beleeueth that the Lord will come to iudge the quick and dead, and therefore he laboureth to keepe a good conſcience. And ſurely if wee could doe this, to ſet God before vs in all our thoughts, words, and deeds, with feare, as he is a glorious God; and with loue, as he is our God in Chriſt: we ſhould flie from ſinne, becauſe if wee ſhould ſinne, it would be reuealed vnto vs, and wee ſhould alſo be in ſome meaſure prepared to performe the good, and auoide ill.

When he prayeth that he may keepe Gods ſtatutes, he ſheweth that he deſireth nothing but that which is agreeable to Gods wil. So muſt we in our prayers firſt deſire the things that are for the glorie of God, and thoſe things that are good for vs; according to his good pleaſure, whether it be to receiue mercie, or to haue puniſhments turned from vs.

This is the cauſe why we obtaine not, becauſe we aske amiſſe, Iam. 5. Many aske things not agreeable to Gods wil, and yet haue them; as heretikes, idolaters, witches, theeues, &c. yet they obtaine not theſe things in mercie, but to their further condemnation; which he granteth to his children for their good. Thus he gaue quailes to the Iſraelites, yet he ſent leannes to their ſoules, which turned to their deſtruction. And thus haue heretikes, &c. their euill requeſts graunted. This is the greateſt ſigne of Gods wrath, when by theſe things he prepareth them to their iuſt deſtruction. This then is no argument that we ſhould aske things contrary to his will. As their faith is euill, ſo they haue according to their faith.

Verſe 147. & 148. *I preuented the morning light and cryed &c. Mine eies preuent the night watches &c.*

WE may note his great diligence in reſorting often to prayer, and his ſundrie times frequenting of it. In which diligence, for our inſtruction, let vs obſerue three things. Firſt, often asking. Secondly, wiſedome in this often asking. Thirdly, cheerefulneſſe in asking.

Firſt, we know, they that are diligent in prayer, will aske often, and can hardly ſatisfie themſelues in their deſires, as wee may note in the Prophet by theſe former and ſuch like ſpeeches: where we muſt learne thus much. Wee muſt not be content to vſe one ſigh or one grone and away, or a few words, and then thinke wee haue prayed well, but wee muſt be importunate with God. *Good notes for Prayer.* " " " *1. Importunate in prayer with God.* Luke 18.1.2.

That this holy importunitie is to be vſed, wee may ſee by our Sauiour Chriſts words, Luke 21. verſ. 36. *Watch and pray continuallie*: and by the Apoſtles exhortation, 1. Theſſ. 5. *Pray continuallie*;

wallie; in which places the holy Ghost commendeth assiduitie in prayer. Wherefore God often denieth vs our requests, because we vse not to pursue and prosecute them with frequent prayer. For if we haue prayed twice or thrice for one thing, and yet are not heard, but receiue as it were the repulse, we straightway surcease, and leaue of our prayer: contrary to the practise of this man of God; who would not suffer any repulse, but still continued his prayer both morning and euening. So that wee are to know, that if wee will obtaine mercie, God will sometime deferre his graunt to trie vs, whether we aske carefully or no, whether we truely and reuerently esteeme of the thing prayed for, whether we beleeue throughly his mercies and promises, and whether wee will as thankefully vse it, when we haue it, as we did carefully pray for it, before we had it.

Wherefore God delayes to graunt our requests.

The Lord cannot away with our cold asking, and when we giue but one sigh, and there comes sometime one teare, which is as the teare of an harlot; hee seeth that wee feele not our wants throughly; we esteeme not of his mercies reuerently; wee make not our requests earnestly; and therefore he sendeth vs often as emptie away as we came.

We must then giue the Lord no leisure to be free, but prosecute our prayers with importunitie, as did the Widow mentioned in the Gospell.

2. Wisedome of the spirit in prayer.

But we must remember in our often prayer, to vse the wisedome of the spirit, which was the second thing obserued in diligent prayer.

For some vse prayer often, who wanting heauenly discretion, turne it to their owne discommoditie. For some haue peruerted most wickedly these places before alledged, through too strict a consideration of the assiduitie of prayer, and thought that they might giue ouer all their callings in an actiue and ciuill life, and wholy and continually bestow all their time on prayer. But this was too prepostorous a diligence, which that we may auoid, it shall be true wisedome, so to deuide the times and seasons, as we may impart those times on prayer, which most may make for Gods glorie, and which best make for our calling. And for those places of our Sauiour Christ and the Apostle, wherein we are commanded to pray continually, the meaning is, that we should alwayes be readie and affected to pray, in prosperitie and aduersitie, and at all seasons fit for prayer, that is, when the Lord doth call vs to it, and our estate doth require it.

Our times for prayer.

Sabboth.

This doctrine is easie to be heard, but hard to be practised. Well, then it is true wisedome to choose the Sabboth wholy to be spent in the word and prayer from morning to night: and so to deuide the seasons in the other dayes of the weeke, as with *Dauid* and *Daniel*, wee may pray at morning, noonetide, and euening, and that therewith we haue a speciall care to bestow the rest of our time in walking in our calling. For as there is a time of hearing, so there is a time of putting that in vse which we haue heard: as there is a Sabboth for Gods owne worship; so there are six daies for vs to labour in: and as there is a time of praying; so there is also a time of practising. Neither would the Lord haue vs alwaies reading, hearing or praying; but after wee haue read, heard and prayed, to shew forth the fruit of them in our conuersation to his glorie. And as heretikes in the primitiue Church, and since that time Monkes and Friers haue laboured to teach a continuall praying; so euen at this day Sathan bewitcheth the hearts of many with that perswasion; wherefore we must know, that the Lord will haue obedience, rather then sacrifice, and mercie more then burnt offrings. For why do wee heare, but to learne obedience? and why do wee pray, but to put our prayer in practise? or why haue we knowledge, but to vse it to Gods glorie? Neither doth that saying of our Sauiour Christ to *Martha* withstand this doctrine, although many heretikes haue both obiected and peruerted this place, to make it serue their purpose; who falsely alleage the place, saying, *Marie hath chosen the better part*; whereas the true words are, *Marie hath chosen the good part*: in which place *Martha* was not reproued in that she was a good huswife, or for that shee entertained Christ; but for ouermuch labouring in her huswiferie and entertainement, at such time, as she should haue been better occupied. Neither was *Marie* commended for that she did nothing but heare and pray; but for her wisedom, in hearing Christ carefully at that time when he preached; and in that she knew, that Christ did lesse care, & would be better satisfied, though her prouision was more slender, then that to a more solemne preparation, they should neglect the doctrine, which was the food of their soules. Otherwise it must be supposed, that *Marie* was as carefull an huswife as *Martha*, for els vndoubtedly our Sauiour Christ would not haue so commended her, for wisely discerning the times, especially seeing the holy Scriptures count them worse then infidels, which will not prouide for their families.

Luk 10.41.42.

But

But this doctrine is ſweet to them that maintaine it, that thereby they might auoide all laborious callings, and all croſſes which commonlie accompanie the ſame. For it is the ſubtill policie of Sathan, when he cannot get vs to neglect prayer, to endeuour to bring vs preposterouſlie to vſe and frequent prayer, by cauſing vs to lay aſide our callings; which according to Gods holy ordinance we had profeſſed: wherefore let vs labour in this wiſedome of the ſpirit wholie to take vp the Sabboth to the Lord, & ſo deuide our other times, as we may ſtill perſeuere in our callings, which if we doe, we ſhall haue better motions, and not incurre ſo dangerous opinions as we ſhould doe, if wee gaue our ſelues to continuall reading and praying. But ſhall we ſpeake of this doctrine in this our age, which rather needeth a ſpurre then a bridle? wherein many pray but obtaine not, becauſe they are not diligent: many heare but are fruitleſſe, becauſe they vſe no diligence. For beſides that they want this wiſedome of the Sabboth, that that is appointed for the growing of their ſouls, is ſpent in worldlie cares. Theſe kind of men haue their ſoules very barren, who neyther vſe the Sabboth, nor redeeme other times of their callings, to beſtow any thing in hearing or praying: or if happilie they doe heare, they rather make it a matter to carpe at, then to be inſtructed by it. Theſe men as they will heare no true things, ſo they will heare falſe; and though they will marke no good things, yet they will marke ill things: not that there is any thing falſe or ill in the word; but in that as to an humble ſpirited man the Lord maketh the word the ſauour of life vnto life: ſo vnto thē that are ill minded, the Lord maketh it the ſauour of death vnto death, & giueth them ouer in the pride of their hearts vnto Sathan, that he may delude thē, by deceiueable colours. For manie will be readie in hearing to ſnatch at this & that, if any thing may make to cloake their licentiouſnes; who as they haue itching eares, & greedy minds to hunt after euill: ſo by the iuſt iudgment of God, they fall into the miſunderſtanding of the word. And to ſpeake the truth, doe we thinke that the diuel like a roring Lion compaſſeth vs about, the fleſh daylie rebelleth againſt the ſpirit, the world cōtinually fighteth againſt vs, are we truly conſcious of that ignorance which ouerwhelmeth vs, & guilty of thoſe manifold temptations which daylie ouercome vs, & ſhal we not think that there is great need to vſe the meanes to withſtand theſe, which is the word and prayer? Nay, Gods children notwithſtanding they vſe prayer feruentlie, and accuſtome themſelues to the word diligentlie, feele the diuell ſo ſtrong, the fleſh ſo ſubtill, the world ſo deceiueable, that they thinke not the Sabboth ſufficient; but redeeme all time poſſible, to bee beſtow in the meanes to withſtand their aſſaults. Beſides, if we muſt needes eate euery day to preſerue naturall life, needs muſt we giue our ſelues to the word and prayer euery day, to preſerue that life which we haue in Chriſt Ieſus. Two ſermōs on the Sabboth are not ſufficient for a man to feed on all the weeke after, if he be wel acquainted with his own wants, if he truelie conſider of his daungers.

Callings.

Diligence in hearing and prayer.

Note.

Saboth two Sermons.

Our Sauiour Chriſt willeth vs, if we will obtaine to aske earneſtly, if wee will finde to ſeeke diligentlie, if we will enter to knocke continuallie. Furthermore, this wiſedome of the ſpirit muſt teach vs to beſtow that time in Gods worſhip, which is moſt fit in reſpect of Gods glorie, & our owne eſtate: wherefore the children of God will not omit the morning, as being the fitteſt time for all good things.

Humane wiſedome teacheth, that in all things, wherein is any commendation and excellencie, the morning time eſpecially is to be ſpent. The ſtudent for his ſtudie, the worldling for his deuiſing counteth this time againe. Yea the drunkard, ſaith the Prophet, *riſeth earlie to be filled with wine*. Wherefore if the word and prayer be our chiefeſt pleaſures; if the bellie and the meate ſhall periſh in time, but the word will make our ſoules continue for euer, ſeeing without it our ſoules cannot liue, and in reſpect of it all other things are but hangebyes and acceſſories: then true wiſedome to atteine to it, will make the beſt choiſe of the morning. And if in things which are agreeable to nature, we vſe the morning as an help to bring things to paſſe in, much more had we need to vſe ſuch helps in thoſe things which are leſſe agreeable to nature, aboue nature, yea contrarie to nature; as is prayer, and the ſpirituall vnderſtanding of the word.

The mornings commendation for godly exercises

Note.

Nature and experience teach vs, that our memorie is quickeſt, our ſenſes are readieſt, our naturall powers ableſt in the morning for meditation; becauſe our minde is then free from ill, vaine, and worldlie thoughts; our memorie is renewed, and hath recouered farre greater ſtrength; our

ſenſe

ſenſes are not inueigled with any outward things; our naturall powers being reuiued, haue then their greateſt libertie. Wherefore ſeeing by nature we are not capable of the word; but it goeth with nature as againſt the ſtreame or againſt the haire: how neceſſarie is it in the morning that the firſt thing to come to our eyes ſhould be the temple of the Lord; the firſt thing to our eares, his word, & to ſeaſon our mindes with meditation of the ſame: ſo that we may walke with *Eliah* all the day after, in the ſtrength of thoſe things, which out of the word of God we haue heard or read. And although no time is vnfit for the word & praier: yet now we ſpeake not ſimplie what time is fit, but what time rather is moſt fit herein to be vſed.

On the contrarie, when we haue beene trauailing in our worldlie buſineſſe, many things haue occupied our ſenſes, and after much trauaile, we prouoke our appetite to receiue meate; and after much labouring, and much eating ioyned with wearines, much dulnes creepeth vpon vs, which hardlie will admit vs with any good profit to heare the word of God. For euen Gods children though they ſtriue by all meanes, that they become not oppreſſed with meate and drinke; and yet they feele after their repaſt, a naturall heauines and dulnes, which maketh them leſſe able and fit to receiue the word with readines and reuerence. For to the receiuing of the word and prayer, two things eſpeciallie are neceſſarie: that is, a prepared minde before we begin; and an examination, and meditation with our ſelues after we haue ended: els, if we come hand ouer head, as good neuer a whit as neuer the better. True it is indeed, that as a man going continually in the ſun ſhall in time haue a blacke hew: ſo in oft hearing a man may attaine to ſome knowlege, but he ſhal neuer without this true preparation and examination of his heart attaine to the ſoundneſſe of iudgment. Moſt needfull it is with prepared minds to come to the word and prayer, becauſe when we heare the word, the Lord commeth downe into the Church as it were among vs; and when wee pray, we mount vp as it were to heauen among the Angels: wherefore wee are not to come to ſo high a banket with vnwaſhed hands, nor to draw neere to the mariage, without our wedding garment; but we muſt take heede, with what foote we enter into the houſe of the Lord, leaſt happily we offer the ſacrifice of fooles. For fooles thinke they haue done well, when they haue giuen their bodilie preſence, when they haue heard & prayed as others do, neuer preparing their hearts, or examining their owne wants. But we muſt learne trulie to ſearch our ſelues, and according to our neceſſities muſt we pray, that the miniſters mouth may be opened, who in preaching is the mouth of God ſpeaking to vs, and in praying is our mouth ſpeaking to God for vs.

Preparation and meditation.

Preparation.

The miniſterie.

And ſurely as for the heartie deſire of the godly euen euill men haue ſometimes their mouthes opened to ſpeake ſome good things; euen ſo for want of this affection in the hearers the good miniſter doth not ſpeake ſo plentifully and fruitefully, as were to be wiſhed. Wherefore, ſtandeſt thou in neede to be comforted? ſtandeſt thou in neede to be humbled? ſtandeſt thou in neede to be exhorted? pray that thine heart may be prepared to conceiue thoſe things which eſpecially concerne thine eſtate, and that thy paſtor may open his mouth to thy profit. For, for the prayer of the godly, the mouth of the vngodly ſhall vtter profitable things: *Balaam* ſhall bleſſe for *Iſraels* ſake, and the Lord will be vnto them as an Vnicornes horne, againſt *Balaams* curſing: And *Caiphas* ſhall prophecie good things of Chriſt. On the contrarie, becauſe the people are ill, *Dauid* ſhall number them, and the Lord ſhall make dry and barren the graces of God in the miniſter, when the hearts of the hearers are not prepared. And as this preparing of our ſelues is neceſſarie; ſo alſo meditation, and applying that to our ſelues which we haue heard and prayed for, that we may ſee how the word belongeth to vs, and what euent our prayers haue. For alas what precious ſeede is caſt in the high wayes ſide, becauſe by meditation it is not laide vp, but the diuell is ſuffred to come and ſteale it from vs? To what ende is the word, if we liue not according to that which we haue learned? If euery man ſhall enter thus into himſelfe, O Lord, how many ſermons haue I heard, but how little haue I profited by them? how long haue thy miniſters preached? but how ſlenderly haue I practiſed? then ſhould he ſee what comfort he had in the life of Ieſus Chriſt, when ſo many pearles haue been caſt to ſwine, and ſuch holy things haue been giuen to dogs. Likewiſe as needefull is this examination of our ſelues in prayer, that, if after I haue prayed I haue obtayned, mine heart may be enlarged to thankſgiuing: If I haue not receiued, I may ſearch the cauſe in mine owne conſcience, and thinke, that the Lord would haue me ſtill to continue my prayers vnto him.

Balaams witchcraft. Num. 23. 22. 23.

Meditation.

Wherefore,

Wherefore, ſeeing we muſt thus prepare our mindes before, and examine our hearts after, and we are vnapt to heare or pray, after wee are refreſhed, becauſe our minds are laden and our bodies are heauie, it ſhall be good in the morning ſo ſoone as we awake to meditate of God our creatour, to call to minde the glorie of the appearing of Chriſt, to conſider of the day of the reſurrection, and to muſe of our riſing to iudgement. Thus doing wee ſhall ſee as in a preſent view, all the graces of God ſet as it were before our eyes, and many comfortable things of Gods ſpirit comming to our minds. This we ſee was the practiſe of the man of God in this place, *I preuented* (ſaith he) *the morning light.* *The mornings meditation.* 1 2 3

Againe if in the night, we will but *giue a good ſigh when we awake*, although I meane not to take away all naturall refection, we ſhall finde great comfort in it. Thus if we ſpende the morning in the word and prayer, we ſhall ſo walke in the ſtrength of thoſe things which we heare and pray for all the day long as we ſhall *vſe this world, as though we vſed it not*; we ſhall no further vſe our callings, then they be helpes to a better countrie: we ſhall haue our direction out of the word, what to doe, and what to leaue vndone, we ſhall doe althings the better to Gods glorie, and to the poſſeſſing of our ſoules continually in peace and patience. „ *Note.* „ 1. Cor. 7.

If yet this doctrine be not ſufficient to perſwade vs, the very idolaters will teach vs it, who will riſe early and breake their ſleepes to goe to the maſſe: When *Aaron* had yeelded to the people for making of a calfe, it is ſaid, *The people did riſe earely in the morning.* If then Idolaters for their ſuperſtitions cā cut off their ſleepe that in the morning they might leaue in them the deeper impreſſions, why ſhould we be ſlacke to beſtow this time in the muſing of the word, that we may feele the more effectuall operation of it all the day following? What ſhall I ſpeake of that Act. 2. *That the holy Ghoſt came downe on the Apoſtles in the morning*, as may be gathered by the ſermon of *Peter*, when as he telleth them, that it was but the third houre of the day. Where it may appeare, that they before being occupied in prayer and miniſtring of the word, the holy Ghoſt came downe vpon them. Thus wee ſee the fitteſt time to receiue the holy Ghoſt is in the morning. In euery place almoſt of the prophecies it is ſaid, the Lord ſtretched out his arme early by the Prophets, to teach vs that this ſhould be the apteſt time, both to deliuer and to receiue the word. Ierem. 7. 13. Ioh. 8. 2. Matth. 21. 18.

If then ſtudents, worldlings, epicures, and idolaters haue made their gaine of the morning; if the holy Ghoſt was then ſent downe, and the Prophets at that time would teach: let vs with the Prophet of God *preuent the morning light, and take vp the firſt part of the day* in wiſedome of the ſpirit to the Lords behalfe. „ „ „ „

The third thing which we noted was cheerefulneſſe, whereby we ſhould cheriſh, feede and ſupporte our diligence, without which we can doe nothing diligently long, but we muſt alſo doe it painefully. Wherefore the man of God ſaith Pſalm. 42. 4. *I went with the multitude and led them into the houſe of God, with the voyce of ſinging and praiſe, as a multitude that keepeth a feaſt.* This ſpirit of cheerefulneſſe oh that it were in vs, that we might ſay one to another when the bell tolleth, as though the Lord called vs, come, let vs goe together to the houſe of God, let vs goe cheerefully: for we goe to a feaſt, we goe to heare God ſpeake vnto vs, and to be partakers of the banket of his word. Well, there is not any one ſinne that will more ſit vpon the conſcience of Gods children, then their negligence in prayer, and want of cheerefulnes in hearing the word, which is the only meanes to make vs fruitefull in good things, and to withdraw vs from euill. *The third point, cheerefulnes in prayer.* *Spirit of cheerefulnes a ſingular grace.*

Thus to ſupport diligence, we muſt vſe cheerefulneſſe, without the which diligence languiſheth, fainteth and faileth. Therefore the Prophet ſaith Pſalm. 95. *Come let vs reioyce, let vs ſing, aloud let vs come before his face, with praiſe, let vs ſing loud vnto him with Pſalmes.* Neither muſt women here ſhake off their duties, as though they were to excuſe themſelues from comming: for in many places of the ſcriptures we reade of the zeale of women which ouerpaſſed the zeale of many men. Luk. 8. We reade how certaine women came and followed our Sauiour Chriſt, and were healed of their infirmities. *Mary* is commended for her wiſedome in chuſing and diſcerning the times aright. *Mary*, and *Mary Magdalen* are ſet

downe in the Goſpell, for comming earely to the ſepulcher of our Sauiour Chriſt, who firſt appeared vnto them, becauſe they firſt ſought him, Matth.28. we reade alſo Act.16. that certaine women came to Philippi to heare *Paul* and *Timothie*, and that a certaine woman named *Lydia* a ſeller of purple attended to the things which *Paul* ſpake, who there-

Note. » fore had her heart opened before other men. *Well in loue there is no lacke, in cheerefulneſſe* » *there is no negligence, in good will there is no want.* And ſurely if we were more cheerefull in » theſe things, we ſhould ſee ſuch good ſucceſſe, that we ſhould be grieued with our ſelues in » that we vſed it not before.

The fourth propertie in prayer is faith. The next thing we obſerued in prayer was faith, for that we might thus be diligent, it is needefull we ſhould beleeue and be confident; for as we muſt be throwne downe with the feeling of our wants, ſo muſt we be raiſed vp againe, with faith in the promiſes; becauſe as neede pulles vs vpon our knees, ſo faith brings vs to true prayer, hauing a ſure perſwaſion thereby, that we ſhall obtaine. This faith appeareth here in the man of God, ſaying, *I wayted on thy word*, which he did, becauſe he beleeued, that the Lord would giue vnto him whatſoeuer he did aske. Wherefore our Sauiour Chriſt oft vſeth theſe ſpeeches, *Thy faith hath made thee whole: according to thy faith be it vnto thee. James* ſaith 5.15. *The prayer of the faithfull ſhall ſaue the ſicke.* Rom.10. *How ſhall they pray to him, in whome they haue not beleeued?* Iam.1.6. *Let him that wanteth wiſedome aske in faith and wauer not, for he that wauereth is like a waue of the ſea, toſt of the winde and caryed away. Neither let that man thinke, he ſhall receiue any thing of the Lord.* So that it is the ſure perſwaſion of Gods mercie towards vs, that lifteth vs vp hands and eyes, euen as the feeling of our wants draweth out ſighes and grones. So that if we beleeue, that God feedeth the young rauens that call vpon him, and giueth foode to the Lyons, we muſt much more beleeue that his eares are open to the prayers of his children, and his eyes are ouer the righteous which call vpon him faithfully. Hitherto ſaith Chriſt, *Haue ye asked nothing of my father, aske now in my name and ye ſhall obtaine.* And the author to the Hebr.4.16. exhorteth vs ſaying, *Let vs goe boldly to the throne of grace, that we may obtaine mercie.* For nothing more grieueth the Lord then incredulitie, and they that will come to God muſt beleeue Gods promiſes, and that they ſhall finde him fauourable to them. Howbeit wee muſt alwayes remember this, that all the promiſes of God are in Chriſt *yea and amen.* 2.Corinth.2. for neuer are the promiſes effectuall without faith, and no faith without beleeuing in God through Ieſus Chriſt.

Faith and patience. Now that faith may be the more ſtrengthened, we muſt ioyne thereunto patience. For that we may be faithfull, it is needfull to wait on Gods leiſure, in tarying by patience, to haue our prayers graunted, according to thoſe promiſes, wherein by faith we beleeued. We ſee, the man of God his faith was not here cut off at the firſt brunt, as being diſcouraged or readie to breake his faith, for he ſaith, *I wait on thy word.* Likewiſe he ſaith Pſal.135. *I haue waited on the Lord, my ſoule hath waited, and I haue truſted in his word,* 6. *My ſoule waiteth on the Lord, more then the morning watch watcheth for the morning.* 7. *Let Iſrael wait on the Lord, &c.* Behold, after he made mention of the mercie of the Lord, he ſpeaketh three times of his patience in waiting on him; ſo that we ſee this to be the property of Gods childrē, firſt vndoubtedly to take hold of his promiſes, and then to ſupport their faith by patience, in waiting for the accompliſhment of his promiſes.

Wherefore it is ſaid, Pſal.147.10. *The Lord hath no pleaſure in the ſtrength of an horſe, neither delighteth he in the legs of man.* 11. *But the Lord delighteth in them that feare him and attend vpon his mercie*, that is, on them, that tarrie on Gods leiſure for their ſuccour. And when our Sauiour Chriſt would haue vs perſeuere, he ſaith, Apocal.vlt. *I come quickly.* Whereby as he would incite vs to attend the more patiently vpon his comming, ſo wee muſt know, that the cauſe why he yet commeth not, is, becauſe we are not yet readie to receiue him. To conclude, Habac.2. *I will ſtand vpon my watch, and ſet me vpon the towre, &c.* ſaith the Prophet; and the Lord anſwered him and ſaid, 2. *Write the viſion, and make it plaine vpon tables, that hee may runne that readeth it.* 3. *For the viſion is yet for an appointed time, but at the laſt it ſhall ſpeake and not lie: though it tarie, wait: for it ſhall ſurely come, and ſhall not ſtay.* Hee will tarie long to the iudgement of fleſh and blood, when he ſeemeth not to heare vs, but hee will come quickly, that is, ſo ſoone as we are prepared.

They

They moſt ſee the fruit of this doctrine, which are moſt giuen vnto prayer. Now, we are not to preſcribe the Lord his time in hearing our prayers or graunting our requeſts, but that we muſt tarie Gods appointed time, wherein wee ſhall ſee the mightie wonders of the Lord. That wee may thus be patient and not faint, but be conſtant, we muſt feed our minds with the meditation of Gods promiſes, whereby we haue ſhewed the Prophet of God here ſupporteth himſelfe, neither is any thing more neceſſarie then this. For when to proue our patience and trie our faith, there is often a great diſtance of time betweene the making and obtaining of our requeſts, wee muſt haue the word ſtill recourſing in our minde, vntill the promiſed time come. For want of which meditation, together with the not obſeruing the euent of our prayers, and the want of muſing, and diligent examining our vnbeleefe, we often faile in obtaining our requeſts, and faint in tarying of the Lords leiſure. *Prayer.*

We ſee what the man of God his meaning is, when he ſaith, *Mine eie preuented the night watches*; in that he declareth that they which watched were not ſo diligent in their watching as hee was in tarying to ſee Gods promiſes accompliſhed.

We ſee then, how needfull a thing it is, to meditate on Gods promiſes, at ſuch time, as our ſuit hangeth ſtill at the throne of grace, without grant and effect.

Verſ. 149. *Heare my voyce according to thy louing kindnes: O Lord, quicken me according to thy cuſtome.*

THe laſt propertie which wee are to obſerue, is to be acquainted with the dealings of God, either in recompencing his Saints, or reuenging his enemies, either in our ſelues obſerued, or in others. Whereof the Prophet maketh mention when he ſaith, *quicken me according to thy iudgement*, that is, according to thy cuſtome, or as thou art wont to deale with thy people in affliction, and as thou haſt done before both to me, and alſo to other of thy ſeruants.

That this obſeruation of the iudgement of God hath been at other times practiſed, wee may ſee Pſal. 22. where, after the man of God had complained of his manifold extremities, and had rehearſed his grieuous ſorowes wherewith he was vexed, hee recouereth himſelfe and groweth in hope, ſaying: 4. *Our fathers truſted in thee, they truſted, and thou diddeſt deliuer them.* 5. *They called vpon thee, and were deliuered, they truſted in thee, and were not confounded.* As if he ſhould haue ſaid: Lord, thou art wont to deale otherwiſe in time of old with our forefathers, that feared thy name: wherefore ſeeing thou art now the ſame God, I will not be out of hope, becauſe I truſt thou wilt deale mercifully alſo with me.

We haue often ſhewed, how iudgement in this Pſalme is taken either for the accompliſhment of Gods promiſes vnto his children, or the executing of his wrath on his enemies: ſo that there is a iudgement of mercie, and there is a iudgement of ſeueritie: the firſt whereof is vnderſtood in this place, as we may gather by the words going before, *Heare my voyce, O Lord, according to thy louing kindnes:* of which couenant of mercie hee alſo maketh mention in the next portion verſ. 7. *Conſider, O Lord, how I loue thy precepts, quicken me according to thy louing kindnes.* This is that couenant of grace wherein the Lord hath promiſed to pardon our ſinnes, and to heare our prayers: wherefore though in reſpect of Gods wrath and our ſinnes, we dare not appeare before his Maieſtie, yet in comparing our cauſe, which is the Lords cauſe, with the cauſe of our aduerſaries, who are alſo the aduerſaries of God, and in reſpect of his mercie in defending his owne cauſe, and in preſeruing them that maintaine a good cauſe, wee may come with boldnes vnto him, and with an aſſured hope that our prayers ſhall be heard. Thus wee may call to minde how God is accuſtomed to deale with his people, fearing before him in reſpect of our ſelues, but recouering our ſelues through hope in his ſweete promiſes, whereon wee muſt ſo ſtay our ſelues, as the remembrance of them may ſupport vs: and to doe this the better, wee muſt obſerue the accompliſhment of them both in our ſelues, and in others. Thus wee may ſee what a great ſtay it is in trouble, to know that no other trouble ouertaketh vs, none other temptation hath inuaded vs, than ſuch as haue ouertaken and inuaded other of Gods children, and wherein they haue found deliuerance. *A iudgement of mercie and of ſeueritie.*

Further, wee may herein deſire the Lord to affoord ſentence with vs, when our cauſe is good, though wee be not ſo vpright in defending it, as wee ought to be, or when our good cauſe is well handled; and that not for our ſelues, but in reſpect of our aduerſaries ill cauſe, he would deliuer vs. Wherefore when we will obtaine our requeſts, wee muſt endeuour as much as in vs lieth, to offer a good cauſe vnto the Lord, and well handled.

Verſ. 150. *They draw neere, that follow after malice, and are farre from thy law.*
Verſ. 151. *Thou art neere, O Lord: for all thy commandements are true.*

WE ſhewed before, that the man of God to the obtaining of his requeſt vſeth three eſpeciall arguments: the one drawne from his perſon in the firſt foure verſes: the other from the perſon of God in the fift verſe: the third and laſt from the perſon of his aduerſaries, contained in theſe two verſes. The plaine ſenſe whereof briefly is thus much: They, O Lord, that haue an ill cauſe, are readie to bring their wickednes to an end; and as they are readie to hurt me, ſo they are farre from thy law: wilt thou then mantaine ſuch? they being ſo neere my necke? No, they are no more neere to hurt, than thou art neere to deliuer me; they are not neerer with malice, than thou art with deliuerance. Thus hee draweth away his conſideration from the iudgement of fleſh and blood, and looketh down to his watch-tower, and to the Lord his ſanctuarie. O Lord, ſaith he, I haue cried, I haue called vpon thee, and that with mine whole heart; I preuented the morning light, and the night-watches; I waited on thy word, I meditated on thy word; I haue obſerued thy iudgements of old: when I am thus neere, wilt thou forſake me? They are farre from thy word, canſt thou leaue them vnpuniſhed? no, thou art neere their puniſhment, and my deliuerance. I know as they depart from thee, ſo they ſhall not eſcape vnpuniſhed in the end, becauſe their ſinne is come to ſuch ripenes, as thy iuſtice can no longer ſuffer them.

It is a great temptation to Gods children, which haue walked vprightly and kept a good conſcience, that the wicked ſhould ſtill be neere their neckes. Wherefore if any ſuch thing hereafter happen to vs, wee muſt not be diſcomforted, or thinke it very ſtrange, ſeeing we ſee this man of God was not without it: it is no new thing, wee muſt be content, ſeeing God hath ſo dealt aforetimes with many of his children. Oh what great cauſe of thankſgiuing now haue we, that hauing much more deſerued to haue our enemies trample vpon vs, than others of Gods Saints, haue notwithſtanding ſo long time been deliuered? And if it come to paſſe that in time we come to the like temptation, let vs labour to be profitable in the like meditation. For fleſh and blood thinke it ſtrange, that wicked men ſhould flouriſh in the defending an ill cauſe, and that good men ſhould be troden downe for maintaining a good cauſe. This troubled *Iob*, *Dauid*, *Ieremie* and *Habacuck*, to ſee that Gods people ſhould be ſo tempted. Wherefore when wee ſee the generation of Gods children condemned, and the generation of the wicked iuſtified, we muſt call to minde this or ſuch
„ like meditations: Seeing thou haſt borne with mine enemies ſo long, it is now the day time
„ to puniſh. The cauſe now why the wicked flouriſh ſo long, and why the Lord deferreth to
„ helpe his children is, that the wicked may either by his long ſuffering come to repentance,
Note. „ or elſe be left excuſeleſſe: Yea after he often ſtaieth to powre forth his vengeance, becauſe
„ their ſinnes are not accompliſhed, and their iniquitie is not come to the full height, mea-
„ ſure and number, and that his children might haue their ſecret ſinnes puniſhed here, *i.* to
„ humble them, to allure them to obedience, to trie their faith, to proue their patience, to
„ worke in them a contempt of this world, and a deſire of the world to come: ſo that that
„ which they ſuffer vniuſtly of men, iuſtly they ſuffer of God. And when Gods children doe not thus profit, the Lord in mercie will let the rod ſtill tarrie vpon them, vntill they haue profited in ſome good meaſure.

Thus we ſee the iuſtice of God will not ſuffer him to puniſh, vntill ſinne be come to the full, and the loue of God will not leaue to correct his, vntill there grow ſome profit; and yet ſo, as in the meane time the children of God ſuſtaine no loſſe, becauſe whatſoeuer they outwardly loſe, they inwardly gaine. Wherefore ſeeing the Lord hath promiſed, *that the rod of the wicked ſhall not fall on the lot of the righteous: and that our temptations ſhall not be*

greater

greater than we ſhall be able to beare; wee muſt know, that when the godly once begin to faint, and the wicked thinke they are come to their height, euen then it is due time with the Lord to ſend happie deliuerance to the one, and a ſpeedie ouerthrow of all the counſels of the other.

The man of God then hauing theſe effects in him, was neere his deliuerance: but the wicked being in their pride were neere Gods vengeance. How neceſſarie this doctrine is, common practiſe may admoniſh vs: for thus reaſoneth fleſh and blood in time of aduerſitie: We haue thus long kept a good conſcience, neither haue wee done againſt the will of God; wee haue ſerued the Lord this while, yet this is our gaine, our cauſe is not heard, our enemies crueltie is nothing diminiſhed, but much increaſed, as though the Lord either heard vs not, or hath forgotten vs. But let vs learne to reaſon with the Prophet on the contrarie: Our enemies, O Lord, are neere to hurt vs: but thou art as neere to deliuer vs: what doe wee but obey thee? what doe they but diſobey thee? wilt thou then forſake the godly: and canſt thou ſuffer the wicked to proſper? No, thou art the Iudge of the whole world, it cannot be, for thy deliuerance and ſaluation is readie and neere for them, who labour to keepe faith, and to ioyne thereunto a good conſcience. Wee ſee then when fleſh and blood would perſwade vs, that all time of deliuerance was paſt, euen then faith beholdeth it to be neere at hand: for when we thinke that we are at the laſt caſt, then we ſee ſaluation and helpe is neereſt.

As this doctrine ſerueth for our comfort, ſo wee muſt learne for our inſtruction, that if happly we ſuffer the longer, yet we ſhall receiue for our temporall euill, a ſpirituall recompence; remembring alwaies the Apoſtles conſolation, 1. Pet. 4. who would not haue vs diſcouraged when wee ſuffer: for they which haue done vs euill, ſhall bee iudged of him, who will come to iudge the quicke and the dead.

Although we ſee not this by the iudgement of the eie, and by the light of nature, yet although we ſhould die, ſuffering as weldoers, curſed are they, that ſhall ouerlie vs; bleſſed ſhall we be, for we ſhall reſt from our labours. God is the Iudge of the whole world, of the quicke and of the dead: he will not forſake his, nor leaue his enemies vnreuenged.

Well, although we perſwade our ſelues of this trueth, yet it is to be feared, when the abomination of deſolation ſhal be ſet vp, wee will notwithſtanding all this, ſtand in a mammering and doubting, what is trueth, what is vntrueth; what is good, what is euil. But alas, if the Lord ſhould be any thing the longer from vs in helping, no maruel, ſeeing we were the longer from him in obeying. Experience will proue, that though we haue neuer ſo many outward gifts, neuer ſo glorious wiſedome, yet vnleſſe we ſtill depend on the word and promiſe, we ſhall ſtagger and falter in the time of temptation. For this was the onely ſtaffe that vpheld the man of God, at what times he was readie to ſtagger. „ *Note.*

They are farre from thy Law: i. as if he ſhould haue ſaid; Thou canſt not O Lord, but puniſh them, for thou haſt long ſuffered them, to ſee, if they will turne; but there is no hope, that they will conuert: therefore there is no cauſe of deſpaire, that thou wilt not puniſh them. Oh true faith! Oh ſound perſwaſion of Gods mercie moſt needfull in trouble! yea, when the face of all things ſhall be changed, and things ſhall be turned vpſide downe, wee ſhall know the vſe of this doctrine to be aboue gold and ſiluer. The like were the man of God his Meditations, as we may ſee Portion 11. when his eies failed him, his heart fainted, his ſpirit panted and was as the bottle in the ſmoake; *The proud* ſaith he, *digged pits for me, which is not after thy Law, all thy commandements are true, they perſecute me falſely.* Thus we ſee he vſeth two effectuall reaſons, the one drawne from his owne perſon, who maintained a good cauſe: the other from his aduerſaries, who defended an ill cauſe.

Verſe 152. *I haue knowne long ſince, by thy teſtimonies, that thou haſt eſtabliſhed them for euer.*

I Know O Lord, not of late, but long ſince, that thou euer haſt been, and art the ſelfe ſame God, thou art no changeling, thou doſt not ſometime maintaine the cauſe of thy children, and ſome other time forſake them. I know now by the couenant and records of thy loue, that thou doeſt

defend thine euen vnto the end: I know that from the beginning thou haſt hated and puniſhed ſinne, thou haſt loued and maintained righteous dealing; I am perſwaded that thy iudgements proue not true once or twice alone, but alwayes. We ſee, how needfull it is to vs, for vs to haue knowledge throughly of the teſtimonies of the Lord. For this was an aſſured knowledge of the man of God. I haue laboured (ſaith the Prophet) in effect, to eſtabliſh my knowledge; whereby I may know, that hereafter, which I know now; and that I muſt know that now, which I muſt knowhereafter: yea, I haue taken great paynes to confirme this knowledge in me, not of late, but of longe time.

Thus we ſee how the man of God laboureth to fetch out many arguments to ſtrengthen himſelfe in time of temptation; wherein we alſo muſt imitate him: For if wee ſhall ſtore vp great plentie of reaſons, our enemies may puſh at vs and ſhake vs, but they ſhall neuer ouerthrovv vs.

PORTION. 20.

Verſe 153. *Behold mine afflictions and deliuer me, for I haue not forgotten thy Law.*

THe ſelfe ſame argument and matter is here repeated, which was before, but after another manner. He ſaith, Portion. 16. 1. *I haue executed iudgement and iuſtice, leaue me not to mine oppreſſours.* The which in ſenſe being all one with the other, and ſeeing we haue deliuered the doctrine at large before, here is not much to be ſpoken. Onely wee may obſerue this, hee here layeth his miſerie open, and vnfoldeth his eſtate before the Lord. *Behold* (ſaith he) *O Lord, thine eies are vpon the righteous, thine eares are open to their prayers.* Thou ſeeſt my caſe, let me ſee thy grace, that I may know for a trueth, that thou lookeſt on me. The cauſe then, why we oftentimes are not helped, is, becauſe we hide our troubles from the Lord. *Note.*

True it is, that the Lord ſeeth all, although we ſhould hide all; neither needeth he the diſplaying of our owne miſeries, but yet in all our troubles he would haue vs to open and acknowledge our griefe vnto him, that he might the better make knowne to vs, that he hath helpe laid vp for vs.

Wherefore wee muſt beware, leaſt at any time wee ſmoother our eſtate, or ſeeke vnlawfull meanes, but in all things with prayer and ſupplication make our neceſſities knowne to the Lord. His reaſon ioyned herewith is this: *For I haue not forgotten thy Law*: that is, although O Lord: there is great want of obedience in me, and I cannot and haue not exactly kept thy commandements; yet I am none of them that contemne thy Law; wherefore O Lord helpe me. Thus we ſee ſtill that the man of God ſuffered as a weldoer, teaching vs, that if we ſuffer as ill-doers, the rod of correction ſhall not depart from vs, vntill in ſome meaſure it hath wrought in vs repentance: but if we ſuffer with him as wel-doers, wee may boldly vſe this argument and with this reaſon deſire the Lord, that he vvould take his ovvne cauſe vvhich vvee maintaine, into his ovvne hand. And although he vvas a ſinner, vvhich here he doth not denie, and did forget many particular points of the Lavv; yet he purpoſeth rather to ſhevv, hovv he vvas no notorious ſinner, or ſuch a one as did fouly and groſſely forget the Law. So his meaning is thus much in effect: Although I haue offended, yet haue I not caſt thy Law behind my backe; I find and confeſſe, how of frailtie and infirmitie I haue offended, but not maliciouſly and obſtinately.

Wherefore although we cannot be free from all ſinnes, yet we muſt beware of preſumptuous ſinnes, and although we are weake; yet we muſt not willingly and wittingly depart from the law. What then is the cauſe, why oft it is ſo long ere we be deliuered? euen becauſe we lie in ſome ſecret ſinne. For we muſt pleade our cauſe in a right plea, if we will plead with God; if we ſuffer as wel-doers, we may pray to the Lord for defence: but if we ſuffer as euil-doers, wee muſt labour to repent. Wherefore in all diſcredit, reproches and ignominies, wee muſt labour to ſay in the trueth of our hearts: *I haue not forgotten thy Law,* *Secret ſinnes.*

Verſe 154. *Pleade my cauſe and deliuer mee, quicken me according to thy word.*

THis agreeth alſo in the ſecond place with the ſecond verſe of the 16. Port. whereof we ſpake before, *Anſwere for thy ſeruant in that which is good.* The children of this world are wiſer

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in their kind, then the children of God, and the man of God had ſuch enemies, as in ſubtilties were wiſer, in force ſtronger, and more valiant then he; which made him enforce his prayer to the Lord, that hee would bee his tower againſt their aſſaults, and his aduocate againſt all their policies.

Thus we ſee he truſteth not to the equitie of his own cauſe, but to the Lord: whereby we may gather, that the cauſe why our oppreſſours preuaile oft againſt vs, is, becauſe wee truſt too much in our owne wits, and leane too farre vpon our owne inuentions, oppoſing ſubtiltie to ſubtiltie, one euill deuiſe to another, matching and maintaining policie by policie, and not commit our cauſe to the Lord. Wherefore in ſuch a caſe, we are to pray to the Lord, to put wiſedome into our mouthes, that we may be taught what to ſpeake, and ſtrength into our handes, that wee may know how to fight. *Note.*

Quicken me according to thy word: whether the Prophet deſireth to be quickned corporallie or ſpirituallie; whether for that he was readie to be ſwallowed vp of his aduerſaries, or for that hee needed ſome inward comfort, or whether it were for both, it is not greatlie materiall; but I thinke we may ſafely take it in both ſenſes. For if he were quickned in the ſpirit, hee knew that the other comfort would follow after: So that if we vnderſtand it ſpiritually, hee prayeth that by faith and quickning grace, he might be encouraged to goe on forward, and that he might no more faint hereafter then he had done heretofore. Without which grace ſupporting and renewing him, hee was like to quaile vnder the burden. Thus we ſee Gods children are often at deaths dore in bodie and ſoule, and therefore had need to pray to be quickned.

In that he addeth according to thy word: hee giueth vs to wit, that all our help is in the word of God, and that all other helps which proceed not from the word and promiſe of God in the end become vaine. Although this doctrine ſeemeth at the firſt to be a common thing, yet the onelie cauſe why we ſo often faint vnder the croſſe, is becauſe we forget Gods promiſes, or els we cannot beleeue that the truth of them particularlie belongeth vnto vs. And this is that that maketh the verie children of God, ſo often to ſtagger, the want wherof is great. *Suppoſe ye*, ſaith our Sauiuiour Chriſt, *that the Sonne of man when he commeth ſhall finde faith on the earth?* whereby hee noteth what an hard thing it is, to haue true faith, which ſo is fixed in God, as neuertheleſſe there is no faith, but in his word.

Verſe 155. *Saluation is farre from the wicked, becauſe they ſeeke not thy ſtatutes.*

HE ſaide in the portion going before, *they are farre from thy law:* here he ſaith, *they ſeeke not thy ſtatutes:* in which words he expreſſeth his meaning more plainely. In the former place he ſaith, they were farre from the law: here he confeſſeth they ſought it not at all. His meaning of this verſe is thus much: I ſee their manners are wicked, I know they cannot proſper in them, for thou art the iudge of the world, therefore they haue no intereſt to ſaluation. And why? there is no coherence betweeene wickednes and ſaluation. If we were in truth perſwaded of this we would not ſo lie in ſinne. For if we did ſurelie beleeue that ſaluation pertaineth to none, but to them that keepe a true faith, and therewith labour to ioyne a good conſcience, how durſt wee be ſo bold Idolaters, ſo prophane ſwearers, ſo vnreuerent breakers of the Sabboth? If blaſphemous mouthes were throughlie perſwaded of this, would they not tremble and quake, that now mocke & ſcoffe at the miniſterie, and miniſters of the word? we ſee then how pearcing wordes theſe are. They that depart from God, by going to wiſards; they that goe farre from his word by chaunging his holy Sabboth, which is as a day of medicine for the ſoule, into an hurtfull day, the Lord will alſo depart from them, the Lord will be farre from their ſaluation. All ſinnes wherein men lie & continue, put them farre from ſaluation. But who then ſhall be ſaued? euen they that labour for faith and a good conſcience. Who then ſhall be damned? they that are farre from faith, and ſeeke not Gods law.

As this doctrine is to the terrour of the wicked, ſo it maketh for the comfort of the godlie. We ſee the vngodlie proue verie couragious, and thriue verie notablie in their ſin, not being preſently puniſhed, becauſe ſuch is our corruption, that vntill we taſte ſome outward ſmart, wee become hardned. This declareth, in that we abſtaine from ſin, onlie for puniſhments ſake, and we would ſinne at riot were there no puniſhing, that we are but Hypocrites, and ſuch from whom ſaluation

is farre off. Well if ſaluation be farre from them, that ſeeke not Gods law, then may we gather on the contrarie, that ſaluation is nere them that ſeeke his law: for like is the rule of contraries. If we then labour for faith and a good conſcience, we may aſſure our ſelues of ſaluation. Wherefore, wouldeſt thou haue aſſurance to be ſaued? let the word be neere thee in thy mouth, and in thine heart, Rom. 10. 8. Let it dwell plentifullie in thee with all manner of wiſedome, Col. 3. 16. Here is alſo a good rule as we ſee, whereby we may diſcerne who be good, and who be euill. Here the Lord hath ſet downe one ſtedfaſt order, which is a touchſtone to trie all men, and how ſoeuer we account of it, it is alwaies the ſame, and like to it ſelfe, condemning ſinne, commending holines. Oh to what extremities ſhould we be brought in theſe latter dayes of ſinne and iniquitie; wherin hereſies haue ſo corrupted doctrine, and vngodlines hath ſo ſtained our liues, if we had not this conſtant rule of Gods word among vs! Oh what a treaſure is it whereby we may ſee hereſie and auoide it: whereby we may ſee truth and follow it. Which rule of equitie, ſeeing willinglie the wicked depart from, they are worthilie plunged and plagued in their owne ſinnes.

Verſe 156. *Great are thy tender mercies O Lord, quicken me according to thy iudgements.*

THat is: true it is, I am a ſinner, O Lord, but yet I am not a deſperate ſinner, as mine enemies are; but ſuch a one, as on whom thou wilt ſhew thy mercies: therefore I hope, that thou wilt help. If thou ſhouldeſt ſimplie deale with me according to my deſeruings, I ſhould be condemned: for who can ſtand in thy ſight iuſtified, but I compare not my ſelfe with thee, but with them who are become mine aduerſaries.

According to thy iudgements. Such is thy fatherlie mercie, which forgiueth my ſinnes, and heareth my prayers, that thou wilt not reward me according to mine iniquities, but wilt fauourablie looke vpon me, according to the multitude of thy mercies.

Verſe 157. *My perſecutors and mine oppreſſors are manie: yet doe I not ſwarue from thy teſtimonies.*

THis ſentence is the ſame in effect with diuers other in diuers portions of this Pſalme. As *the proude haue had me exceedinglie in deriſion: the proude haue digged pits for me: the wicked haue laid a ſnare for me*, and ſuch like.

Now in that he ſaith, *my oppreſſors are many:* he ſheweth that he had not to doe with one man or two, but with manie. It is a matter as we haue ſhewed before to be godlie, among the godly: but he is a diuell, that is euill among Angels, and therefore was he worthely caſt downe into hell, and he is a ſinner, that will ſinne among ſaints, and therefore iuſtly was *Adam* throwne out of Paradiſe. If we liue among the godly, what praiſe is it to be godly? nay, what an horrible thing were it not to be godly? If the Church diſcipline were truely executed, it were a ſmall commendation to doe well, and to abſteine from ſinne, yet now in this want it is praiſe-worthie to abſteine from ſinne for feare of God. But it may be we taſt not of ſuch troubles, as the Prophet taſted of, becauſe we liue not ſo carefull of godlineſſe, as he did, which if in truth we did, wee ſhould haue troubles es he had. Well, we are in this world as ſheepe among wolues to trie vs, whether we will bee corrupted with the euill examples of this world, or whether we will ſwarue from the Lord our God, whileſt he proueth vs.

Their carnall reaſoning commeth to nothing which ſay, the world is ſet on euill, the world was neuer ſo wicked, charitie was neuer ſo colde, a man cannot now profeſſe without taunts, ſcoffes, and troubles. For we ſee here that the Prophet in his time, had many and great perſecutors, whom notwithſtanding ſo manifold corruptions could nothing moue. Wherefore we muſt learne although ſometime we are ſclaundered, though ſometime we are euill ſpoken of, taunted and troubled, our eſtate is not worſe then our forefathers hath been, and the beloued Saints of God haue had before vs. So long as we are well entreated of God and man: we will keepe the law, but when we ſuffer reproches, taunts, iniuries, loſſe or diſcredit, we then run either to euill meanes, or to reuengement, or to deſpaire. Where many iniuries haue been offered, many haue been rendred againe: if they

they haue not requited iniurie for iniurie with reuenge, they haue vſed ſome ill meanes to eſcape out of their trouble; if they haue not vſed ill meanes, yet they haue ſecretly began to miſtruſt God his promiſes and prouidence, and haue gone to wiſards and witches: if they could doe nothing in malice, they would doe ſomething in policie; if they could preuaile with neither, they would fall to deſpaire. *Witchcraft.*

But the Prophet of God vſeth here no vnlawfull meanes, he goeth not in his affliction to ſorcerers, he recompenceth not ill for ill, he did not deſpaire in God his promiſes, he did not thinke with himſelfe, that the Lord would defend his enemies cauſe, and forſake him; but hoped ſtill in God his good and appoynted time to receiue helpe: wherein the man of God is ſet before vs for our imitation, in that neither his faith could be ſhaken, nor his obedience ſlaked nor daunted. And ſurely this is Sathans laſt refuge and moſt daungerous aſſault to perſwade vs in affliction, that therefore the Lord doth plunge vs in miſerie, becauſe he hath no loue towards vs. But the man of God oppoſing his faith to all ſuch temptations, ſaith, I know, O Lord, by the records of thy law that thou haſt laide vp helpe for me, and that thou art my defender. How ſweete and comfortable this is, they which are humbled, and well exerciſed by temptations knowe. What greater aſſault vſed the diuell to our Sauiour Chriſt, then this: what ſaith he, doeſt thou thinke if thou werſt Gods child, thou ſhouldeſt want breade? it is not like if thou werſt the ſonne of God, that he would or could ſuffer thee to be without foode? Like are his temptations to vs, art thou, thinkeſt thou, the childe of God? then thou ſhouldeſt be helped, then thou ſhouldeſt not lie in this caſe. This was his laſt dart which he threw at Chriſt on the croſſe, if thou art the child of God, then we doubt there is nothing, but thou canſt helpe thy ſelfe. Well, we ſee here, that the man of God neither miſtruſteth Gods promiſes, nor forſaketh his law. Neither ſurely is our faith ſound, vntill we can beleeue in miſerie; neither is our obedience pure vnleſſe wee continue, euen when we are oppreſſed, not of a few, but of many. For then we may perſwade our ſelues to haue true faith, when it is wrought in proſperitie and tryed in aduerſitie, and being voyde of all helpe of men, we ſtill hope for helpe of God, that we may ſay. *I will not be afraide of ten thouſands of the people, that ſhould beſet me round about.* Pſalm. 4.6. *Though I walke through the valley of the ſhadowe of death I will feare no euill, for thou art with me, thy rod and thy ſtaffe doe comfort me,* Pſalm. 23.4. *I am perſwaded that neither life, nor death, nor Angels, nor principalities, nor powers, nor things preſent, nor things to come, nor height, nor depth, nor any other thing ſhall be able to ſeparate vs from this loue of God, which is in Chriſt Ieſus our Lord.*

Verſ. 158. *I ſaw the tranſgreſſours and was grieued: becauſe they kept not thy word.*

THis alſo in ſubſtance we had before, where the Prophet ſaith, *Mine eyes guſh out with riuers of water becauſe they kept not thy law: my zeale hath euen conſumed me becauſe mine enemies haue forgotten thy word.* The Prophets words in a word haue this meaning: Lord, as for mine owne things or priuate iniuries, I am content to put them vp, but when I ſaw they began to breake thy law, this pinched me at the heart. Here we ſee he was not very nice and delicate, in the defence of his owne caſe, but when it came to Gods cauſe he was not ſmally moued. Whereby we muſt learne to tranſlate our zeale to Gods cauſe, and in defence of his glory, to haue our heart bloud waxe hot, ſo that euen a godly anger with griefe be ſtirred vp in vs. For this is the difference, betweene a holy and ſpiritual anger, and prophane and carnall anger: holy anger is with griefe of the ſinne, and without reuenge of the perſon: carnall anger is with reuenge of the perſon, and without griefe of the ſinne. Wherefore if we will haue our anger holy it muſt be tempered with griefe, as we did ſpeake before of zeale wherein we taught, that our anger ſhould feede vpon the ſinne, and compaſſion ſhould make vs bleede with griefe for the perſons ſinning. Well we may learne, that if we will not ſwarue from Gods law, we muſt not onely be grieued for our ſinnes, but alſo for the ſinnes of others. For this is the triall of a godly griefe when we are firſt grieued with our owne, and then are grieued with the ſinnes of others, becauſe true griefe beginneth firſt in our ſelues, and from our ſelues it paſſeth truly vnto others. *Zeale.* *Anger.*

On

Hypocriſie. On the contrarie, wee much bewray our hypocriſie if we firſt wade vpon other mens ſinnes, and ſuffer our owne to grow: and if we can fret angerly at a little ſinne in another, and can no whit be diſpleaſed with a great ſinne in our ſelues.

This is a prepoſtrous griefe to weepe, to ſorrow, to ſigh for ſinnes in others; and not to weepe for the ſinnes of our owne ſoules: and this is want of the true loue of Gods word,

Note. „ *To be grieued when we our ſelues doe ſinne, and to be nothing grieued for the ſinnes of others.* Wherefore if we be in place, where we want time and opportunitie openly to rebuke ſinne and reforme it, at the leaſt let vs labour to be grieued, which griefe muſt ſit ſo neare our hearts, that when any time or opportunitie ſerueth, we ceaſe not, nor ſtay to vtter it with our mouthes. For they that are throughly grieued at the heart, will at one time or other burne, vntill they haue vttered it with their mouth. Wherfore we muſt labour, whatſoeuer ſin we miſlike in iudgment, to be grieued for the ſame in affection: for many can miſlike ſin, and it is an eaſie thing; but few are grieued for ſin, for it is an harde matter. If euer we had neede to mourne for the ſins of others, we had neede at this day, that our griefe of ſin in time of proſperitie may ſhew vs, what faith we ſhall finde in trouble. But no marueile though we be „ no more grieued with ſinnes in others, becauſe we are ſo little grieued with ſinne in our „ ſelues: For if we were throughly & ſincerely grieued with ſins in our ſelues, we ſhould al- „ ſo be grieued with it in others, whereſoeuer we found it: Which griefe we ſhall not truely haue, vntill we can deuoure all priuate iniuries. And ſeeing this is the ioye of a true Chriſtian, to ſee the Goſpell haue free paſſage; and this is the ſorrow and griefe of the childe of God, to ſee this Goſpell hindred: they who reioyce not at the one, nor ſorrow for the other, haue either the loue of the word cold in them, or altogether none.

And as it is an argument of Gods childe, to be grieued more for one breach of Gods lawe, then for many priuate offences; ſo it is an argument of ſelfe-loue, to take to heart ſo grieuouſly priuate euils, and little to be moued as keye colde to ſee the contempt of Gods glorie. Wherefore it followeth in the next verſe.

Verſ. 159. *Conſider, O Lord, how I loue thy precepts: quicken me according to thy louing kindneſſe.*

Note. „ HEre is an argument of true loue: Lord, ſaith the man of God, I loue thy law in my ſelfe, I loue it alſo in others: for looke what good thing is in me, I wiſh the ſame in „ others: I hate ſinne in my ſelfe, I am ſorrie for it in others: For looke what euill I miſlike „ in my ſelfe, I am grieued for it in others.

That we may make this a rule, to examine our hearts by: doe we loue the law of God? how ſhall we know it? euen when we are as glad, that others doe well, and fare well to their ſaluation, as we would be for our ſelues; when we are as much grieued, when others doe ill, as if we our ſelues had done it. For many will come ſo farre, as to miſlike ſinne, and to ſpeake vehemently againſt ſinne, but few come to be grieued for ſin: wherefore ſeeing ſinne is ſo ripe, let vs ſo be grieued for it as we may pray againſt it, and let vs craue of God to haue this godly griefe ſtricken into vs, that by that meanes we may be ſtirred vp to prayer, and ſo we ſhall in time to come, either reioyce to ſee our prayers graunted, and our mournings effectuall, or elſe we ſhall beare the teſtimonie of a good conſcience, and in as much as in vs doth lie, we ſhall be guiltleſſe of their ſinnes. Neither in ſaying, *Conſider how I loue thy precepts*, doth the man of God lay out his good deedes, but humbly confeſſeth to the Lord his owne graces receiued, as may appeare by the words following where he pleadeth mercie and not merit. This loue wherewith he loued God came from that loue wherewith God firſt loued him. For he ſeeing that great loue wherewith God loued him, he was moued and inforced to loue God againe: ſo that his purpoſe is thus much. Thou ſeeſt Lord, that I am an enemie to ſin in my ſelfe, for I forget not thy law; thou ſeeſt I am an enemy to ſin in others, for I am grieued to ſee them tranſgreſſe thy law: Wherefore O Lord, quicken me, and let thy louing mercie whereby thou haſt created me and redeemed me in Chriſt, whereby thou haſt deliuered me from ſo many troubles, and enriched me with ſo many, and continuall benefits, renew, reuiue, quicken and reſtore me.

Rom.5.3.4.5. *Luk.7.47.*

Thus

Thus we ſee it was not his deſerts, but Gods louing kindnes, whereof he ſpeaketh: which if we would often meditate of, in ſeeing how fearfully we are made, how graciouſly we are preſerued, how mercifully we are redeemed, from how many ſinnes we are deliuered, what fearefull iudgements we haue eſcaped, wee ſhould prouoke our ſelues the more to the loue of God and his word.

Again, in that he ſaith, *quicken me*, we ſee he acknowledgeth no other life, but that which is from the word, and that we liue by faith: and therefore he teacheth vs, that wee ſhould craue our life both temporall and ſpirituall of God. And if without the word wee are not able to liue in the bodily life, much leſſe without it are we able to liue the ſpirituall life.

Whereas he repeateth this requeſt three times in this one portion, wee may know, that he felt great dulneſſe and deadneſſe in himſelfe, which often creepeth euen on the deareſt Saints of God: but ſo as they ſtruggle againſt it ſtill, and referre themſelues to Gods mercie, wherein conſiſteth our life both ſpirituall and corporall. *Dulnes.*

Verſ. 160. *The beginning of thy word is truth, and all the iudgements of thy righteouſnes endure for euer.*

AS if he ſhould ſay: I beleeue that that thou wilt thus quicken men, becauſe the very beginning of thy word is moſt iuſt and true, and when thou diddeſt firſt enter into couenant with me, I did find that thou diddeſt not deceiue me, nor beguile me; and when by thy ſpirit thou madeſt me beleeue thy couenant, thou meaneſt truth, and I know that as thou diddeſt promiſe, thou wilt performe: for thou art no more liberall in promiſing, than faithfull and iuſt in performing, and thy iudgement will be as righteous, as thy promiſe is true; wherefore as ſoone as thou ſpeakeſt, trueth proceedeth from thee: ſo I know that thou wilt defend and preſerue me, that thy iudgement may ſhine as righteous in thee. *Eſay. 25. 1.* And as this was particular to him: ſo is it generall to all. For where the Lord doth in mercie promiſe, there in righteouſnes hee will performe: and where the Lord in wrath doth threaten, there in iudgement he will righteouſly execute. For where he promiſeth, he ſheweth himſelfe true; and when he performeth, he executeth righteouſnes: and when the Lord threatneth, he manifeſteth himſelfe to be iuſt; and when he executeth, he proueth himſelf to be righteous. So the ſpeech of the man of God containeth thus much: Though all men be lyars, I know thou, O Lord, art true; thou doeſt promiſe that thou wilt watch ouer thy children, and that no temptation ſhall ouercome them; I know this promiſe is true, and therefore as thou diddeſt promiſe in truth in the beginning, ſo wilt thou performe in righteouſnes in the ending. For both in beginning and in ending, thou art alike and true. How iniurious then are we to the Lord, who will doubt of Gods promiſes, that in proſperitie he will renue our hearts, and put into vs a good ſpirit? And why doe wee doubt of his prouidence in aduerſitie, ſeeing his promiſe hath euer his iſſue in truth and veritie? and ſeeing the Lord will not leaue vs, vntill euery word that hee hath ſpoken come to paſſe: for heauen and earth ſhall paſſe, but not one word of his mouth ſhall faile. And as the conſideration hereof doth comfort vs in his promiſes, ſo alſo muſt it humble vs in his threatnings. Seeing then hee hath pronounced, and giuen out his ſentence, that no vnrighteous perſons, nor fornicators, nor idolaters, nor adulterers, nor wantons, nor buggerers, nor theeues, nor couetous, nor drunkards, nor raylers, nor extortioners, ſhall inherit then his kingdome: as this is truth, ſo it ſhall ſurely come to paſſe in his righteous iudgement. So that they that haue done theſe things, without ſpeciall grace and ſingular repentance, ſhall ſurely be damned. For as true as the word of God is, ſo righteous are his iudgements. He is true of his mouth, when the word paſſeth from him; he is iuſt in his workes, when he is righteous in performing.

Thus we ſee that to be ſoundly grounded in faith, wee muſt couple with the promiſes of God his performance, with his threatnings his executions. Thus alſo muſt wee fight againſt vnbeleefe: ſo that if we will not diſcredit the Lord of vntruth, we muſt waite for the accompliſhment of his truth. Whether then concerning his mercie, his promiſe be of newnes of life, of forgiuenes of ſinnes, of his prouidence, or of life euerlaſting: we muſt ſtrengthen

then our faith with aſſurance, that as his word is true; ſo alſo his executing of it is righteous. So that the word of God ſhall certainly haue an iſſue, either to humble vs by profiting, or elſe to debarre vs of his kingdome in refuſing it.

The ſenſe then of the man of God is plaine and euident, in ſhewing whatſoeuer the Lord hath ſpoken for good in his promiſe, he will performe it to his children. Whatſoeuer hee hath threatned for euill, he will execute it vpon the ſinners: ſo that wee may be aſſured of the full accompliſhment of his promiſes, and of the righteous executing of his iudgements.

PORTION. 21.

Verſ. 161. *Princes haue perſecuted me without cauſe: but mine heart ſtood in awe of thy word.*

AS the man of God not long before ſhewed that he had many perſecutors: ſo here he ſheweth they were no meane men, nor of the inferiour ſort, but mightie Princes; neither Princes of a prophane people, but rulers of the choſen of God the Iewes; and that he did not ſuffer for deſerts as an ill doer, but innocently as one that had neither preſumptuouſly tranſgreſſed againſt the maieſtie of God, neither diſobediently done againſt their authoritie.

Doubtleſſe this was no ſmall temptation, in that Princes (who ſhould haue taken his part againſt his enemies, and by whom he ſhould haue receiued countenance in his cauſe, being good) ſhould perſecute him and goe againſt him. For what a triall is it to haue the rulers to be our perſecutors, who ſhould be the gouernours of Gods Church, in that hee ſhould be driuen to thinke, that either the gouernours of the people were ill, or that his owne cauſe was not good. Wherefore wee muſt be prepared not to ſuffer of the common ſort alone, but alſo of the Princes and rulers; according to that, Matth. 10. 16. *Behold I ſend you as ſheepe into the middeſt of wolues, &c. Beware of men, for they will deliuer you vp to the Councels, &c. and ye ſhall be brought to the gouernours, and kings for my ſake, &c.* And then is added in the 28. verſe following: *Feare ye not them which kill the bodie, but are not able to kill the ſoule: but rather feare him which is able to deſtroy both bodie and ſoule in hell, &c.* In which place our Sauior Chriſt ſheweth not to his Apoſtles alone, but to al true profeſſors of his Goſpel, that it is common to the whole Church, that wee ſhould not be afraid of the faces of Princes, nor feare them that can onely like bruite beaſts ſeaſe vpon the carkaſſe, and deuoure the bodie, but yet haue no commiſſion to touch the ſoule. He addeth in that place further, verſ. 29. *Are not two ſparrowes ſold for a farthing, and one of them ſhall not fall on the ground without the father? Yea, and all the haires of your head are numbred: feare ye not therefore, ye are of more value than many ſparrowes.* As if he ſhould ſay: Nay, they cannot touch one haire of your head; if not one haire, much leſſe your bodie; if happily the bodie, yet not the ſoule. You ſee the little bodies of feathered fowles, without God his permiſſion, fall not into the hands of men, which are ſo little in value, that two of them is ſold for a peny; how then can they haue power vpon your bodies, without leaue of the Lord, ſeeing ye are far more precious in his ſight, and hee taketh a further care of your bodies? But if for my glorie ye ſhall lay downe your liues, they can reuenge themſelues but of your bodies, as for your ſoule they cannot touch it.

But mine heart ſtood in awe of thy word. Here we ſee the greater feare ouercame the leſſe. If the faces of Princes be terrible, becauſe their angrie lookes threaten euill, and their wrathfull words menace deaths, becauſe whatſoeuer they will doe, they can do, and whatſoeuer they can doe, they dare doe, yet feare them not ſaith Chriſt, but feare him who in his wrath can caſt both bodie and ſoule into hell. They can take and attach the bodie, but the good eſtate of the ſoule can they not hinder: but rather feare him who can arreſt the bodie, and afterward can alſo attach the ſoule.

The meaning then of the Prophet may be this: I was afraid to diſpleaſe thee, O Lord, and therefore I laboured not to pleaſe mine enemies, although they were mightier than I.

Thus

Thus he ſheweth how hee was a conquerour, and that hee perſeuered in the feare of God, without touch of his enemies. For (ſaith he) though the feare of my mightie aduerſaries was great; yet, becauſe the feare of thee had ſeaſoned mine heart, and had left ſuch a deepe impreſſion in me, I ſtill was afraid leaſt that by infidelitie I ſhould miſtruſt thee, or by diſobedience I ſhould diſcredit thee. Wherefore the ſpirituall feare of thee ouercame all corporall feare of them. *Feare.*

The remedie then againſt corporall feare, which ſo much daunteth the heart, is to craue a greater feare of Gods Maieſtie, the ſtrength whereof may ouermatch the leſſe feare. When the Kings of Aſſyria had conſpired againſt the people of God, the Prophet of God ſaid vnto them, Eſay. 8. 12. *Say ye not, A confederacie to all them, to whom this people ſaith a confederacie, neither feare ye their feare, nor be afraid of them.* 13. *Sanctifie the Lord of hoſtes, and let him be your feare, and let him be your dread.* And leaſt wee ſhould thinke that this appertaineth not as well to all Chriſtians as to the Iewes, let vs heare what the Apoſtle *Peter* ſaith, 1. Pet. 3. 14. *Bleſſed are ye, if ye ſuffer for righteouſnes ſake: yea, feare not their feare, neither be troubled.* 15. *But ſanctifie the Lord in your hearts: and be readie alwaies to giue an anſwere to euery man that asketh you a reaſon of the hope that is in you.* Where the bleſſed Apoſtle ſheweth, that wee are not readie to make confeſſion of our hope, vntill wee put away this feare, and ſanctifie the Lord in our hearts, glorifying his truth in promiſing, and his righteouſnes in performing. And to applie this to our ſelues: if the Magiſtrate ſhould bring vs to the Rack or torture, to betray the good cauſe of God, or innocencie of our brethren, let vs rather feare to diſpleaſe God for his threatnings, than man for his puniſhment.

And in particular example to applie this doctrine, we heare (Iere. 1. 17.) what the Lord ſaith to the Prophet: *Say not, I am a child, &c. Be not afraid of their faces: for I am with thee to deliuer thee, ſaith the Lord.* Here the Lord addeth, verſ. 17. *Thou therefore truſſe vp thy loynes, and ariſe and ſpeake vnto all that I command thee: be not afraid of their faces, leaſt I deſtroy thee before them.* In which place the Lord ſetteth downe a promiſe to aſſiſt him, and a threatning to puniſh him: both which did ſo preuaile, that hee durſt ſpeake boldly, and prouoke the King to wrath. Acts 5. we reade, that when the Prieſts and Sadduces being full of indignation, laid hands on the Apoſtles and put them in the common priſon, *Peter* and the reſt of the Apoſtles anſwered: *We ought rather to obey God than men.* Menace vs (ſay they) as much as ye will, we care not for it, we feare to diſcredit the bleſſed promiſe, and lightly to paſſe ouer the heauie threatnings of our God, and we feare you not. Againe, this feare was written in the heart of *Paul*, 1. Cor. 9. 16. *Though I preach the Goſpell, I haue nothing to reioyce of: for neceſſitie is laid vpon me, and woe is vnto me if I preach not the Goſpell, &c.* Howſoeuer wee thinke this eaſie to bee learned, it is doubtleſſe moſt hard to bee practiſed. For, though Princes doe not their duties, yet wee muſt not therefore rebell againſt them: and though we be perſecuted of rulers without a cauſe, yet wee muſt ſtand in awe of Gods word: and our Sauiour Chriſt hath pronounced, that *whoſoeuer ſtriketh with the ſword, ſhall periſh with the ſword.*

If then either our Princes ſhall be vngodly, or their vnder-officers vnfaithfull, wee muſt not thereupon grudge to pay tribute, to giue taske, and to yeeld ſubſidie: but we muſt doe them euen with conſcience, as to the ordinance appointed of God, knowing and acknowledging, that the hand of Gods wrath in their corrupt gouernment, is iuſtly laid vpon vs for ſome ſinne. Wherefore the holy Ghoſt ſaith, Eccleſ. 10. 20. *Curſe not the King, no not in thy thought: neither curſe the rich in thy bed-chamber: for the fowle of the heauen ſhall carrie the voyce, and that which hath wings ſhall declare the matter.* If then our Princes ſhould vſe all their tribute to ſenſualitie, or take vp all their taxes for pleaſure, without either feare of God, or loue of their Common-wealth; yet curſe not the King, ſaith the Wiſeman, no, not in thy bed-chamber. So that if fleſh and blood ſhould moue vs to murmure, that we ſhould » be readie to thinke euill of them that are in authoritie, the holie Ghoſt here warneth vs » that we vſe no ſuch ſpeeches, and put away ſuch thoughts, becauſe both our ſpeeches and » thoughts ſtand at the controlling of God his iudgements: but we muſt humblie aſcribe it » to our ſinne, that hee withdraweth his grace from them, and pulleth his wrath vpon vs. » Wherefore if we thinke, as many worldly men doe, that thoughts are free, and are not cal- *Note.*

led into the Court, and that euery man is a King in his priuie chamber: the ſpirit of God chargeth our conſcience here before the Court of heauen, and telleth vs, that our chambers are the Lords chambers alſo; and therefore as true Iſraelites, euen in ſecret we ſhould thinke no guile, for the Lord will reueale it, and puniſh it openly, yea euen the foules of the ayre ſhall bewray our vnfaithfulneſſe.

Conſulting with Witches.

To come lower to our ſelues, becauſe we muſt not thinke, that this affection muſt be in *Dauid*, and not in vs, for ſo ſhall we make vnprofitable whatſoeuer is taught; whereas the man of God did feare to offend, euen when Princes were againſt him; wee not onely cannot ſuſtaine ſo great a triall in the feare of our God, but if the loſſe of a little worldly pelfe come to vs, we are ſtraight voyd of all feare, and cannot abide to be taught any good thought; we are vnquiet vntill we haue conſulted with wiſards, and witches, not ſtanding in awe of Gods threatnings againſt that ſin, Deut. 18.10. *Let none bee found among you, that vſeth witchcraft,* 11. *Or that is a charmer, or that counſelleth with ſpirits, or a ſouthſayer, or that asketh counſell at the dead.* 12. *For all that doe ſuch things, are abomination to the Lord, &c.* where the Lord counteth no otherwiſe of theſe things, then of the vp-heape of ſinne. Againe, 1. Chron. 10.13. it is ſaid that *Saul died for his tranſgreſſion that hee committed againſt the Lord, euen againſt the word of the Lorde, which hee kept not, in that hee ſought and asked counſell of a familiar ſpirit,* 14. *and asked not of the Lord, &c.* where we tee, that in reckoning *Saul* his ſinne, this is the laſt, and wrappeth vp all the reſt, in that he asked not counſell of the Lord, but went to a witch. So this was the heape of his ſinne, this filled the iuſt meaſure of his iniquities, becauſe when he ſhould haue repented of all other ſinnes, he made this the full heape of his ſins, and pulled conſequently vpon him the height of Gods iudgements, for hee was cut off from the kingdome, and deſperately ended his life. Eſay 28. when the Lord reckened vp the ſinnes of the people, as their infidelitie, their obſtinacie, he commeth at the laſt to their ſorcerie, ſaying, 19. *When ſuch ſhall ſay vnto you, enquire of them that haue a ſpirite of diuination, and at the ſouthſayers which whiſper and murmure: ſhould not a people enquire at their God? from the liuing to the dead &c.* Therefore the Lord denounceth plagues and puniſhments on euery ſide to fall vpon them.

If Gods feare be wanting, there is no temptation ſo great, but we fall into it.

Looke into the deſtruction of the old cities, namely of the Egyptians, of the Moabites, of the Aſſyrians, and of the Philiſtines, & ye ſhal ſee how witcherie was the moſt eſpecial cauſe of their deſtruction. So ſhall we thinke now, that the feare of God doth touch their hearts, who for loſſe of ſo ſmall pelfe runne to wiſards? Well, we are here to learne, that as where the Lords feare doth ſo rule our hearts, that we ſanctifie the Lord therein, we are free from the greateſt temptations; ſo where this reuerent feare of God is wanting, there is no temptation, though neuer ſo vile and groſſe, but we will yeeld vnto it.

The prouidence of the Lord being ſo rich, and his hand ſo wide and ſo large, we muſt not be afraid of ſo ſmall a loſſe of worldly goods. We know that *Zedechiah* being a Prince, Ierem. 37. when the feare of God was gone from him, feared that the very common people would mocke him, ſo that he could not obey the Prophet. Againe, we know that *Ieremiah* being the Prophet, hauing this reuerent feare of God ſeaſoning his heart, was nothing diſmaid, with all that eyther *Zedechiah*, or any other of the kings could do vnto him. Among many places, excellent is that, Iob 31. where the man of God, partly to ſtop the mouthes of his aduerſaries, partly to comfort his owne ſoule with the record of a good conſcience, and partly to ſhew the ſecret iudgements of God, and that he did not ſuffer for his ſinnes, as he was accuſed, but for ſome ſecret cauſe beſt knowne to the Lord; he teſtifieth, how free he was from fornication, from adulterie, from iniuries, from vnmercifulnes, from crueltie with his ſeruants, and from oppreſſion; and ſheweth the cauſe why all theſe things were in him, *becauſe the Lord beheld all his waies, and told all his ſteps.* Firſt, for fornicatiõ, he made a couenant with his eies, becauſe there is no portion, no inheritance, from the almightie to the wicked, but deſtruction, and ſtrange puniſhments to the workers of iniquitie: and as of fornication, ſo alſo he ſpeaketh, how he was preſerued by the feare of Gods iudgments from adulterie; and afterward comming to ſhew his innocencie in not cruelly dealing vvith his ſeruants, he ſaith, *If I ſhould contemne the iudgement of my ſeruant &c. what then ſhall I doe when God ſtandeth vp? and when he ſhall viſit me, what ſhall I anſwere?*

Againe he profeſſeth, that the cauſe why he did not oppreſſe nor iniurie others, was, not that he refrained for feare of men, but for feare of God. For ſaith he, *If I haue lift vp mine head againſt*

gainſt the fatherleſſe, &c. I thinke my ſhoulder bones would go out of their ſockets, Gods iudgements were fearefull vnto me, and I could not be deliuered from his highneſſe. And though hee might by his great countenance which he did beare, haue dealt roughly with men, and might hauemade afraid a great multitude; *Yet* (ſath he) *the moſt contemptible of the families did not feare me.* Yea, though the men were farre leſſe then he, yet he could not hide his ſinne as *Adam*, he could not conceale his iniquitie in his boſome.

Whoſoeuer then will be truely religious, and make a conſcience of ſinne in ſynceritie, he muſt thus walke in the feare of God; and though he might ſo do, as no man could euer touch him for his outward conuerſation; though he did not runne into the hand of the Magiſtrate; and no man though he would, could ſay, Blacke is his eie: he muſt ſubmit himſelfe to what perill ſoeuer, and ouercome all feare of mans power, with feare of Gods puniſhments. And we muſt know, that if there be ſome ſinne in vs, on which the ciuill law can take no hold; yet the feare of the Law of God muſt be in ſtead vnto vs of all lawes; knowing that though we eſcape the court of men, we cannot eſcape the iudgement of God; who will iudge vs not according to the law of man, but according to his owne Law. So that the children of God are ſo farre off from flattering themſelues in theſe ſinnes, where mans lawes faile, and which they do not puniſh, that they labour the more againſt them, fearing that God will puniſh thoſe ſinnes more grieuouſly in the world to come, which by the law of man in this world he doth not correct: And becauſe by mans puniſhing we are oft brought to repent of thoſe ſinnes, wherein now oft times we die without any repentance. So that we ſee how effectuall an inſtrument of God this feare of his Law is, againſt all kinds of ſinne whatſoeuer. For though in politike lawes, there be no lawes againſt ſwearing, breaking of the Sabboth, or filthie ſpeaking; yet Gods children are not for that cauſe ſuch as caſt off all feare; but ſuch, as by ſo much the rather feare and ſuſpect ſuch ſinnes.

Now in that the man of God ſaith, *in awe of thy word:* ſee, the man of God performeth that feare to Gods word, which he oweth to God himſelfe. This is profitablie to be conſidered of vs. If any deale now adaies with a profane worldling, in things concerning the true knowledge of God, and the way of ſaluation, he will anſwere. What tell yee me of theſe things? tell me what you can; I am ſure of this, you can tell me no more then this: loue God aboue all, and thy neighbour as thy ſelfe, & I truſt I ſhall loue God as well as you or the beſt learned. But here is their hypocriſie deſcried, in that they haue ſo ſmall loue to the word. For our Sauiour Chriſt witneſſeth, Iohn 8. *He that is of God heareth Gods word: if yee were of God yee would loue his word:* ſo one may ſay to this effect; if we feare God, we ſtand in awe of his word. Wherefore the man of God ſaith, Oh, *how loue I thy law:* proteſting that loue to the law, which he had to God. And as he ſaith, *O Lord thou art my portion:* ſo he ſaith alſo, *thy teſtimonies haue I taken as an heritage.* Thus wee muſt honour God in Chriſt, and Chriſt in his word. For looke what honour God would haue, hee would haue vs ſhew vnto Chriſt, and looke what honour Chriſt would haue, he would haue it done to his word. Wherefore the Apoſtles not reuerencing our Sauiour Chriſt onlie for his perſon; but alſo for his word ſaid: *Maſter, whither ſhall we goe from thee, thou haſt the word of ſpirit and life.*

As this corrupt opinion of the feare of God is in the worldlings, ſo alſo is it in heretikes, and in the familie of loue, who perſwade themſelues to loue God, when they loue hereſies more then the word: but herein are thoſe hypocrites and heretikes deſcried, they will generallie confeſſe they loue and feare God: but examine them in any particular, eyther of doctrine or of life, and they will bewray their want of loue by hereſie, and their want of feare by lying in ſome groſſe ſinne.

Here is then a touchſtone for them that can ſay: I truſt I feare God, if I feared not God, how ſhould I hope to proſper, or how ſhould I liue? for if their feare be tried by the word and their feare of the word be tried by particular ſins, they will ſoone bewray themſelues. *Triall of our feare of God.* Againe, manie there be, who will ſay they feare God, whileſt ſickeneſſe, pouertie, or ſome croſſe lyeth vpon them: but when affliction is paſt ouer, and proſperitie commeth, let the Lord ſtrike vpon their hearts neuer ſo hardlie, and they will not feare. Wherefore the Prophet *Eſaie* ſaith, chap. 28. 15. *becauſe yee haue ſaid, we haue made a couenant with death & with hel we are at agreement, though a ſcourge run ouer vs, & paſſe through it, ſhall not come at vs.* And 18. *the couenant with death ſhall be diſanulled, and your agreement with hell ſhall not ſtand, when*

a ſcourge ſhall runne ouer you, and paſſe through, then ſhall you be troden vnder by it. And though ſometimes we feare with *Pharaoh* the preſent tokens of Gods wrath, as the thunder, the lightning, the earthquake, and ſuch like: yet we make them ſcarcelie as the wonders that laſt nine dayes, neyther feare we the word of God. In ſtead of all the plagues whereof wee read in the old teſtament, as of the opening of the earth, of the ouerflowing with waters, of fire comming downe from heauen, wee heare but one named in the new teſtament, namelie, that they that doe ſuch things, for which thoſe plagues did come, ſhall not enter into the kingdome of heauen; which one doth ſo terrifie Gods children, that they had leauer beare all the afflictions of *Iob*, and all the plagues of Ægypt then that one; for all thoſe are but forerunners of this one iudgement, and this is the full heape of all other threatnings. In that he ſaith, *my heart ſtandeth in awe:* hee ſheweth his feare was not couerlie as in the vngodlie. For at one time or other the Lord may ſhake the vileſt villaine in the world with feare of his iudgements, and ſometimes to feele terrour: but this kinde of feare ſoone vaniſheth away, and ſinketh not into the heart, how much ſoeuer it be ſtriken into the head. For we ſee whileſt God lyeth ſore vpon vs by ſome terrible iudgement of thunder, lightnings, or earthquakes, how euery prophane man can be content to pray, and for the time will be verie godlie and religious, ſo long as the plague laſteth; but when that is once ouer, their feare is alſo ouer. The moſt deſperate feare; but it ſitteth not, it dwelleth not long vpon their hearts; but as a flaſh of lightning ſodainly ſtriketh the face, and ſodainlie is gone: ſo a fiaſhing ſight of Gods Maieſtie ſtriketh their hearts, and ſodainelie is departed.

Falſe feare.
Simile.

Wee muſt not then haue an ouer-hearing of Gods threatnings, nor an ouer-fearing of his iudgements. For manie will like the word, becauſe they like it in iudgment, or for that it increaſeth their knowledge, but few loue it in heart; becauſe it renueth their affections. For though our iudgement be wrought vpon, yet the heart is not wrought on, which is Gods place: wherein if he by the miniſterie of his word once take ſure hold, it will forthwith goe to the eye, eare and hand, and whole body, and will be effectuall. Now what is a more effectuall bridle againſt ſinne, then ſtill to thinke that we are in the preſence of God? For if all men in the world ſhould bid a man doe any thing contrarie to the will of God, though in doing he might be next the king, or in not doing with *Daniel* haue his bodie giuen to the Lyons, yet would he not doe any thing againſt Gods lawes. Neyther did *Daniel* ſuffer all this, becauſe he would not be an Idolater, but for that hee would not denie the worſhip to the true God, but profeſſed the ſame openlie, in ſetting open his vvindowes, and manifeſting his true religion for the ſpace of three dayes. And why did hee thus? euen becauſe the feare of God did ſo touch his heart, that the feare of man did nothing diſmay him: ſo that neyther the gaine nor promotion which hee might haue had, by the king on the one ſide, nor the daunger and loſſe which was laid vnto him on the other ſide, could make him at all to diſpleaſe God.

And as the feare of God hath theſe effects in God his children, that the pooreſt creature ſhall ſtand in great courage before the face of a king: ſo where this feare of God is wanting, the mightie Prince ſhall ſtand in awe of his pooreſt ſubiect. 1. Sam. 15. When *Saule* had a flat commandement from the Lord, who from a meane ſtocke and baſe parentage was aduaunced to the kingdome to deſtroy the king, he contrarie to the Lords commaundement, ſaueth *Agag*, yea and a great while ſtoutlie iuſtifieth his ſinne before *Samuel:* but when hee had ſtreightlie charged his conſcience, he added, *the feare of the people moued me to doe it*, as if he ſhould haue ſaid, I was afraide that the people in ſo doing would haue gone from mee, and haue denied mee the honour which they were wont to yeeld vnto me. Thus we ſee a poore ſoule, and with Gods feare, feareth not a Prince, and a mightie king without this feare feared the poore people.

This feare of God alſo keepeth the godlie, that in all their diſtreſſes they dare not open their mouthes to any foule ſpeech, or corrupt language. When *Iob* was ſpoyled of all he had, and wicked men had taken it from him, hee ſaith in the humbleneſſe of ſpirit, and feare of his God, *the Lord giueth, and the Lord taketh, bleſſed be the name of the Lord.* Hee durſt not chafe againſt the Chaldeans, although he was in this miſerable perplexitie: for the feare of God ſo gaged his heart, that he durſt not nouriſh any euill thoughts, or breake out into euill words to diſpleaſe the Lord;

Lord; contrariwiſe, where this feare is not, we ſhall ſee great murmuring and grudging, becauſe Leuit. 20. the Lord ſaith: *If any man turne after ſuch, as worke with ſpirits and after ſouthſayers, then will I ſet my face againſt that perſon.* Let him keepe his ſinne as cloſe as he wil, and hide it as much as he can, yet I the Lord will finde it out. In vaine then wee ſee doe words flie brutiſhlie from worldlie men, who ſay they feare and loue God, when they neyther beleeue his promiſes, nor feare his threatnings, nor loue that which hee commandeth, nor hate that which hee forbiddeth. Well, run they in the laſt day, whither they will, yell they neuer ſo much, to haue the rocks to couer them, and the hilles to hide them, the word will iudge thoſe worldlings heretikes and ſcorners.

But they will thus ſay: we aske not counſell of the diuell as you charge vs: yea, but God his word ſo ſaith, that he that goeth to witches and wiſards, goes to aske counſaile of the diuell. Againe, as we ſaid before, for want of this feare we ſee, how impudent ſinners are in thoſe things which ciuill lawes doe not reſtraine, fearing ciuill puniſhment more then Gods iudgement. He that feareth God is no theefe; why? becauſe mans law ſaith, that he that ſtealeth ſhall be hanged? no, but becauſe Gods law ſaith, *thou ſhalt not ſteale.* Though the place be neuer ſo ſecret where he may ſinne, although it be no manifeſt vnrighteouſnes, and groſſe iniurie, yet if it were but to denie the leaſt thing, which were right and due, the childe of God both feareth puniſhment of God, if he had done it, or if he haue not done it, hee trembleth to doe it. And ſaint *Iames* he reaſoneth thus: that hee that hath commaunded one thing hath alſo commaunded another; and hee that forbiddeth one thing, hath forbidden another. And ſurelie howſoeuer mans law puniſheth one, and diſpenſeth with another ſinne, yet the word of God rewardeth all obedience, and puniſheth all diſobedience. So that he that hath ſaid as well, *thou ſhalt not commit adulterie*, as *thou ſhalt not doe murder*, hath aſwell pronounced the ſhutting of the kingdome of heauen againſt adulterers, as againſt murderers, 1. Cor. 6. which thing Gods children knowing, make as great a conſcience of ſwearing, banning, curſing, breaking of the Sabboth, drunkenneſſe, adulterie and lying, which in mans law eſcape ſcotfree; as of theft, which by ciuill law is adiudged worthie of death: becauſe that God that ſaith, *thou ſhalt not ſteale*; he alſo ſaith, *thou ſhalt not take the name of the Lord in vaine: thou ſhalt keepe holie the Sabboth, &c.* Suppoſe they that thoſe things are not forbidden by the law of God, which are not prohibited by the law of man? Then no meruaile though there be ſo few theeues, & ſo manie Sabboth breakers; why there be ſo few murtherers, and ſo manie ſwearers: becauſe men abſtaine from theft and murther, for feare of temporall puniſhment, & men haue no care to eſchue ſwearing and prophaning of God his Sabboth; becauſe they feare externall puniſhment. See here is mens conſcience, here is their religion, this is their deuotion. Well, haddeſt thou neuer ſuch gifts outwardlie, without this reuerent feare of God, thou ſhalt neuer enter into God his kingdome. But peraduenture, when thou ſhalt come to anſwere before the tribunall of God, thou wilt ſay, O Lord, I knew not by mans law that breach of thy Sabboth, or ſwearing were ſuch great ſinnes: heare what the Lord will anſwere? I gaue thee my law, whereby thou ſhouldeſt be gouerned, neither did I giue any commandement in more ample and flat words, then the law of my Sabboth; wherefore ſeeing thou haſt manifeſtly caſt my law behinde thee, and made leſſe account of my commaundements, and iudgements, then of mans law and threatnings, I adiudge thee to eternall damnation. *Witchcraft.*

Great indeed is the benefit of mans lawes, to reſtraine ſin, and to bring to repentance; yea often the puniſhment of man, and ſhame thereof preuenteth the iudgement of God, and ſhame of hel fire: becauſe we ſee many haue bin more aſhamed of ſin at the gallowes, then others that haue died vpon their beds. Howbeit where this law is not executed, and ſinne ſeuerely puniſhed; or where there be any ſins, which come not within the precincts of mans iuriſdiction, it is moſt certaine, they ſhall not eſcape the puniſhment of God. Wherefore we muſt otherwiſe ſtand in awe of Gods law, then mans law doth puniſh, if we will with the man of God from our hart ſtand in feare of his word.

This feare maketh ſeruants as faithfull in their maſters abſence, as in their preſence, becauſe it keepeth vnder the moſt ſecret ſinnes. For hypocrites flie ſinne before men, but ſinne greedily behinde their backes; and they ſinne not becauſe mans law wil puniſh them,

not becauſe Gods law doth forbid them. But God his children abhorre ſinne, as well priuie as manifeſt, and that becauſe ſinne is ſinne, and not in that it is puniſhable by mans law. For they conſidering that *Adam*, *Hoſiah*, *Ezechiah* and others were puniſhed for ſmall things, dare account no ſinne to be ſmall in the eyes of God. It is the whip, the rod, and the ſcourge, that cauſeth the hypocrite, as an aſſe, a foole, and a ſlaue, to leaue ſinne: but it is loue, conſcience, and obedience, that moueth Gods children willingly to abhorre it.

Verſ. 162. *I reioyce at thy word, as one that findeth great ſpoyles.*

Joy. AS hee hath ſpoken of his feare, ſo now he ſpeaketh of his ioy. Great is the ioy of them that finde ſpoyles: for ſpoyles bring victorie, and victorie makes the triumph: ſo that ſpoyle brings profit, and the victorie pleaſure, both then muſt needes cauſe great ioy. His meaning then is: that what battaile ſoeuer he did fight, what towne ſoeuer he ſpoyled, his ioy was nothing ſo great, as it was in taking pleaſure in God his word. Here then is a true note to diſcerne vs from hypocrites, when wee take comfort in nothing ſo much as in the word of God.

A true note of Gods child.

But ſome will ſay, that this extraordinary ioy appertaineth to the Prophet, rather than to vs: wherefore let vs heare what the holy Ghoſt ſpeaketh hereof in the Goſpell, as Rom. 5. *We haue peace towards God, and reioyce vnder the hope of the glorie of God.* And Philip. 4. he calleth it, *The peace of God which paſſeth all vnderſtanding*: and the Apoſtle 1. Pet. 1. ſhewing how in the mercie of God wee are begotten againe vnto a liuely hope by the reſurrection of Ieſus Chriſt from the dead, to an inheritance immortall and vndefiled, reſerued in heauen for vs, biddeth vs to reioyce with ioy vnſpeakable and glorious. And *Paul* 1. Cor. 2. 9. ſheweth what cauſe wee haue to reioyce, becauſe *the things which eye hath not ſeene, neither eare hath heard, neither came into mans heart, are, which God hath prepared for them that loue him.* Theſe things wee ſee are ſuch as are common to all: why then doe Gods children ſo much reioyce in the word? Firſt, in conſideration of their owne vile and miſerable eſtates; then in conſideration of God his loue and Chriſt his merits for them. For they conſidering with themſelues, that by nature they are nothing but vaſſals of ſinne, the bondſlaues of the diuell, the enemies to God, and fire-brands of hell, and that by Chriſt they are freed from their ſins, ſet at libertie from Sathan, ranſomed from hell, and reconciled vnto God, and that hee will bring vnto them the fruit of his death, and benefit of his reſurrection, by killing ſin in them, and quickening them vnto righteouſnes, & remembring (Coloſ. 2. 14.) *that Chriſt hath taken away the hand-writing, and faſtened it vnto his croſſe, and that euery member, through him, hath ſpoyled the principalities and powers, and led captiue the world, the fleſh and the diuell, and hath made a ſhew of them openly, and hath triumphed ouer them in the ſame croſſe,* feele ſuch a ioy as neuer any earthly conquerours felt the like. For looke how farre greater the victorie of ſinne and Sathan is, aboue the victorie of men: ſo farre greater is the ioy, and more glorious is the triumph of Chriſtians, than of earthly Captaines. And as farre as the robes of Chriſt his righteouſneſſe are richer than the royall armes of Princes: ſo farre doth the ioy of Gods children exceede all the ioy of the Princes of this world. Whoſoeuer then haue not this ioy, by ſo much they ſhew themſelues as yet to be more carnall, more worldly, and more ſubiect to Sathan.

The true ioy of the faithfull, how farre it exceedes all carnall ioy.

At thy word. Still we muſt obſerue this, that what affections ſoeuer we pretend to God, they muſt be tried by his bleſſed word, whether it be of loue, or of feare, or of ioy. Whoſoeuer then will ſay, they are merie in God, as they hope, when their mirth is not in the word, and they can reioyce in Chriſt as well as others, and yet they reioyce in vanitie and worldly things, they deceiue themſelues: yea although they did not reioyce in ill things, yet they cannot reioyce in prayer, they cannot reioyce in the word, they haue no ioy in the Sacraments, whereby notwithſtanding they attaine all precious things, and an inheritance which fadeth not away. But alas, how can men ioy? how can they ſport? how can they laugh ſo earneſtly at vaine things, and take ſo little comfort and ſolace in Gods word? and why doth the word of God make vs ſo dull? why doth prayer make vs ſo heauie? why doth meditation cauſe vs to be ſo ſad? Euen becauſe we are ſo carnall and earthly minded. Well,

Triall of our ioy.

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the Prophet *Eſay* ſheweth, chap. 58. what is the ioy of Gods children: 13. *If thou turne away thy foote from the Sabboth, from doing thy will in mine holie day, and call the Sabboth a delight, to conſecrate it as glorious to the Lord, &c.* And the Prophet *Dauid* Pſal. 63. *Thy louing kindnes is better than life, therefore my lips ſhall praiſe thee.* And Pſal. 84. 4. *Bleſſed are they that dwell in thy houſe, they will euer praiſe thee.* 10. *A day in thy court is better than a thouſand otherwhere: I had rather be a doore-keeper in the houſe of my God, than to dwell in the tabernacle of wickednes.* Pſal. 42. 4. *I went with the multitude, and led them into the houſe of God, with the voyce of ſinging and praiſe, as a multitude that keepeth a feaſt.* This is the ioy of God his children, this ioy will neuer leaue vs, no not in the graue, it will accompanie vs to the iudgement ſeate of God.

If wee will reioyce in God his word, God will reioyce in vs. But alas: doe not all men reioyce in vanities? and yet they ſhall periſh with men, and men ſhall periſh with the abuſe of them? Whereas that ioy ſo farre excelleth this; how is it that this is ſo farre preferred before that? Doe we not thinke him to be a fooliſh man, who will make the day of his pleaſure in playing and ſporting, whereas hee ſhould make it the day of his profit in buying and ſelling? Would we not account him a mad man, who might be encouraged to goe into the field, with a promiſe to carrie away the victorie, and to triumph ouer his enemies, if he linger the time vntill the occaſion be paſt, by the incurſe of his enemies, and ſo he willingly leeſe the victorie, and make his aduerſaries to triumph ouer him? How fooliſh then are they to paſſe the Sabboth, which is the market day of the ſoule, and wherein the Lord calleth vs to come buy hony, wine, milke and oyle, and that without peny or peny-worth, in vaine pleaſures willingly, to leeſe ſuch ſpirituall and heauenly profits? And how mad are they that on this day may receiue both counſell for policie, and furniture for ſtrength, to encounter againſt the world, the fleſh and the diuell, and runne rather to filthie pleaſures, ſuffering themſelues willingly to be a pray for the diuell, to be ſeduced by ſinne, to be ouercome of the fleſh, and troden downe of the world? True it is, that we haue many bickerings, and fight many skirmiſhes in the weeke daies: but on the Lords Sabboth eſpecially we fall to the maine battaile, and we come as it were to hand-ſtrokes, and buckle with our enemies hand to hand. Doe wee not thinke this a dangerous thing then, when the Lord doth offer as it were into our hands the ſpoyle of ſinne, Sathan, the world, and the fleſh, and wee willingly and vnthankfully will ſuffer our ſelues, and offer our ſelues to be ſpoyled of them? Where is now our ioy in the word? where is our ſpoyle wherein wee ſhould triumph? Well, if men reioyce ſo much when they giue the foyle to their enemies, and pray vpon the ſpoyles, we may eaſily coniecture how greatly they ſorrow, that take the foyle at their aduerſaries hand, and are become a pray and a ſpoyle before them. For the ſame is the reaſon of contraries. And to applie this ſame to vs: if we truly reioyce, when wee haue ſubdued our affections, murdered our temptations, and put to flight the world, the fleſh and the diuel, making a ſhew of them through Chriſt; how much muſt wee be grieued, when our affections haue carried vs captiue, our temptations haue ſlaine the ſoule, and our enemies haue taken the ſpoyle of all thoſe ſpirituall graces which before we poſſeſſed. This then muſt trie our repentance whether wee haue this ſorrow or no, when the rage of ſinne hath ſpoyled vs of God his graces. This affection we ſee was in the Prophet *Dauid*, Pſal. 51. who cryeth, *Haue mercie vpon me, according to thy louing kindnes, make me heare ioy and gladnes, that the bones which thou haſt broken may reioyce: Create in me a cleane heart, O God, renue a right ſpirit within me: Caſt me not away from thy preſence, and take not thine holy ſpirit from me.* Where *Dauid* complaineth, that his heart was hardened, blind was his vnderſtanding, troubled was his minde, and his ſoule in bondage of ſinne, and in danger to loſe Gods ſpirit. Thus wee ſee how hee felt himſelfe ſpoyled of all the graces of God.

Simile.

Sabboth.

When then we ſhall ſee the fleſh or the world hath taken from vs all comfort in the word and in prayer, & that we begin to be dull in good things, we muſt know for a truth, that either Satan, the fleſh or the world haue giuen vs ſome foyle, and that they haue taken rich ſpoyles from vs. Wherefore wee are not after ſinne to be too quiet with our ſelues, as wee vſe to be, if we truly conſider of this; for our ioy ſhould not be ſo great in one, but our ſo-

Dulnes in prayer and other holy exerciſes.

row ſhould be as great in the other: and as we reioyce when we haue gotten the victorie; ſo muſt we ſorrow when we haue loſt and they haue gotten the ſpoiles. For if we find ioy of conſcience, to make a ſhew of our enemies, becauſe we haue ſpoiled them; euen ſo when they ſhall ſpoyle vs, that our vnderſtanding be blind, our hearts made dull, when we cannot with comfort cal God our Father; when we can get no power of our ſinnes; when we are wauering in our perſeuerance; if there be in vs any regard of our glorie, or any reſpect of our dignitie and our kingdome, when Sathan hath ſo ſpoiled vs, great ſhould be our ſorrow.

But this is the cauſe, why we do not ſooner recouer our ſelues in fighting, becauſe we feele not the loſſe of our ſpoiles, and therefore no maruell if in Chriſt we feele not our ſtrength renewed. It is no ſmall dignitie, to bee a companion with the Angels, to bee the children of God, fellow heires with God; it is no little prerogatiue, to be royall Prieſts before the Lord; it is no ſmall honour to be counted Prophets; it is no little preheminence, to wait for a kingdome: but ſhall we looke to be the members of Chriſt, and fellow heires with him, and ſhall we not ſeuer our ſelues from the world, the fleſh and the diuell? nay, as he offreth to vs the one, ſo he forbiddeth to vs the other. If we were redeemed, not with gold and ſiluer, but with the moſt precious blood of the immaculate Lambe, how thankeful ſhould we be in all manner of obedience? If we were called to an holy conuerſation, and not to the luſts of the fleſh, how holily ſhould wee walke? Wherefore if the Lord ſo call vs to the banquet, and allure vs to ſuch rich ſpoiles on the Sabboth day, if any ſhall ſay, I cannot come, I muſt marrie a wife; I muſt go ſee my farme; I muſt go about my buſineſſe: Oh how vnworthy gueſts ſhall we be! and how worthy to be trampled vnder the feet of our aduerſaries? But here may ariſe a queſtion: how can feare and ioy dwell in a man at once? that he ſhould truely feare Gods word, and heartily reioyce in the ſame, when as notwithſtanding in the holy Scriptures, we may often obſerue this thing, as Pſal. 5.7. *I wil come into thine houſe in the multitude of thy mercies, and in thy feare wil I worſhip toward thy holy Temple*: and in Pſal. 2.11. *Serue the Lord in feare, and reioyce in trembling*: and in this Octonarie which we here haue in hand, *I ſtood in awe at thy word: & I reioyced at thy word*: We anſwer, we muſt know what kind of feare this is, it is not that feare which is of the iudgements of God alone, but a feare ioyned with his mercies. For there is a feare of his iudgements alone, which hindereth the certaintie of faith: and there is a feare of his iudgements, tempered with a feare of his mercies, which beateth downe the ſecuritie of the fleſh; of which the man of God ſpeaketh, Pſal. 130.4. *Mercie is with thee, therefore thou ſhalt be feared*: that is, Therefore are thine afraid to diſpleaſe thee, becauſe they haue taſted of thy goodneſſe, and becauſe thou of nature art merciſull. Hee ſpeaketh then of that feare, which is aſſured of Gods mercies, as of his iudgements. Wherefore as there is a difference betweene the feare of ſeruants and the feare of ſonnes; becauſe ſeruants do their buſineſſe more vnwillingly; and ſonnes do their duties more cheerefully: ſo there is a difference betweene the obedience of the godly, proceeding from a childiſh feare to obey their Father, and the grudging obeying of the wicked, in a ſeruile and ſlauiſh feare of puniſhment.

Feare and ioy tempered together.

Verſe 163. *I hate falſhood and abhorre it, but thy Law doe I loue.*

THe meane, how the man of God came to this ioy of the word, was, in that his heart was well purged of the things contrary vnto it, wherein he ſheweth that it is not poſſible for vs truely to reioyce in the word, vntill we be brought to the perfit hatred of the corruptions.

By *falſehood* hee meaneth not that breach of charitie, which is forbidden in the ninth Commandement, but whatſoeuer is oppoſite to the true word of God. In this ſenſe we did alſo take it, Portion 4.& 5. *Take from me the way of lying, and graunt me graciouſly thy Law.* Where lying is nothing els, but that which is contrary to the word, either in doctrine or in life. Likewiſe Portion 15.2. *I hate vayne inuentions, but thy Law do I loue*. In this meaning, Sathan is ſaid to be the father of lies, and we vſe to ſay, *God onely is true, and man is a lyar*, that is, as God is good, ſo is hee true; as man is euill of himſelfe, ſo is he falſe. His meaning then is, that hee hated that, which was contrarie to the word.

I hate and abhorre, &c. This ſheweth that he had no light hatred, but a through hatred of it, which is alſo ſhewed. Pſal. 139.21. *Do I not hate them O Lord that hate thee? And do not I earneſtly contend with thoſe that riſe vp againſt thee? I hate them with an vnfained hatred, as they*

were

were mine vtter enemies. Prou. 29. 27. *A wicked man is an abomination to the iuſt, and he that is vpright in his cauſe is an abomination to the wicked.* True hatred hath this nature, to abhorre the thing hated, as a daintie woman abhorreth to touch a toad. And wee expreſſe this thing in our affections, breaking oft into theſe ſpeeches, I abhorre it, I cannot abide to heare of it, I quake, I ſhake, I am the worſe when I heare it.

We are here taught then, that as loue being cold will ſoone faile, ſo our hatred being cold will ſoone ſlacke; and as loue muſt be hot, if we will haue it continuall, ſo hatred muſt be with abhorring, if we will haue it permanent. Wherefore wee ſee, where our firſt loue waxeth cold to prayer, and the not abhorring of the want of prayer is, there we fall into a careleſneſſe of prayer: and where our zeale is not hot againſt ſinne, and ſinners, and we make but a ieſt of it, when we ſhould make warre againſt them, to the ſpending of the heart blood, wee are often ready to fall into ſinne. And although we be not maintainers of ſinne, (for that were the higheſt degree of ſinne,) yet if we be not abhorrers of ſinne, we may for a time keepe in, yet in the end we ſhal bewray our ſelues. And thus when we are too ſmooth and too gentle (although I reprehend not that louing rebuking and admoniſhing of Chriſtians) we ſhall be taught to be zealous. We ſee, that we cannot ſay, that we truely reioyce in the word, vntill we haue a perfit hatred of falſehood.

Loue to good things and hatred of euill things may not ſlake in vs.

Prayer.

Admonition.

No maruel then, though we reioyce no more in God, ſeeing we do not ſo abhorre our ſinne as we ſhould do. Neither do we throughly abhorre ſinne, becauſe we neuer felt the ineſtimable and vnſpeakeable treaſures of the peace of conſcience. Wherefore as we muſt not onely loue God, but loue exceedingly; ſo we muſt not onely hate ill, but abhorre it zealouſly. For when abhorring of ſinne falleth to hating; and hating of ſinne falleth to miſliking, and miſliking commeth little to eſteeme of ſinne, we are in a relapſe. We cannot then loue God too much, nor hate ill too much. We muſt alſo labour to haue our loue and hatred proportionable to the things loued and hated, and our affections muſt be anſwerable, either in liking the things which are commanded, or in miſliking the things which are forbidden.

Relapſe.

If our firſt loue decay, it will firſt come to be cold, and then to be none. Wherefore the holy Ghoſt doth exhort men in the booke of the Prouerbs, that their loue ſhould be wholy ſet on their wiues, and ſo they ſhould not couet any other. And *Iſaac*, who is ſaid to loue his wife *Rebecca* deerely, neuer fell into the ſinne of Polygamie or concubines: So our loue to the word muſt be ſo through a loue, that it take vp all our affections, and ſo may ſhut out all that comes in the way, which either might empaire part of our loue, or ſpoile vs of the whole. We ſee in them, that are irreconciliable, what hatred is in them. We may ſee, how many hauing found ſometimes terrour of conſcience, haue fallen from the hatred of ſinne to the like of it, and ſo haue made relapſe eyther into old ſinnes, from which they were deliuered, or els into ſome new ſinnes, wherewith before they were not acquainted. Wherefore we muſt pray, that our loue to good things, and hatred to euill, may dayly be growing. For if wee ſtand at a ſtay we ſhall come to leſſe and leſſe, yea in the end wee ſhall ſhake hands with ſinne againe. For many are ſo cold in the purſuit of ſinne, that it is to be feared, that the Lord will plague vs, either with hereſie or with profaneneſſe. For whereof commeth our commending of Papiſts and heretikes, that we can ſay, Surely he is an honeſt man, it is pitie he is a Papiſt, I knew neuer any ill by him; it is to be feared, we ſhal come to be ſuch Papiſts, for want of more feruent hatred againſt them.

Polygamie.

„ *Hereſie or*
„ *profaneneſſe*
„ *like to follow*
„ *our ſecuritie.*

Verſ. 164. *Seuen times a day doe I praiſe thee, becauſe of thy righteous iudgements.*

AS before the man of God ſpake of his ioy, feare and hatred; ſo now he ſheweth his loue, which therefore ſeemeth to be no colde loue, becauſe it made him ſeuen times a day to praiſe the Lord. As the children of God cannot ſatisfie themſelues in the hatred of ſinne, no more can they ſatisfie themſelues in the loue of the Lord. And as for their true hatred of ſinne they abhorre it not onely in themſelues but in others; ſo for the true loue of the Lord, they loue it not onely in themſelues but in others, whereſoeuer they finde it. The meaning of the mā of God briefly is thus much: becauſe I ſee, O Lord, that thou performeſt thy promiſe vnto thy children, and executeſt thy threatnings on the wicked, I praiſe thee, and when I conſider the examples of thy iudgements and ſee thy truth ſo iuſt, I delight in prayſing thee.

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The cauſe then why wee haue no more pleaſure in prayſing God, is becauſe we obſerue no more diligently Gods mercie, and trueth fulfilled and executed in our ſelues, or in others.

Seuen times a day. If this be vſed on any day, doubtleſſe on the Sabboth day, becauſe in reſpect of our callings, other dayes are full of diſtractions, neither are the mindes at ſuch libertie as they are at other times. The Apoſtle Epheſ. 5. 16. ſaith, *Be not drunke with wine, wherein is exceſſe, but be ye fulfilled in the ſpirit*; 29. *ſpeaking vnto your ſelues in pſalmes, hymnes, and ſpirituall ſonges, &c.* as if he ſhould ſay, whereas other men cannot be merie, vnleſſe they be mad, and they can finde no ſolace, without their owne conceits; yet it is good for you in your moſt mirth to bee plentifull in the ſpirit and in good affections. The ſame thing is vrged Coloſſ. 3. 16. *Let the word of God dwell plentifully in you in all wiſedome, teaching and admoniſhing your owne ſelues in Pſalmes, &c.* What ſhall now become of them? who thinke they doe God greate good ſeruice, to come twiſe on the Lord his day to the Church, and thinke it a ſufficient diſcharge for them, ſeeing the Prophet proteſteth, that he came ſeuen times a day to praiſe God. *i.* Often he reſorted to this ſacrifice: for this phraſe of ſpeech is vſuall in the word to ſet downe a certaine number to expreſſe an vncertaine thing. Theſe remember not the often frequenting of priuate prayer, thankeſgiuing, conference, admonition, preparation, viſiting of the ſicke, almes giuing, which be duties of loue, annexed with the former publike duties of religion, and as well to be vſed in the Lords day as the other. If this then be not to be done on the Sabboth day, when ſhould we doe it? True it is, that with the good ſeruants of God *Dauid* and *Daniel*, we take vp euery day at morning, noonetide and euening to praiſe the Lord, but eſpecially we muſt remember to ſpeake of theſe wonderfull workes of the Lord in the Sabboth: as that 92. Pſalme, which is a Pſalme of the Sabboth doth teach vs. Thus ſee, how the Sabboth ſhould wholy from morning to night be ſpent in theſe exerciſes, and therefore is it ſet apart from all other dayes, becauſe that worſhip of God which we do but in part on other dayes, may now wholy be ſpent on the Lord.

We ſee in time of Poperie, how holy men would be at their ſolemne feaſts, as at Chriſt his tide, Eaſter, Candlemaſſe as they call it, Holy thurſday and Al-ſaints day. Were they ſo ſuperſtitious in ill, and ſhall we be cold in good things? were they ſo feruent in idolatrie? and ſhall we be ſo zealeles in the Lord his dayes, wherein we haue all things? doth not this day teach vs the benefits of Chriſts birth, the profit of his Paſſion, the fruite of his Reſurrection, the glorie of his Aſcenſion, the ioy of the comming of the holy ghoſt? doth it not teach vs, how in this world, we may praiſe God with his Angels, and how hereafter we ſhall be occupied in heauen? Wherefore let vs pray often in that day, let vs examine our hearts what ſinnes we haue done, what benefits we haue receiued; let vs prepare our ſelues before the congregation is gathered, when they are aſſembled let vs ſo pray and heare, that after the departure we may examine our hearing by meditating, applying, and conferring the prayers by the effects of them. Thus in priuate and publike exerciſes in matters of religion and practiſes of loue, we are to ſpend the whole Sabboth. Alas, how farre are they now from prayſing God, now ſeauen times in the day, who paſſe it ouer in pleaſures, and ſpend it in their owne delights? who no meruaile muſt needs ſlippe in common life, who fall ſo deepely into God his courſe.

Doe I prayſe thee? By naming one part of the exerciſe of God his worſhip, hee comprendeth many: for it is not like, that he contented himſelfe with prayſing of God; but that he alſo prayed, heard, meditated, and conferred of the word, and ſetting downe by name that, whereunto we are moſt vnapt, and moſt heardlie drawne; he includeth thoſe things, which more willinglie, and eaſilie we are brought vnto. If any haue occaſion ſeauen times and often to praiſe the Lord; it is our age, who from the aboundance of God his bleſſings, ſhould not onelie haue our hearts enlarged: but alſo from our aboundance of the heart, our mouthes with prayſes ſhould bee filled.

Becauſe of thy righteous iudgements: This is not the onelie thing in the word; but there are promiſes and threatnings: but the iudgements of God comprehend all, in that they are ſeene as wee haue ſhewed, in fulfilling his promiſes, and executing his threatnings. True it is, wee muſt

praiſe

praiſe him for the creation of the world, for his louing promiſes made vnto vs: but wee can neuer ſee truelie the creation, vntill we obſerue his prouidence, neyther can we effectuallie praiſe him for his promiſes, vntill we diligentlie obſerue his iudgements. For then wee trulie praiſe God for his promiſes and threatnings, when wee praiſe him for his executing of them. This therefore requireth an experimentall faith, and therefore we ſhall ſee in all the Pſalmes of *Moſes, Deborah, Ezechiah, Dauid,* and *Eſay,* that it was vſuall to them then to make them, when eyther they had receiued ſome notable deliuerance, or their enemies had ſome notable ouerthrow, or the Church obtained ſome ſpeciall benefit: As after the deliuerance by the red ſea, after they had ſafelie paſſed through the wildernes, and had put to flight the armie of the aliants. For what els doth the Hiſtorie, which is the image of things paſt, teach vs; but to praiſe God by ſeeing God to be ſuch a one in truth, which he is in his promiſes?

Looke what the law generallie ſpeaketh of, eyther concerning theſe things which are to be done, for left vndone; either of praiſes or threatnings: we ſhal ſee in the ſermons of the Prophets, the things done which were commaunded, and the promiſes performed to thē, which did according to Gods commaundement; the things vndone, which were forbidden, or els the threatnings executed on them which did contrarie to the Lords commaundement. This wee ſhall ſee wonderfullie to increaſe our faith, if wee thus compare the time of the Prophets with the time of the law. If we compare our times with the Propheeies of our Sauiour Chriſt, Math. 3. 24. *that there ſhall ariſe falſe Chriſts and falſe Prophets,* we are to feare, that they which would not learne of the truth, ſhall learne of illuſions and hereſies. We may call to minde, how many earneſt profeſſours in king *Edward* his time, became very papiſts in Queene *Maries* dayes, and how manie heretofore chriſtians in Queene *Maries* dayes, are now become zealeleſſe worldlings, and they that were then papiſts, to what height they are growne, and wee ſhall ſee ſufficient matter to praiſe God his righteous iudgements. Againe if we conſider the great mercie of God, in reſtoring our countrie men, who were in baniſhment, we ſhall haue great cauſe to be thankefull.

Verſe 165. *They that loue thy law ſhall haue great proſperitie:* or rather, *ſhall haue no manner of offence, or occaſion of ſtumbling, and they ſhall haue no hurt.*

THeſe in ſenſe agree with that which the man of God ſaid, Pſal. 6. 5. *I will walke at libertie, for I ſeeke thy precepts.* In which places the Prophet ſheweth, that they ſhall haue peace in minde, and ſhall walke at libertie, and not be entangled, they ſhall haue no manner of offence, neyther ſhall any ſtumbling blockes be laid in their waies, which carefullie ſeeke to obey the will of God.

This is the benefit of them, that know and receiue the word in loue, that they ſhal eſcape dangers, doubts, in ſtreights and plagues; ſo that in all theſe they ſhall finde happie iſſues, and wholſome outgate in what ſtreights or troubles they are ſoeuer. They then that walke in this knowledge & loue of God his law, ſhall haue this grace, and no man ſhal be able to take it from them: ſeeing then it is ingraffed in vs al, to be careful of nothing more thē to be directed in our plagues, yet moſt of vs faile in the way to this, by following too much their own deuiſes, and not the preſcript rule of thē word. Here then is deſcribed the happie eſtate of God his children, that by faith and loue ſhall haue a ſetled minde, and continuallie haue the bleſſing of God, watching ouer them in all their doings, and whatſoeuer tumult come on them, yet they ſhall poſſeſſe their ſoules in patience, & not be plunged and ouerwhelmed in theſe miſeries as other mē are. O moſt ſingular commendation of the word in working ſuch peace, in promiſing ſuch ſucceſſe in our affaires, and in deliuering vs from all ill things!

That loue thy Law. We ſee here is required that faith which worketh by loue: for manie will ſay that they beleeue who bewray their want of faith, by want of loue. It is thē, that faith which worketh by loue, that maketh vs ſo to delight in the law of the Lord. Here hence commeth ſo much diſquietnes, and ſo many croſſe biowes in our attempts, becauſe our faith is ſo ſmall, and our loue to the word ſo little. When we ſhall ſee then the diſtraction of mindes, ſo manie ditches, hedges, walles, grins, & ſnares, we muſt conſider the chiefe cauſe, to be our want of loue to the word, not that it alwaies ſo appeareth to fleſh and blood, but that to faith it is apparant, which learneth out of the word, Iohn 17. *In the world they ſhall haue trouble, but in me they ſhall haue peace:* as if our Sauiour

The true faith worketh by loue.

Ioh. 17.

Sauiour ſhould haue ſaid: howſoeuer fleſh and blood thinke, and others iudge ouer vs, heauen and earth ſhall paſſe; but his promiſe ſhall not faile. Ye ſhall haue peace in trouble: for God that hath ſpoken it is no more liberall in promiſing, then faithfull in performing. If then wee haue troubles, it is for want of faith and loue of the word. And as here is a plentifull comfort for them who loue the word: ſo is there a fearefull threatning to the wicked, which the Prophet *Eſay* in his 47. and 48. chapters ſpeaketh of: *there is no peace*, ſaith the Lord, *vnto the wicked, but the wicked are like the raging ſea that cannot reſt, whoſe waters caſt vp mire and dirt.* In which place after the Prophet had promiſed this good ſucceſſe to God his people, hee addeth, that the wicked ſhall not be partakers of it. For as the ſea hoyſteth vp, and is ſtirred more vehemently with the tempeſt and winde, and being once moued, one waue fighteth with another: ſo that in that continuall conflict, much froth and filthie ſcumme is caſt and ſpued out: ſo, ſo ſoone as any tempeſt of temptation hath ſtirred vp a wicked mans minde, & one temptation beginneth to fight with another, many ſoming & corrupt affections are ſpued out which diſturbe the peace of the minde and offend all the beholders.

No peace to the wicked.

God his children ſeeing thoſe troubles to helpe them, which hurt the world, finde onely the truth of this doctrine, howſoeuer in time of proſperitie the wicked would ſeeme to be in as great quietnes as the other. But as the deepe ſea in a calme day ſeemeth to be as ſtill as other waters, vntill by the tempeſt of windes the raging of the one make a plaine difference from the other: ſo the wicked doe ſeeme to haue as great peace as the godly, whileſt no trouble bloweth vpon them: but ſo ſoone as the ſtorme of temptation ariſeth, then the helliſh waues of their fearefull torments yeeld a manifeſt diſtinction betweene their rage and the eſtate of the godly.

Furies.

The very Heathen had a taſte of theſe vnquiet brunts and anguiſhes of ſpirit, which they tearmed *Furies*, which toſſe a mans conſcience with ſuch continuall accuſations, as neither eating nor drinking, nor ſleeping nor waking, nor ſpeaking nor keeping ſilence they can finde any quiet. Neither is there any greater plague than this, as teſtifieth the Wiſeman in the booke of the Prouerbs: *Giue me any plague, ſauing the plague of the heart, &c.* No marueile: for when our reaſon and appetite fight one with another, and there is an hurly burly within vs, wee ſhall finde nothing to bee more precious than the peace of conſcience, which ſo commendeth vs to God, that we ſhall finde in trouble peace, in baniſhment our countrie, in impriſonment libertie, in death life. What madnes then is it to put this peace from vs, and to hale towards vs as with cart-ropes theſe direfull plagues of the ſpirit, which ſo torment vs in this life, and without repentance in death will bring vs to hell. If then by grace of God his ſpirit, wee would oft ſet before vs ſome ſerious meditation of death, and think earneſtly of our departure from hence, euen as our deliuerance out of the fleſh were then at hand, doubtleſſe we ſhould finde by that an approued triall of the image of that eſtate, which we ſhould haue, if death indeede were preſent. And if in the quietnes of our mindes on our beds at midnight, wee would without hypocriſie preſent our ſelues before God his iudgement ſeate, as if Chriſt in that inſtance did appeare in the cloudes, we would redeeme this benefit and peace of conſcience with all the goods in the world. Wherefore as the Prophet exhorteth vs, it is good thus to examine our ſelues, and not to tarrie the triall of our hearts, vntill affliction commeth vpon vs, but in the calme of our minds to vſe this practiſe in trembling. Let vs pray then that this may ſtill ſound in our eares, that vnto them that loue God, all things ſhall turne to the beſt, as wee may ſee Ioſh. 1. Pſalm. 1. Rom. 8. And as to them that loue, all things counted ill doe turne to the beſt: ſo to the wicked all things that are counted good doe turne to the worſt: ſo that when a mans conſcience doth boyle with ſinne, all his pleaſures, profits and glorie will the further feede on him to his griefe, and awake the more the troubles of his minde. Contrariwiſe, the godly in the death of Chriſt ſhall haue all their troubles ſo ſanctified, that reaſon would wonder to ſee their happie iſſues out of ſo fearefull dangers. Yet we ſee God his promiſe will bring it to paſſe.

Well, we ſee how this verſe followeth of experience the verſe going before, as if the Prophet had ſaid: I ſee, O Lord, that they that loue thy law haue good ſucceſſe, and whatſoeuer befalleth to fleſh and blood moſt contrarie, it is turned to their ſaluation: contrariwiſe

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in them that feare thee not, I obſerue thus much, how they are plagued here and there, and how in their chiefe felicitie they are ſubiect to thy curſe. For as for them that are delighted with thy law, if they be rich, they ſwell not; if they abound, they are not puffed vp; if they proſper in name, bodie and goods, they are not proud, but vſe this world as though they vſed it not: if thou calleſt them to a contrarie eſtate, they are thankfull; and if they want, or fall into ſicknes, or infamie, they fret not, they deſpayre not; they are not ſo appalled in their ſpirits, but ſtill they beleeue on thee, they call on thee, they glorifie thee, euen vntill their deaths.

We ſhall not onely ſee the truth of this in the Patriarches and Prophets, and Apoſtles, and in the Primitiue Church, but alſo in the Saints of God of late memorie in King *Edward* his daies, who vſed their time as though they vſed it not, when affliction came, they neither feared, nor foreſweared themſelues, but quietly ſuffered impriſonment, baniſhment, torment and martyrdome, as the deare children of God. We may call now to mind how the bleſſed man *Dauid* behaued himſelfe in all his miſeries, and how *Saul* plunged himſelfe in diſobedience, who thinking in time of God his iudgements to follow his owne wit, fell from ſinne to ſinne, vntill he fell into a furie, when hee began to aske counſaile of the diuell, and afterward by the iuſtice of God had a miſerable death. The like we may ſee in the Egyptians, Babylonians, Chaldeans and Iſraelites, when they forſooke the Lord. In comparing theſe things together, wee ſhall marke the workes of God, and how they that loue not the truth in loue, are plagued of the Lord with anguiſh, diſtractions, and terrors of minde, ſome ending their liues in treaſons, ſome in prophanenes, ſome in hereſies, ſome in ſhame, and ſome otherwiſe.

They that loue thy law, &c. Rom. 8. 28 *We know that all things worke together for the beſt, vnto them that loue God, &c.* This is a thing worthie obſeruation, that he ſaith, *They that loue thy law.* For it is an eaſie matter to ſay, that we loue God, as Heretikes, Atheiſts, and the Family of loue will bragge, but they loue not with the man of God the word, which is the true and onely touchſtone to trie vs, whether we loue God or no. Wherefore the Apoſtle *Iohn* ſaith, 1. Ioh. 5. 3. *This is the loue of God, if we keepe his commandements.* This then muſt be remembred, whatſoeuer loue wee pretend to God, wee muſt beare it to his word; and looke how little our loue is to the word, ſo little in truth is our loue to God. And this is that which diſcerneth the feruent loue of the godly, from the cold loue of the wicked. Wherefore as the Prophet ſaith, Pſal. 16. 5. *The Lord is the portion of mine inheritance:* ſo he ſaith Pſal. 119. 111. *Thy teſtimonies haue I taken as mine heritage for euer.* Wee muſt thinke then that this doctrine ſtandeth in neede of our meditation and prayer, to trie our ſelues, if wee feare the Lord, how we feare his threatnings; if we loue the Lord, how wee are affected to his promiſes, and to that which he commandeth. So ſhall wee ſee that the godly haue the Angels of God continually waiting on them, leaſt they ſhould hurt their foote againſt a ſtone; and though they haue many troubles, yet they take no offence at them. If wee diligently conſider how *Dauid* proſpered, whileſt he continued in the loue of God, what diſtreſſe in his affayres, diſquietnes of minde, ſtreights in his kingdome, and puniſhments in his children hee felt, when hee began to loue carnally, wee ſhall haue ſufficient truth of this doctrine.

And for our example wee haue ſeene, how they that loued God, either dyed well, as they liued well; or elſe by their martyrdome glorified God, and edified others, who neuer ſought great things in proſperitie, nor were impatient in aduerſitie. If wee feare with *Baruch*, Ierem. 45. the wofull troubles at hand, we are vnfit to purchaſe glorie to the Lord: but if we be of *Ieremiah* his minde, as conſidering how God hath alwaies aſſiſted his, and that if we beare the croſſe patiently with his children, who were iuſtified, ſanctified and bleſſed, wee alſo ſhall be iuſtified, ſanctified, and bleſſed, and ſhall haue our faith ſtrengthened, whereby we may the better glorifie him. For as the curſe cauſeles ſhall flie away, and do no harme: ſo heauen and earth ſhall paſſe, but not one word of the Lord ſhall faile.

Verſ. 166. *Lord, I haue truſted in thy ſaluation, and haue done thy teſtimonies.*

HEre the man of God particularly applieth that to himſelfe, which generally before he had ſpoken: whoſe meaning is thus much: I haue ſeene that they that labour to keep a good conſcience, ſhall haue peace: therefore I labour to keepe a good conſcience, in hope that the ſame will come to me.

Application. Now let vs firſt carrie away this leſſon, namely, to applie that particularly to our ſelues, which wee heare, reade, or receiue of others generally. And as hee ſeeing the peace of the godly generally, laboured to feele the ſame in himſelfe particularly: euen ſo we are not to ſatisfie our ſelues with the generall threatnings of the law, and promiſes of the Goſpell, but to make them ſeuerall and particular to our ſelues. Wee ſee whatſoeuer the law teacheth generally, the prophecies inculcate particularly, whether it be in threatnings or promiſes, in things commanded or forbidden. Wherefore let euery man deſire of God that he may be a Prophet to himſelfe, by laying the line of the word to his owne conſcience, in this or ſuch like manner: This thing the Lord commanded, therefore I muſt doe it, for hee commandeth me: this thing the word forbiddeth, therefore I muſt auoide it, for it is forbidden me: this the Lord threatneth to ſuch a ſinner, if I lie in that ſinne, I am to feare it: this the Goſpell promiſeth to them that repent; then I hope vpon repentance to feele the comfort of it. For this is the true vſe of hearing, when by this meane we are either comforted and incouraged to doe well, or terrified and diſmaied to doe ill.

Waiting an effect of faith. *A ſound faith breedeth a good conſcience.* The words in their originall tongue ſignifie thus much: *I haue waited for thy ſaluation.* Wherein is commended vnto vs a ſpeciall effect of faith, which muſt be ſeene in waiting for that which is promiſed. The firſt generall truth that wee muſt here take profit by, is, that if we will keep a good conſcience, we muſt haue a ſound faith, which breedeth a good conſcience, and without which it is impoſſible to pleaſe God. If wee then will doe good things, we muſt beleeue in God, as the author of all goodnes, wiſedome, and eternitie, and that he hath made a ſweete couenant with vs, and beleeuing this to be true, wee muſt labour to keepe his commandements. For without this faith, we doe good or auoide ill, either for hope of reward, or for feare of ill: ſo that our obedience is violent, conſtrained, and not free. He beleeued not onely, but alſo looked patiently for thoſe promiſes, which is here ſhewed by waiting. For many ſay, they loue the word, who doe not in truth beleeue it; or if they beleeue it, as they will ſay, they do not patiently waite for it, and many think they feare God, who worſhip rather an Idoll, and ſtay not themſelues on God his promiſes. Many ſo perſwade themſelues to haue faith, who will make haſte that God ſhould preſently helpe: which if it come not, they withdraw themſelues, and ſeeke meanes to ſerue themſelues. Theſe declare themſelues not to haue this waiting faith. *Faith* (ſaith the holy Ghoſt, Heb. 11.1.) *is the ground of things which are hoped for, and the euidence of things which are not ſeene.* So that it is a thing which bringeth vs to the hope of that, which afterward we ſhall poſſeſſe. As hee that beleeueth ſhall liue by faith: ſo hee that waiteth not on the Lord, hath no true faith, becauſe hee will not tarrie for the Lords appointed time, but will prouide for himſelfe. The Prophet ſaith, Eſay. 30.18. *Bleſſed are all they that waite for the Lord.* And Habac. 2.3. *Though the viſion tarrie,* (ſaith the Lord) *waite: for it ſhall ſurely come and not ſtay.* Againe, it is ſaid Pſal. 147.11. *The Lord delighteth in them that feare him, and attend vpon his mercie.* A doctrine worthie to be written with the Diamond of God his ſpirit in our hearts. This then is one of the chiefeſt effects of faith, when wee waite on the Lords leiſure, and make a diſtinction of the time of making and accompliſhing Gods promiſes vnto vs. For betweene the one and the other, God ſendeth often croſſe things in the way to trie vs, whether we will waite or no. Indeede at the firſt, whileſt our faith is but tender, it pleaſeth him to feede vs as it were with pap, and to performe his promiſes plentifully vnto vs: but when wee are growne in ſome ſtrength, he will not ſtill deale with vs as with children, but will often proue vs by ſuſpending for a while his promiſes. If wee conſider how *Abraham* waited tenne yeeres, vntill the promiſe was accompliſhed, and how *Iacob*

ſtaied

ſtaied himſelfe one and twentie yeeres, vntill he alſo obtained: and if wee call to minde how long the Lord proued *Ioſeph*, after he had dreamed, and how he tried *Dauid* with many troubles, and yet notwithſtanding after ſo many temptations and dangers they beleeued, we ſhall ſee approued witneſſes of this true effectuall faith. And as it is the nature of true faith to waite; ſo it is the nature of incredulitie to be haſtie: ſo that if wee haue not things preſently to helpe vs, we cannot be merrie, we muſt make ſome ſhifts to helpe our ſelues. For how common a fruit of our vnbeleefe is it, that we ſo often haue in our troubles, and bring forth of the rotten ſtocke of our corrupt nature, when helpe is a little deferred, to ſay, I haue prayed, I haue asked counſell of Phiſitions, I haue vſed all the meanes I can, I haue ſtaied thus long, I may waite indeede vntill my heart breake, I haue made hue and crye, I can finde no releaſe, I am neuer the better, I muſt needes goe ſeeke out, I muſt aske counſell abroad, I muſt needes goe to ſome wiſeman, I thinke now the Lord would haue me to vſe ſome meanes for my reliefe. Thus Sathan, after our Sauiour Chriſt had long faſted, thinking that after ſo long waiting, his temptation ſhould come in ſome good ſeaſon, moued our Sauiour Chriſt to ſeeke out, and to make ſome ſhift to helpe himſelfe, and as he was the Sonne of God, ſo he might the better and more eaſily prouide for himſelfe.

Incredulitie haſtie.

Thus we ſee the man of God ſpeaketh not onely of a ſmall faith, but of a patient faith, and and the cauſe of impatiencie is want of faith. Of this faith ſpeaketh the Prophet Eſay 28.16. *Behold, I will lay in Sion a ſtone, a tried ſtone, a pretious corner ſtone, a ſure foundation. Hee that beleeueth ſhall not make haſte*, to wit, to by-wayes and indirect meanes, as caſting off his hope of God his promiſes. Of the contrary the want of faith ſpeaketh our Sauiour Chriſt, Luke 18.8. *When the Sonne of man commeth, ſhal he find faith on the earth?* Likewiſe Heb.10. when the Apoſtle had ſaid, *The iuſt ſhall liue by faith, If any withdraw himſelfe, (his mind is not vpright in him) my ſoule ſhall haue no pleaſure in him.* Againe Habac.2. when the Lord had commanded the Prophet to wait, he ſaith, *He that lifteth vp himſelfe, his mind is not vpright in him*, that is, he hath a troubled mind, and vnquiet ſpirit. Wherefore let vs attend vpon that exhortation of the Apoſtle, Iam.5.11. *Yee haue heard of the patience of Iob, and houe knowne, what ende the Lord made:* as if he ſhould ſay, ye are not ignorant of that myrrour of patience, who, when the Lord ſuſpended his iudgements, ſtill waited for the accompliſhments of his promiſes. Whoſoeuer then thinketh himſelfe to haue faith, and by patience cannot wait for the Lord his leiſure, and due time of helpe, but withdraweth himſelfe, and maketh haſte to other meanes, and not ſtaying himſelfe on God his word and promiſes, but haſteneth, and cannot be quiet in his mind, vntil preſently he haue gotten ſome helpe, he is as yet an vnbeleeuer.

A patient faith. Impatience.

And I haue done thy Commandements. Euen as without faith it is impoſſible to pleaſe God, ſo is it impoſſible truely to truſt in God his ſaluation, vnleſſe wee labour by faith to ſerue him in loue, and to pleaſe him with good works. Wherefore as the Apoſtle hath taken vp the trueth of this rule, ſo he ſheweth Heb.11. how all the fathers by their faith did trauell in good works: *By faith* (ſaith he) *Abel offered vnto God, a greater ſacrifice then Cain; by faith was Enoch taken away; by faith Noah prepared the Arke; by faith Abraham obeyed God; through faith Sarah receiued ſtrength to conceiue, &c.*

True faith not without good workes.

A contrary argument to that which we haue in our times, where our faith and profeſſion is ſo barren of good works. True it is, that when we wil glory before God, all boaſting in good works is ſhut out, in that, if he entreth into iudgement with the beſt of our actions, hee ſhall find them polluted with many imperfections, ſo that wee can by no meanes ſtand before him, but in faith, but Iam.2.20. *Wilt thou vnderſtand, O thou vaine man, that the faith which is without works, is dead? was not Abraham our father iuſtified through works, &c* where wee muſt note the diuers ſignifications of the word (*iuſtifie*) if we will ſhew theſe two propoſitions to be true, and how they may bee reconciled, *we are iuſtified by faith, we are iuſtified by works.* For as God ſanctifieth vs, when he maketh vs partakers of his holineſſe; and wee ſanctifie him, when we ſhew him to be holie: ſo God is ſaid to iuſtifie vs, when we are approued iuſt before God; and we iuſtifie God, when we teſtifie that he is iuſt. In like manner faith iuſtifieth vs, in that it acquiteth vs before God from our ſinnes for Chriſt his ſake, in whom we beleeue: works iuſtifie vs, inaſmuch as they witneſſe to vs, and to men, that we are iuſtified by faith before God, whereof our ſanctification is a pledge.

To iuſtifie diuerſly taken.

How we are iuſtified by works.

So that we meane nothing els, when we ſay, we are iuſtified by works, then if wee ſhould ſay, We declare and make knowne, that we are iuſtified by theſe works. For when euery good worke is of the ſpirit of God, and the ſpirit of God is giuen to none, but to the children of God; when we faile in doing many things, whereunto we are by Gods ſpirit moued; and in thoſe things which we do, we corrupt thoſe motions, ſo that our beſt actions ſtand in need of faith, to haue them purged in Chriſt his perfit obedience: it is manifeſt, that our works onely giue a teſtimonie to our ſelues, and others, that we are iuſtified.

If then we haue true faith, it muſt worke by loue, that as faith doth acquite vs from ſinne before God; ſo good works may giue euidence thereof before men. When then wee are caried away with dulneſſe in good things, and with deadneſſe in weldoing, we are to trie our hearts, if we want, God is not pleaſed with vs, if we haue faith without works, we deceiue our ſelues.

The meaning then of the man of God in this place, is thus much: Becauſe I know, that they haue happie ſucceſſe, that loue thee and obey thy word; this moueth me to keepe a good conſcience. So we haue learned thus much, that it is but follie to boaſt of faith without good works.

Simile. For as we iudge a man to be aliue, ſo long as we perceiue his vitall ſpirits, his animall powers, and naturall operations to exerciſe themſelues, and thinke that he is not dead, whileſt the faculties of the mind are exerciſed in the ſenſes, members and pores of the bodie; but notwithſtanding that life it ſelfe is a thing moſt ſecret, yet by a mans ſeeing, hearing, taſting, touching, going and working we diſcerne the ſame: euen ſo, ſo long as we perceiue the fruits of God his ſpirit, and new birth, and the effects of grace, and fruits of ſanctification in the ſoule, we thinke him not ſpiritually dead, in whom theſe things are: And notwithſtanding faith, which is the life of Gods children, be a moſt ſecret thing; yet when we can open our eyes, to ſee the wonderful works of God, to his prayſe, and ſhut them from ſeeing vanities; when our eares are open to the word of God, and cloſed and dull to heare worldly vanities; when our mouthes can ſpeak of Gods iudgments, and are dumbe in leaſings: we may iudge by theſe & the like effects, that there is the life of Chriſt in vs. And herewithall we muſt obſerue, as theſe naturall workings are not the cauſe of life, but that rather in ſomuch as we liue, theſe things do exerciſe themſelues in vs: euen ſo the good works are no cauſe why wee are good or liue by faith, but becauſe by faith in Chriſt wee are accounted good and iuſt before the Lord, therefore we are good. For as the tree hath not his goodneſſe of

Simile. the fruits, but the fruits haue their goodneſſe, becauſe firſt the tree was good, ſo we cannot be ſaid to be good in reſpect of our works, but our works are good in reſpect of vs iuſtified before by

Simile. faith. And as though the ſappe, life and nouriſhment of the tree, be a thing moſt ſecret and hidden from common ſenſe; yet by the leaues, buds, greeneneſſe and fruits thereof we draw knowledge of the life in it: ſo though our life which is hidden in Chriſt, be hidden from fleſh and blood, yet by the holy practiſes of good works, we eaſily diſcerne the ſame.

Now for want of this, we may ſee the great iudgement of God in ſuffering the Papiſts, heretikes, and familie of loue to ſpoile vs of this peace of conſcience, by teaching their falſe opinions of iuſtification by works. Which thing ſeeing they hold the rather, with ſeeing the cold profeſſion of worldly Proteſtants, it muſt needs humble vs. For thus reaſon they, that are vnſtable in the trueth, Surely their profeſſion is not according to the trueth, it is ſo barren of good works, and they maintaine not the true doctrine, whoſe liues are ſo contrary to their profeſſions. Woe be to them, by whom theſe offences do iuſtly come, and woe be to them that take ſuch offences, and that ſhut wilfully their eyes, and will not ſee the trueth. Howbeit we are to profit hereby, and to traue l in a greater care of good works, whereby we may ſtop theſe blaſphemous mouthes of the aduerſaries.

Verſ. 167. *My ſoule hath keept thy teſtimonies: for I loue them exceedingly.*

HEre he confirmeth the ſame doctrine which he vſed before, for in ſaying *my ſoule hath kept thy teſtimonies,* is all one as if he ſhould haue ſaid, *I haue looked (or waited) on thy ſaluation.* For as we often obſerued, the man of God meaneth the couenant which engendereth faith, as the records and teſtimonials of Gods fauour towards vs. So that the effect of theſe words is thus much: I haue an intire care in ſinceritie of faith, to encreaſe the bleſſed witneſſes of thy loue toward me. It is an vſuall phraſe among the Hebrues, when

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they would expreſſe their vehement affection to any thing to ſay, *My ſoule:* as Pſal. 103. 1. and 104. 1. *My ſoule praiſe thou the Lord*, and Luk. 1. *My ſoule doth magnifie the Lord.* So that here the Prophet doth not only outwardly commend the law, but ſaith, that he hath ſworne and will performe the keeping of God his teſtimonies. *With the heart*, ſaith the Apoſtle, *we beleeue*, ſhewing that the heart is the proper place of faith, and not the braine, and that we muſt as well be touched in affection, as in outward bettering of our iudgement. They muſt be vehement paſſions of the minde wherewith we muſt let the teſtimonies of God ſinke downe into the depth of our hearts. Wherefore we are here to learne that our ouer profeſſion of the Goſpell will not acquite vs before God his iudgement ſeate.

For I loue them exceedingly. i. They are not of ſmall value with me, I loue them entirely, becauſe they are things moſt precious vnto me. This is the high dignitie and eſtimation which we owe and ſhould performe to the ſweete teſtimonies of our ſaluation. Wherefore our Sauiour Chriſt ſaith: *the kingdome of heauen is like vnto a treaſure which is hidden, which when a man findeth, for ioy he ſelleth all that he hath, to purchaſe that.* Thus we ſee the man of God hauing made mention of faith, maketh mention alſo of loue, teaching vs, that true faith worketh by loue.

Alſo he ſheweth vs, that the cauſe why the comfortable promiſes of the Goſpell ſo ſoone ſlippe from vs, and our comforts are ſo momentany, and griefes ſo ſore charge vs and ouerwhelme vs, is, euen becauſe we haue laide vp theſe promiſes rather in the braine, then in the heart. This is too ſhort, cold and ſmall a loue for the profeſſion of the Goſpell, and bewrayeth the want of faith; and the want of faith declareth a want of loue. For if we know aright, what an ineſtimable treaſure the promiſes of God were, in that in them we haue the aſſurance of all our ſinnes pardoned, of God his prouidence watching ouer vs, his Angels miniſtering to vs, his creatures wayting on vs, that we ſhall be companions not onely with his Saints and Angels, but heires and fellow heires with Chriſt, and that after this life a happie crowne of glorie is laid vp for vs, we ſhould more highly eſteeme of them, then we doe, and more heartily loue them. For what maketh worldlings ſo to loue golde, but that they thinke it the moſt precious mettall? what cauſeth ambitious men ſo to ſet by preferment, but that they thinke it the beſt thing for them? what cauſeth the man ſo to loue or like his wife, or the woman her husband, but that they are perſwaded, that none in the world were fitter each for other? When our Sauiour Chriſt would haue *Peter* to be carefull in ouerſeeing his flocke, he vſeth this triall, *loueſt thou me Peter?* And the Apoſtle ſaid, how through loue he was inforced to preach Chriſt to the Church. This then muſt not be a faint and feeble loue but, a ſtreightned and labourſom affection, which is ſtill occupied in adorning the thing loued, and cannot ſatisfie it ſelfe in thinking of it, and in ſpeaking of it, and in doing it, ſo that the greatnes of the perſwaſion draweth out the greatnes of the affection.

It is then a drowſie dreame which ſome hold for a ſetled opinion, who thinke ý loue goeth before faith, when the very heathen ſaw by ý light of nature, that a man could not loue, that which he knew not. And we know that faith is a knowledge with a full perſwaſion; ſo that if we loue the word exceedingly, we are perſwaded by an exceeding faith of the word which we loue, and this faith ſhewing it ſelfe in loue, is fruitefull in good workes. Looke in what meaſure we are perſwaded of the goodnes of the thing, in that meaſure we loue it.

Verſ. 168. *I haue kept thy precepts and thy teſtimonies: for all my wayes are before thee.*

WE haue heard the man of God ſpeaking of his faith and loue, whereunto now he ioyneth his feare, which moued him to keepe both the teſtimonies of the Lord and his precepts. So that if we will grow to this meaſure of obedience, we muſt firſt labour for faith to beleeue, faith muſt worke by loue, and loue breede in vs a reuerent feare of God his maieſtie, which feare muſt engender in vs a care to pleaſe God, and a griefe to diſpleaſe him: ſo that we may thus ſhew the prephet his meaning. Lord, I ſet all my doings open in thy ſight, wherefore I am carefull to doe any thing which thou commaundeſt, and afraide to doe any thing thou forbiddeſt. So that wee learne for our inſtruction, that

as the very motions of his heart were laide open before the Lord, whereby he was armed with this care and feare; ſo if we will be beautified with the like affections, we muſt vſe the like meanes. True it is that God ſeeth all mens wayes, and gageth the hearts of all, as well of the wicked, as of his children, howbeit all beleeue not, all ſee not this in themſelues. The wicked may confeſſe it ſo to be in outward things, but doubtleſſe they are not in truth perſwaded that God doth ſee their hearts. For if they were, how durſt they doe that in the ſight of God and his Angels, which they dare not doe in the ſight of the day light and of a little childe? But let them couer their ſinnes in the depth of their hearts, let them hide them with darkeneſſe, ſurely the Lord will keepe them in a regiſter, and in time will lay all their ſinnes before them, that all the world may know how they haue buried the long ſuffering of the Lord in the hollow graues of their hypocriſie. Wherefore euery man, that will ſhew himſelfe thus to be perſwaded of Gods al-ſeeing preſence, muſt ſhew it by an earneſt care of obedience, and a reuerent feare of diſobedience, whereof the one, that is the feare of diſobedience is ſhewed in the firſt verſe of this octonarie, the other is ſhewed in the laſt.

Shall we then aſſure our ſelues, that we be perſwaded in deede that God doth beholde vs, let vs ſearch our hearts whether we haue theſe or the like affections. For dare a ſubiect in the preſence of his prince commit any thing againſt the lawes for feare of a checke, or rather will he not be carefull in the eyes of his ſoueraigne to doe all things to his liking and contentation? Dare a good childe in the preſence of his father willingly breake his commaundement for feare of controlment, or will he not rather endeuour to bee very dutifull for hope of commendation? Then doubtleſſe without this care and feare we deceiue our ſoules with this drouſie dreame and vaine perſwaſion of Gods beholding vs. Wherefore how dare the heretikes, papiſts and family of loue, perſwade themſelues to walke before the Lord, ſeeing they haue not ſubmitted themſelues to his word, which is the onely inſtrument that maketh naked the conſcience of man, as it is Heb.4.12. *The word of God is liuely and mightie in operation, &c.* and it is added in the verſe following. *Neither is there any creature, which is not manifeſt in his ſight: but all things are naked and open vnto his eyes.* So that they which are not truely inſtructed in the word, cannot truely haue their ſinnes laide naked, and they which haue not their ſinnes laide open, cannot in the feare of God forſake their corruptions. Wherefore in like manner all ignorant perſons may perſwade themſelues, that they pleaſe God and walke before him in care and feare, but they doe but deceiue their owne ſoules. But if we can truely ſay this, with pure triall of it in our hearts, it is moſt certaine, it will ſerue in ſteade of an hundreth rules beſides for the right direction and holy gouernment of our liues.

In that the man of God ſaith, that he kept both the precepts and the teſtimonies, he giueth vs to vnderſtand, that if we will in truth be perſwaded that God ſeeth vs in all things, we muſt beleeue his teſtimonies, and obſerue his ſtatutes becauſe we can neither beleeue aright, vnleſſe our faith worketh by loue, neither be our workes acceptable, but as they be the fruits of faith.

There is in deede a feare without this faith, but it is a ſeruill and ſlauiſh, farre differing from that childiſh and filiall feare which is here vnderſtood. For as a ſeruant may obey and doe their outward taske rather for feare of ſtripes of his maſter, if he ſhould not doe it, then for any pure loue; and the childe is in all things obedient, not ſo much that he is afraide of the rod, as he is loth to haue the leaſt diſpleaſure of his louing father: ſo we may vſe the outward obedience in a carnall feare, trembling at the ſeuere threatnings of God, as of a iudge, but without this, we ſhall leeſe the care to pleaſe him, as loth to be depriued of his fatherly countenance and affection towards vs. So that without this faith we are in daunger to walke either in ſecret pride, or elſe in ſlauiſh feare. But faith maketh vs come liberally and cheerefully to obedience, when we ſhall ſee, that he will not deale roughly with vs, as iudging vs according to our deſerts, but as bearing with our infirmities, and ſparing vs as a merciful father. Neither, as dare I affirme, did euer any truly obey God, which in ſome meaſure had not this feare of God before his eyes, whereby they feared him as a God, and loued him as a father.

Gods

Gods children dare not dallie with their moſt priue thoughts, for they know that God ſeeth in darkeneſſe as well as in light: hee is the God of the night as of the day, and to him they are both as one; he beholdeth their thoughts a farre off, and there is no word in their tongue which he knoweth not: they know he is priuie to their downe lyings, & vprisings; to their goings out, and their commings in; neyther can they in any place, high or low, far or neare, earlie or late flie from his al-ſeeing preſence. If they doe ill, they tarrie not long to ſeek reconcilement, becauſe they know that his indgements are according to truth: if they doe well, they are not proude of it. This worketh in them a wonderfull boldneſſe in Gods cauſes, and bringeth them to feare, when their cauſe is not good. Againe, it breedeth patience in trouble, profit in ſlaunders, meekenes when the world contemneth them, feare in ſecret ſins, knowing that when the world hath paſſed in iudgement on them, there ſhall iudgement in greater truth be giuen of them by Chriſt. And againe, though they eſcape the iudgements of man: yet they ſhall not eſcape the iudgements of God. But as the Lord throweth the wicked with their hypocriſies to hell: ſo he will humble and puniſh his children with ſore corrections. So that this is the way of them that walke before the Lord, they know in time the Lord will reward, and make knowne their ſecret godlineſſe, and in time puniſh and make knowne their ſecret ſinnes.

If it come to paſſe that Gods children forget themſelues ſometimes to be in their fathers preſence, as earthlie children reioyce ſometime to be from their fathers, that they might play the more: neuertheleſſe afterward they come to be aſhamed and grieued, when they conſider that all that time their father eſpied and marked them: and though they did forget that their father ſaw them, being caried away with ſome ſtrong luſt, the beſt they know is to returne in time. For thē they begin to reaſon on this manner: Oh what a wretch was I, to doe this in the eyes of my God, and in the preſence of my father: ſo that as wee ſee this conſideration of Gods preſence bringeth griefe for ſinnes preſent; ſo it maketh after the examination of our ſelues aſhamed of ſinnes paſt.

We heard before how it alſo worketh patience in vs, when our good cauſes, haue not good ſucceſſe, becauſe we remember that Pſal. 34. *The eyes of the Lord are ouer the iuſt, and his eares are open to their prayers:* Whereupon wee recouer our ſelues, with this and ſuch like meditations: well I am miſdeemed, I am ſuſpected, I ſee I am ill thought of, I know in the end, that the Lord ſeeing my cauſe to be good, & to be vſed with a good heart, will defend mee; and hee ſeeing their cauſe to be ill, and how they maintaine it with an ill heart, will in time giue them the ouerthrow: and I holding a generall good thing, though in particulars I faile, yet mercie being with the Lord, that he might be feared, know that he wil looke vpon me.

And as God his children are afraide of their ſecret corruptions: ſo in their troubles, they dare appeare to the Lord, who ſeeth all things. We further are here to learne, if we looke on the law, and on the goſpel, without any conſideration of this preſence of God, it wil worke in vs a mercenarie feare, and will breed a care to doe well in hope of commoditie, and a feare to diſpleaſe for feare of puniſhment. True it is, as wee be carnall, wee neede ſuch ſecond helps of promiſes and threatnings: yet wee muſt know that to be true faith in the promiſes of God which is mixed with faith in his threatnings; and that is true feare of his threatnings, which is tempered with feare of his mercies. For thus we ſhal walke in a feare of his maieſtie, as he is a God, & in feare of loſing his fatherlie mercie & countenance as he is our father: and ſo ſhall we not commit groſſe ſins, for feare of his iudgements, nor feare too much when we commit ſecret ſins, becauſe we know him to be merciful, in that he wil not ſooth nor cocker vs in any ſin, as wanton mothers do their children, nor alwaies be checking and taunting vs as a ſeuere and auſtere father to dull vs for our ſecret ſinnes.

Verſe 169. *Let my complaint come before thee O Lord, and giue mee vnderſtanding according vnto thy word.*

THe argument of that which hath bin before, is ſtill continued, which was brieflie contained in theſe two things, eyther in that he prayed for a clearer vnderſtanding of Gods word, or els, that with his good vnderſtanding he might haue a more godlie life. So that the brieſe ſumme

of this octonarie is, that he firſt prayeth for the true direction of himſelfe in his iudgement; then for the true fruites of his knowledge in his life. For in the 4. former verſes, hee prayeth for ſoundnes of iudgement, and in the 4. latter, that the iſſues of Gods promiſes might appeare in a godly life. In the two firſt verſes he praieth for vnderſtanding; in the two next he promiſeth to be thankfull. In the firſt verſe, he deſireth to be truelie directed in the word; in the ſecond, to be rid from all ſtreights and hindrances of his knowledge. In the firſt part of the firſt verſe, he asketh not his ſuite ſimplie, but earneſtlie, as with complaint. What meaneth this, that he ſhould purſue his old argument? it ſeemeth that eyther hee was verie blockiſh in vnderſtanding, who ſtill prayed for his direction in iudgement, and that we are very quicke in the knowledge of the word, who vſe ſo few prayers; or that we are verie blockiſh in ſeeing our wants, and he quicke ſighted in his own corruptions. For it muſt needs be confeſſed, if the man of God could not without vſing of ſo many meanes, attaine to the pure vnderſtanding of Gods word, and wee perſwade our ſelues that wee with fewer meanes can attaine vnto it, that there was either a meruailous dulnes in him, & there is ſome wonderfull freſhneſſe in vs; or els, that hee ſaw much, what an hard matter it is, eyther to come to, or continue in the true knowledge of the law, which we ſee not. But ſeeing it is manifeſt, that he was a man of God, and as a Prophet gouerned by the ſpirit of God, and yet ſo reuerentlie and carefullie vſed all the meanes, then we are in a blockiſh blindnes and ſenſeles deadnes, who hauing in no meaſure the like graces, in no degree vſe the like meanes: And that as on him was Gods great bleſſing: ſo vnto vs is due the reſting of his deſerued curſe. It is a manifeſt token that he had a marueilous ſight and feeling of his wants, in that hee ſo often reneweth his requeſt to be taught, and as may euidentlie appeare, by his doubling of his praier, at the leaſt in euery portion. For to take ſome ſhort view of all the portions going before, we ſhall ſee port. 1. 5. he ſaith. *Oh that my waies were directed to keepe thy ſtatutes.* Port. 2. 4. *Bleſſed art thou, O Lord, teach me thy ſtatutes.* 3. 2. *Open mine eyes, that I may ſee the wonders of thy law: I am a ſtranger vpon earth, hide not thy commandements from me.* 4. 3. *Make me to vnderſtand the way of thy truth, & I will meditate in thy wondrous works: take from me the way of lying, and graunt me graciouſlie thy law.* 5. 1. *Teach me the way of thy ſtatutes, and I ſhall keep it vnto the end: giue me vnderſtanding, and I ſhall keepe thy law, yea I will keepe it with myne whole heart: direct me in the paths of thy commandements.* 8. 8. *The earth O Lord is full of thy mercie, teach mee thy ſtatutes,* 9. 2. *Teach mee good iudgement and knowledge, for I haue beleeued thy commaundements: thou art good and gracious, teach me thy ſtatutes.* 10. 1. *Thine hands haue made me, and faſhioned me, giue mee vnderſtanding therefore, that I may learne thy commandements.* 11. 8. *Quicken me according to thy louing kindnes, ſo ſhall I keepe the teſtimonies of thy mouth.* In the 15. portion he ſheweth the fruites and effects of the word. Port. 14. 1. he ſheweth that it *was a lanterne to his feete, and a light to his paths.* 15. 4. *Stabliſh me according to thy promiſe, that I may liue.* 16. 5. *I am thy ſeruant, grant me therfore vnderſtanding, that I may know thy teſtimonies.* 17. 5. *Direct my ſteps in thy word, &c. Shew the light of thy countenance vpon thy ſeruant, and teach me thy ſtatutes.* 18. 8. *The righteouſneſſe of thy teſtimonies is euerlaſting, graunt me vnderſtanding, and I ſhall liue.* 19. 5. *Heare my voice according to thy louing kindnes: O Lord quicken me according to thy iudgements.* 20. 7. *Quicken me according to thy iudgements.* 7. *Quicken me according to thy louing kindnes,* and here he ſaith, *Lord I make my pitifull mone vnto thee for this knowledge.* Was hee not now, ſhall wee thinke throughlie perſwaded, that the word of God is a treaſure, ſeeing he would meditate of it, runne after it, ſeeke earlie and late, pray for it, and practiſe it continuallie? this muſt make vs aſhamed of our cold loue vnto it.

Well, wee ſee here that the man of God doth not ouerlie, or lightly aske this heauenly knowledge, hypocrites may ſtretch out their throtes, and yell with their voyces as loude as he: but the man of God in the bitternes of his ſpirit complaineth to God of his wants, and from the abundance of the heart prayeth thus to the Lord. And beſides his much and continuall praying, wee ſee his other exerciſes in meditating at morning and euening, his praiſing God ſeuen times a day, his teaching and conferring with others. Wherefore wee muſt needes ſee and confeſſe, that either he was very vile, and wee very holy; or hee moſt holy, and we very vile. Shall we hope to attaine this without vſing the like meanes? Did not he attaine to knowledge without ſo many meanes, and ſhall wee attaine to it with vſing of no meanes? Shall wee thinke the Lord will be more partiall with vs, than hee was

with

with his beloued Prophet? Did not the man of God obtaine without asking often, and ſhall we obtaine without asking at all? Shall he crie and call, pray and complaine, watch and wake to get vnderſtanding, and ſhall we ſlugge and doe nothing? Or did it more appertaine to him to doe theſe things; or doe they leſſe concerne vs, ſeeing hee did them for our inſtruction? The holy Ghoſt hath for no other end bleſſed the commendation of ſo good men to vs, than for a type of godlines which we muſt follow, and whereby he vouchſafeth as it were to open heauen gates for vs, and to giue vs acceſſe to the treaſures of heauen. Surely, it was not for any profit of the Prophet himſelfe, who did it but for all poſteritie to come, to put vs in minde of our corruption, to ſhew how wee ſhould ſtriue againſt it. Wherefore it ſtandeth vs in hand more carefully, more frequently, more feruently to vſe prayer, if euer wee will hope for the like graces. For the Lord hath promiſed, that if wee knock on this ſort, the doore of knowledge ſhall be opened; if we ſeeke wiſedome on this ſort, we ſhall ſurely finde her; if we craue vnderſtanding with this affection and alacritie, we ſhall receiue plentifully. We muſt then in our behalfe know, that we muſt knock and that inſtantly, we muſt ſeeke and that carefully, we muſt aske and that diligently, with an holy importunitie. Away then with our old drowſines, God will not beſtow his hidden ſecrets, his treaſures, his myſteries, his iewels vpon them, who vouchſafe not to aske them. For ſeeing the things which hee promiſeth in his word be no ſmall things, but ſuch as the eye hath not ſeene, the eare heard, tongue expreſſed, nor heart conceiued; ſhall we think to come to them by ſhutting our eyes, by making dull our eares, by cloſing vp our mouthes, and hardning of our hearts? Surely no. Behold then this vehement praying of the man of God, for a preſident for vs to follow.

But why ſhould the man of God here pray for vnderſtanding? had he not often prayed for it before? was he a nouice in knowledge being a Prophet? doth not our Sauiour Chriſt reprehend repetitions and babling in prayer? True it is our Sauiour Chriſt doth reprehend that babling, which is without faith and knowledge, and a feeling of our wants, but he ſpeaketh not againſt theſe ſerious and often repetitions, which proceede from a plentifull knowledge, abundant faith, and liuely feeling of our neceſſities. Againe, although it cannot be denyed, but hee was a man of God, and had receiued great graces, yet God giueth knowledge to his deareſt Saints in this life but in part, and the moſt which we ſee and know is the leaſt thing, which wee ſee not nor know. Beſides, when wee haue knowledge, and knowledge muſt be brought into practiſe, wee ſhall finde ſuch difficulties, ſuch waiwardnes, ſuch forgetfulnes, ſuch wants, that although we haue had with the Prophet a very good direction in the generall things of the word, which are vniuerſall and few; yet wee ſhall finde many diſtractions in our practiſes, which muſt be particular and many, and wee ſhall either faile in memorie by forgetfulnes, or in iudgement by blindnes, or in affection by dulnes. So eaſily may wee ſlippe when wee thinke we may hold our iourney on. Wherefore the man of God, through that examination which he tooke of his heart and affections, ſeeing thoſe manifold ſtreights and difficulties, prayeth in the verſe following, not for the renuing of them in generall troubles, but for the hindring of his particular eſtate and condition.

Repetitions in prayer how reproued.

Verſ. 170. *Let my ſupplication come before thee, and deliuer me according to thy promiſe.*

WEll now, if we onely conſider thoſe former cauſes, we ſhall ſee that here is no vaine repetition, and that in nothing this prayer was made too often. For beſides that, as we ſaid, we know here but in part, we forget alſo ẏ which we know, and we cannot practiſe that, which we remember: ſo that it is a rare thing to haue a good iudgement, but rarer when wee haue a good iudgement to haue a good affection, and moſt rare when wee haue a good iudgement and a ſound affection, to haue them ſtill. For wee haue not in vs any indwelling righteouſnes. Againe, as it had not been ſufficient for vs to haue had light herefore, and not to haue it now; or hauing it now, vnleſſe we haue it hereafter: ſo it is requiſit for our life which we hold in Chriſt, that wee haue not onely had iudgement heretofore, vnleſſe we haue it now; and it is not ſufficient to haue it now, vnleſſe we haue it hereafter,

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after. For they that thinke their iudgement is perfit enough, and their affections holy, had no neede to haue Chriſt to be their ſchoolemaſter, who teacheth the ſimple and ignorant; they that are whole need him not to be their Phiſition, who came not to call the righteous, but ſinners to repentance. But God his children ſeeing their ignorance and corrupt affections, euen by experience (the ſchoolemiſtreſſe of fooles) know, how needfull it is daily to craue knowledge, and continually to labour for a good conſcience. On the contrary part, who ſo bold as blind bayard; who ſo loftie as hee that vnderſtandeth leaſt; who ſo proud, as he that hath but ſlender knowledge? But ſurely the children of God, who are conſcious ſtill of their deadnes and dulnes in heauenly things, would euen haue deſpayred, had they not ſeene the ſame in the Saints of God before them, and had they not receiued from God this holy Pſalme, both for a patterne of godlines to their inſtruction, and alſo for an example how they might be rid from their ignorance, deadnes and dulnes, and how they might be comforted, when after much ſtriuing and ſhaking them off, they returne to them againe to their conſolation. For when we ſee that the Saints of God before vs haue had ſuch fights, not onely with corruptions of ill iudgement and corrupt affections, which they had of nature: but after they haue been renued by knowledge, and therewithall conſider, that by prayer alone they haue been reuiued, we are aſſured and comforted, that if we continue and renue our prayers, God will continue and renue his graces in vs. Thus we ſee, as well to our conſolation as inſtruction, that the Saints of God were not onely not ſafe from preſumptuous ſinnes, but alſo they laboured to ſee the errors of this life, and alſo deſired to be rid from the dangerous and ſluggiſh ſinnes of prophane profeſſors, who will ſee nothing at all.

According to thy word. Theſe words will beare a double interpretation: for either the meaning of them is, giue me vnderſtanding, which is according to the preſcript trueth of thy holy word; or elſe, according as thou haſt promiſed in the word, to them that by prayer aske it of thee. But becauſe this latter ſenſe comprehendeth the former, I more willingly embrace the latter. For if God helpe vs according to his promiſe, it is doubtleſſe according to his word: for he promiſeth nothing which is not agreeable with his word. Beſides, this may be proued by that which is added in the verſe following, where he ſaith, *according to thy promiſe.*

Now in that he repeateth the ſame thing, he ſheweth, that certainly God had promiſed to helpe and relieue his neceſſitie. Neither muſt we thinke that this promiſe was made to *Dauid* alone, who alone had not ſuch infirmities, but hee ſpeaketh as a member of the Church: for the promiſe appertaineth to the Church, and to all in the Church vniuerſally. Howbeit, looke what the Lord had promiſed to all generally, he applieth to himſelfe particularly. For we may ſee both in this Pſalme, port. 17.2. *The entrance into thy word ſheweth light, and giueth vnderſtanding to the ſimple*; as alſo Pſal. 19.7. *The teſtimonie of the Lord is ſure, and giueth light to the ſimple*: that the promiſe is generall, and as well appertaineth to vs as to him. So that the meaning of this latter part is nothing elſe but this; as thou haſt promiſed to giue knowledge to them that ſeeke it, ſo Lord giue it me: for I thus ſeeke it. Thus wee ſee how needfull it is to haue knowledge of God his word, ſeeing none obtaine but they that pray, according as God hath promiſed in his word, according to that Ioh. 5.4. *This is the aſſurance that we haue in him, that if we aske any thing according to his will, he heareth vs. Ye aske*, ſaith S. Iames, chap. 4.3. *and receiue not, becauſe ye aske amiſſe.* Wee muſt not pray then for euery phantaſie, and for euery grace that commeth in our mindes, but for thoſe things for which we are taught to pray according to the word. But how can wee doe this without knowledge? how ſhould we pray to him, in whom we haue not beleeued? or how ſhould we beleeue in him, whom we haue not knowne? Whoſoeuer then will pray aright, muſt pray in faith, and he that will pray in faith, muſt alſo pray in knowledge.

Promiſes are generall.

Prayer muſt be ioyned with faith & knowledge.

Againe, wee are here to obſerue thus much: that whoſoeuer he be that will be directed in ſinguler actions, he muſt acquaint himſelfe with the particular knowledge of the word. Wherefore let vs learne to vſe often reading, hearing, and meditating of the word, and with often reading, hearing, and meditating, let vs vſe often praying, applying, and examining of our ſelues, that wee may both ſeeke vnderſtanding in knowledge, and the obe-

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dience of it in our affections. For often reading, hearing, and meditating, bring ripenes of iudgement; often praying, applying, and examining our ſelues bring quicknes of our affections. We ſhall ſee then for often praying, the Lord will driue vs to it with often giuing of his graces, with the giuing of his graces hee will giue neceſſities, with the giuing of neceſſities he will often giue occaſions to ſet forth his glorie. How ſhall wee pray now without iudgement? or how ſhall we meditate without knowledge? Wee muſt often heare for knowledge ſake, we muſt often meditate for conſcience ſake. For as we cannot haue profit in the generall knowledge of a thing, without particular meditating of it: ſo can wee not meditate without ſome troubling of our minde, vnleſſe wee doe it of iudgement, no more then not hauing knowledge we can pray, without great turmoyling and troubling of our minde. Thus we muſt ioyne all meanes together; as firſt by conference wee muſt labour for knowledge; to make our knowledge more effectuall wee muſt ioyne meditation; and that both knowledge and meditation may be ſanctified, we muſt vſe prayer. *Ripenes of iudgement, and quicknes of affections, whence.*

Let my ſupplication come before thee, and deliuer me according to thy promiſe. Here he prayeth to be rid from theſe ſtreights and encombrances, which did hinder this vnderſtanding of the word which hee deſired. For whereas ſome vnderſtand it of outward and common troubles, I thinke, by thoſe things which goe before, and comparing it with thoſe things that follow after, that he meaneth that deliuerance, which might rid him from thoſe things which are contrarie and preiudiciall to the things before prayed for, that ſo both being enlightened with true knowledge, and deliuered from all blindnes, he might praiſe God more freely and liberally both for his vnderſtanding, and for the eſcapes of thoſe diſtreſſes, perplexities, doubts and ignorances of his minde. And thus conſidering that he prayeth to obtaine the good things, and to be deliuered from the contrarie euill things, let vs conſider of that which followeth.

According to thy promiſe. If wee will obtaine any thing of the Lord, wee muſt firſt vow thankfulnes; and as we be ſuiters, we muſt be thankſgiuers; as we be ſuppliants, we muſt be plentifull in prayſes to the Lord. For this is the end of our creation, this is the end of our redemption, this is the end of our ſanctification, this is the end of all our praying, and obtaining, euen plentifully to praiſe the name of our good God.

Verſ. 171. *My lips ſhall ſpeake praiſe, when thou haſt taught me thy ſtatutes.*

AS wee learne now that the end of all Gods bleſſings is thankſgiuing, and vnleſſe wee purpoſe and will performe this, we muſt neuer looke to obtaine any thing in fauour: ſo we are alſo to learne, that before God teacheth vs from aboue, we are as tonguetide, and cannot pray, before he by his ſpirit doth inſtruct vs, wee cannot once ſpeake of his word. This he ſheweth both in the firſt portion and ſeuenth verſe: *I will praiſe thee with an vpright heart, when I ſhall haue learned the iudgements of thy righteouſnes:* and in the ſecond portion, where after he hath prayed to be taught in the ſtatutes, hee promiſeth with his lips to tell the iudgements of the Lord. *Thankeſgiuing the end of Gods bleſſings.*

We cannot then bleſſe God before he inſtruct vs. When the Lord rectifieth our knowledge with cleere iudgement, and renueth our hearts with holy affections, wee are moſt readie to praiſe the Lord, according to that in the Pſalme: *Lord open thou my lippes, and my mouth ſhall ſhew thy praiſe.* And Rom. 8. 29. *The ſpirit helpeth our infirmities: for wee know not how to pray as we ought, &c.* Wherefore if wee liue to eate, to drinke, to ſleepe, and not to praiſe God, we liue no better than bruit beaſts, or rather worſe: for they praiſe God in their willing ſeruing of mans neceſſities, and according to their kinde in their waies. But man, to whom the Lord hath giuen eyes to looke to heauen, eares to heare his word, ſpeech to ſound his praiſes, a minde to conceiue his glorious workes and bleſſed word, ſeeing he hath theſe gifts aboue beaſts, it is certaine there muſt be thankfulnes in man aboue that which is in beaſts, vnleſſe man will be iudged euen by the bruit beaſts, to be more guiltie of his condemnation. For as there is no more praying in vs, than there is beleeuing: ſo there is no beleeuing without knowing God, and there is no thankſgiuing, without both knowing and alſo beleeuing in God. If in any meaſure therefore we will praiſe God, we muſt in

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ſome meaſure know God; if we will praiſe God more then the common ſort of men, we muſt labour to know more then the common ſort of men.

But what meaneth the Prophet, to deſire to bee taught? was he not well ſeene in the word? had he not learned much, as becommeth a Prophet? what teaching doth he here meane? knowledge puffeth vp and is voyde of humilitie, confeſſing our wantes. This is the teaching of the ſpirit. For it is no doubt but he had eyes to ſee as well as others, he had eares to heare, he had an heart to conceiue, he was a man of God. Howbeit, we are to know, that though our eyes be vpon our booke, and the word be ſounded in our eares; yet it is the ſpirit of God that maketh vs teacheable in iudgement, and frameable in our affections. What haue we which we haue not receiued? it is the gifte of God, and to you it is giuen, ſaith our Sauiour Chriſt to his Diſciples, to vnderſtand the myſteries of God. This then being giuen of God by his ſpirit, muſt cauſe vs to be thankefull. Why doe ſo many excell in knowledge? and why doe ſo few giue thankes? ſurely becauſe they are taught by the letter, and not by the ſpirit. For a man may attaine to the knowledge of the word, as others attaine to the knowledge of humaine arts, but to his iuſter condemnation. Wherefore in a word we may conclude, if the man of God might haue atchieued ſuch knowledge without ſuch meanes, he was either too much buſied in that wherein he needed not haue troubled himſelfe, or elſe an hypocrite.

But if we reade, that the blinde which were reſtored to their ſight, the deafe whoſe eares were opened, the dumbe, who by the finger of Chriſt his power did ſpeake againe, acknowledged this to be the onely worke of God, and were thankefull; although indeede of the ten leapers which were clenſed, one onely was thankefull, and nine helde their peace: how much are we bound to praiſe and magnifie the name of our good God, who hath deliuered vs from blindnes and ignorance, wherein wee were plunged, to ſee the bright beames of the glorious Goſpell, who hath opened our heaule and dull eares to heare the ſweete voyce of the ſonne of God, who hath vntied our tongues and vnclоſed our lips, which were ſewed vp from ſounding the praiſe of our ſaluation, yea and which more is, hath vntied our feete and reſtored our feete, to walke in the glorious libertie of the ſonnes of God, and hath caſt out of vs the diuell and his power, and ſpoyled from hence fourth his kingdome in vs, that we might ſerue the Lord in newnes of conuerſation.

We ſee now, that whoſoeuer is taught aright to the kingdome of God, he ſhall praiſe the Lord. But what is the cauſe, why this effect is ſo little found in vs of praiſing God? euen becauſe we are voyde of the cauſe, that is, of teaching of the ſpirit. For either ſurely we haue none vnderſtanding, or elſe we haue not the vnderſtanding of the ſpirit. O bleſſed worke of Gods ſpirit, thankeſgiuing! This made the Prophet ſay: Pſalm. 16.2. *My weldoing extendeth not to thee, O Lord.* And. 116.12. *What ſhall I render vnto the Lord for all his benefits towards me? I will take the cup of ſaluation and call vpon the name of the Lord.* That is, I will acknowledge his olde graces receiued and hope that I ſhall haue his mercies continued. But herein is another thing worthy to be obſerued, that according to the proportion of his prayers, is the proportion of thankeſgiuings. For as the two former verſes containe two prayers; ſo the two latter verſes containe two thankeſgiuings. And marke how according to the vehemencie of his prayer, there is a vehemencie of thankeſgiuing. For as he had ſaid *Let my complaint come before thee:* ſo he addeth, *my lips ſhall powre fourth thy praiſe continually.* A word drawne from ſpoutes or ſpring-heads, which aboundantly yeelde water out from them. So to complaints anſwereth the word of powring out. In the ſecond he ſaith: *Let my ſupplication come before thee:* Whereunto anſwereth: *my tongue ſhall entreate of thy word:* Where he promiſeth to be no leſſe ſhrill in thankeſgiuing, then lowde in praying to the Lord.

Oh, this throweth downe the hearts of Gods children, that they can in no meaſure nor proportion be thankefull for Gods benefits. This vnthankefulneſſe muſt needes be grieuous vnto the Lord, which is ſo odious in the ſight of man: we ſee, beſtowe a benefit of a bigger, their ſuits and complaints doe in many degrees exceede their thankeſgiuing; and certainly as this vnthankefulneſſe is from man to man: ſo alſo it is from man to God.

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For let vs be in paine, in ſickenes, in pouertie, or any other affliction, and what prayers make we? what proteſtations vowe we? how often cry we? *Lord helpe me, Lord haue mercie vpon me? rid me now Lord, and I will giue thankes to thee?* But when the rod is off, how many among ten returne to giue thankes for our deliuerance! peraduenture one. Thus we ſee, how liberall we are in praying, becauſe it is eaſie, to ſee our wants; and how ſparing we are in thankeſgiuing, becauſe we doe not ſo eaſily ſee our benefits. We ſee how often we are in praying, how ſeldome in thankeſgiuing; we ſee how feruent we are in crauing, how cold we are in acknowledging the ſupply of our wants.

If we attaine not to this meaſure and proportion of thankeſgiuing with the man of God, at the leaſt let vs complaine and mone our vnthankefulneſſe and dulneſſe. For we muſt be aſſured, that if we offer not in ſome degree, the calues of our lips, the Lord hath loſt his mercies, and ſpent them as it were in vaine; and we depriue our ſelues of the fruite of them, to be continued vnto vs hereafter.

Verſe 172. *My tongue ſhall intreate of thy word: for all thy commaundements are righteous.*

AND though the man of God ſaith here, *My tongue ſhall intreate of thy praiſes*: We muſt not therein deny but that our liues muſt expreſſe the fruites of the ſame, as we may ſee port. 5. verſ. 1. *Teach me O Lord the way of thy ſtatutes, and I will keepe it vnto the ende.* And port. 1. verſ. 8. when the man of God had promiſed to praiſe the Lord with an vpright heart, he addeth in the verſe following, *I will keepe thy ſtatutes, &c.* As alſo port. 19. 1. *Heare me O Lord and I will keepe thy ſtatutes*: So that not onely in word, but in our liues muſt we endeuour to praiſe God.

It followeth in the ſame verſe, *For all thy commaundemmts are righteous*: that is, there is no one of thy commaundements but it hath in it righteouſnes it ſelfe; neither is there any righteouſnes, but it is altogether in thy law.

This is an Hebraiſme to call a thing righteouſneſſe when they will expreſſe it to be righteous in the higheſt degree. We are here to learne, what yeeldeth matter of teaching others, and of prayſing God: Euen becauſe whatſoeuer is good, it is in Gods law; and whatſoeuer is in Gods law, it is abſolutely good.

Beſides here the man of God teacheth vs, that the coldnes of teaching others, and giuing of thankes proceedeth from hence, euen becauſe wee want this thorough perſwaſion, that whatſoeuer is in the law of God, it is righteous, perfit and holy: and whatſoruer is righteons, perfit and holy, is in it.

Verſ. 173 *Let thine hand helpe me: for I haue choſen thy precepts.*

HERE we ſee the effect of the man of God his prayers, which hath this ſenſe: As I haue prayed for vnderſtanding, ſo that now I might ſee the iſſue of it, let me ſee O Lord thy fatherly and prouident care of me. As afterward he ſaith, *Let me ſee, if thou haſt true iudgement for me.* For as he prayed to be directed by knowledge, ſo he alſo prayeth for the effect of it, that he might thereby ſee the mercifull hand of God, aſſiſting him in all his troubles.

For I haue choſen thy precepts, that is, I know I am but a man, I haue many iniuries offered me, which may hale me this way and that way; yet I preferre thy word before all theſe troubles. We muſt not thinke now, as the world doth iudge of Gods children, that he choſe theſe as a mome, or of ſilly ſimplicity: but his election was with iudgement, which proceeded from conſultation, which conſultation proceeded of reaſons, vſed on both ſides of his cauſes: ſo that he made his choyſe aduiſedly, conſiderately, and after long deliberating of the matter he preferreth the word of God before all the pleaſures of this life. It was not then a fooliſh preciſenes of puritaniſme, it was no childiſh ſimplicitie, as of a man who choſe this becauſe he knew no other things, but it was of wiſedome. Wherefore the man of God here teacheth that it is not with Gods children as the world deemeth of them, that

is, that they be ſillie ſoules, ſimple men, and Gods fooles, who know not what the world meaneth; but as the world is of it ſelfe too wiſe, ſo it thinketh too hardly of Gods children: For it is not to be doubted, but that he had many temptations, and that he debating them by the wiſedom of Gods ſpirit, choſe the word of God.

They are not ignorant, what it is, to haue worldly wealth, and pleaſures, and earthly commodities, but comparing theſe with the wealth of the ſoule, the pleaſures of the ſpirit and commodities of the word, they by iudgement and ſufficient aduiſe, prefer the word of God. And herein is their bleſſed wiſedome, that they ſeeing and weighing both in the ballance, being moued on one ſide by carnall reaſon, and ſuſtained on the other ſide by ſpirituall wiſedome, they refuſe the worſt, and chooſe the beſt, contrarie to the follie of the world, who alſo hath ſome ſight of them both, and yet refuſeth moſt curſedly the word, and chooſeth moſt fooliſhly the pleaſures of this life. For as the preferring of good things is the bleſſing of God in the godly; ſo it is a fearefull iudgement in the vngodly, in preferring theſe tranſitorie pleaſures, before eternall treaſures.

Againe, what is the cauſe of ſuch halting betweene two profeſſions, and of ſuch mammerings in religion? ſurely the want of choiſe, and a purpoſe not reſolutely ſet in any part, in that whileſt we will be betweene the fleſh and the ſpirit, betweene the Church and the world, betweene God and the diuell, we know not which ſide to cleaue vnto. For if our choiſe were made, wee muſt not ſeek Gods glory, and our glory; the honour of the Goſpel & our own commendation. For vndoubtedly, if God his children thus walke in a mammering, as though they would giue the Lord the halfe part of their profeſſion, and part ſtakes with his glorie, ſhall for their pleaſure be ſure to ſeeke paine, and ſeeking ſport, they ſhall find ſmart; when they looke for profit, they ſhall haue loſſe; when they ſow for glory, they ſhall reape ſhame. This is the ſingular mercie of God in this world to his children, to puniſh them here, and to ſaue them from the great iudgement to come. And as the Lord vſeth in mercie theſe meanes to his, to ſchoole them in their choiſe, ſo alſo when they are come to their choiſe, he alſo in wiſedome will trie them.

Againe, with permitting the world to offer on the one ſide preferment, or if that ſerue not, on the other ſide impriſonments, he ſuffereth Sathan either to illude them with faire promiſes, or to terrifie them with fearefull threatnings; & giueth leaue to the fleſh, to aſſault them with delights, or to oppreſſe thē with calamities, that he may in truth proue their conſtancy, whether they haue ſo choſen, as they wil not repent them, or whether their choiſe be as ſure as free. For many if they might be baſted with glory and eſtimation, and might maintaine ſtill their credit, and wallow in wealth, would not care greatly to ſerue God; but without this reſolute purpoſe, wee ſhall ſurely find, that when trouble commeth we would ſhrinke away. Wherefore the Lord trieth his in the furnace of affliction, and in the floods of temptations he gageth them, to trie their hearts, to find their faith, to ſcoure them from the droſſe of infidelitie, the droſſe of ſecuritie, the droſſe of hypocriſie; as the furnace is not only for the triall of gold, but after the trial had, to purge it throughly from corruption.

In deed ſo long as we are led with the coard of our naturall corruptions, there is no conflict, the fleſh rebelleth not againſt the ſpirit: but when our iudgments are heauenly, and our affections ſpirituall, fighting with carnall reaſon and earthly cogitations, then is the maine battell. When Sathan ſeeth a man giuen to the world, and as long as he is in a mammering, he ſtriueth not with him, but when he ſeeth himſelfe forſaken and defied, and that Chriſt Ieſus a ſtronger then he hath made an entrance into the houſe, then he rageth, then he vſeth his cunning, all his ſhifts, and ſummoneth a Parliament of ſeuen diuels more, who come all together to the caſting out of Chriſt, to the diſcouraging of the man newly called, and to make a reentrie into his old poſſeſſion. Thus then we ſhall ſee, he is a roring lyon, and that our fight is not only with worldly powers, but alſo with ſpirituall enemies in heauenly things. So long as we follow the guiſe and faſhion of this world, and frame our ſelues to liue after it, we ſhall be at league with them, and they will be at peace with vs: if we follow hereſies, heretikes will not ſpeake ill of vs; if we like idolatrie, idolaters will be acquainted with vs; if wee will walke carefully our ſelues, and will not rebuke the ſinnes of the world, or defie the dreames of hereſies, happily we ſhall paſſe ſcot-free; but when we hate the world, the world will hate vs, becauſe though we be in the world, wee are not of the world, Iohn 15. If we proclaime warre with hereſies, heretikes will condemne vs, if wee taunt and rebuke the ſinnes and cold profeſſion of worldlings, they will ſoone put vs to ſilence. For it

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maybee, they will bee content, that wee ſhould bee momes, and doe well, and not rebuke them; but when we pull at their ſinnes by the eares, and lay violent hands on their cold profeſſion, then we ſhall ſee the enimitie betweene the ſeed of the ſerpent, and the ſeed of the woman. Thus we ſee, ſo long as we will ſhake hands with the world, the fleſh and the diuell, wee ſhall be quiet enough; but all our perils & dangers are in reſiſting them. For all muſt haue theſe troubles, that make their choiſe, but all make not this choiſe, and therefore are ſo quiet: all muſt ſuffer perſecution, that will liue godly in Chriſt Ieſus; but ſo few ſuffer, becauſe ſo few liue godly in Chriſt Ieſus. Wee may now conclude, that all our conflicts are in new birth, not that wee haue more troubles and temptations in regeneration, then in old birth: but becauſe wee were ſo ſowſed and brawned in them, that wee ſaw then not ſo much, as wee afterward do, being enlightened with Gods ſpirit. Why do the wicked then ſay of vs, Oh theſe are new Profeſſours, newfangled, theſe men had need haue a new world? ſurely becauſe there is no agreement with the worldlings and Gods children. But all theſe troubles are to make vs more zealous in our choiſe. True it is, the Lord dealeth fauourably with vs in the beginning, as a father dandleth his children, and as the Bridegroome vſeth the children of the marriage, but wee are growne and are paſt children in knowledge and profeſſion: he thinketh it meet wee ſhould be purged as gold ſeuen times in the furnace, Pſal. 12. He thinketh we muſt be pruned to bring forth fruit more aboundantly, Ioh. 15. If we dally then with our ſinnes, as truely as God hath ſworne our ſaluation, and it is moſt ſure we ſhall be ſaued: ſo hath he ordayned meanes, for ſo many as ſhall be ſaued, as his word, prayer, the Sacraments and diſcipline, which when they do not preuaile with vs, yet hath he ſanctified another meane, that is, affliction; wherewith he will rather humble vs, then we ſhould leeſe our ſaluation, that when prayer cannot helpe vs, when the word doth not inſtruct vs, when the ſacraments do not confirme vs, when diſcipline doth not awe vs, wee ſhould taſte of this laſt remedie, his fatherly correction.

Here we ſee, deliberation did put the reaſons in the ballance, and election made the choiſe, and Gods children comparing and examining the loue of the world with the loue of God, though they be made of the ſame mould, that others are made of; yet ſeeing the iudgement of God on both parts, they ponder the reaſons of one ſide, and the reaſons of another ſide, and after long deliberation they forſake that glory, riches and dignitie which the world doth offer, and taketh that which the Lord in mercie beſtoweth on them.

But the wicked go indeed ſo farre, as they ſee the good, but to their condemnation: for light comming into the world, they refuſed it; and though with *Balaam* ſometimes they deſire to die the death of the children of God, yet they blot out theſe motions, and forſaking the word, they follow error; forſaking God, they follow the diuell; forſaking the Church, they cleaue to the world: ſo iuſt is their condemnation, for burying the light of God his ſpirit.

Verſe 174. *I haue longed for thy ſaluation O Lord, and thy law is my delight.*

THe man of God goeth on forward in ſhewing his vnfained affection to the word, and therefore here he ſheweth, both how he longed for it, and alſo how in the meane time he ſtayeth himſelfe. It might ſeeme a general ſpeech, and of leſſe importance which he vſeth here: for who is ſo farre gone, and hath ſo ſmall hope of recouerie, that cannot ſay, he longeth for his ſaluation? for we reade that euen *Balaam* deſired to be ſaued, and the moſt wicked in their life time will haue many wiſhes of their ſaluation. What notable thing then is there here in the man of God? true it is, that the Lord wringeth out thus much often euen out of the mouth of the wicked, vnto whom he imparteth ſo much of his right and goodnes, that they ſee what they ſhould do and deſire, but yet in truth they do it not, in that their deſire is ſo ſhort and ſlender. When wee ſee then that all their wiſhing and praying commeth to nothing, it is ſure they are but hypocrites. Againe, they will ſay they long for ſaluation, but they will not vſe the meanes thereunto: as if one ſhould ſay, hee longed for bread, and pray daylie, *giue vs this day our daylie bread*; and yet they will eyther walke in no calling, or els get it by frande and rapine, not ſtaying themſelues at al on Gods prouidence, but they long rather for other things ioyned with Gods glorie, then for God his will, howſoeuer in the meane ſeaſon they make the help of God their pretence: ſo it is in the ſpiritu-

all eſtate of the ſoule; for although Idolaters, heretikes, and hypocrites ſay that they long for their ſaluation: yet they long indeede for their profit, pleaſure, glorie, and ſelf-loue. For if they longed for that ſaluation which is of God, they would not ſo follow their owne dreames, reuelations, and ſuperſtitions, but vſe thoſe meanes of the word, which the Lord himſelfe hath appointed. As for prophane Profeſſours, they will indeed ſay as much as the other: but bring them to the worde, to prayer, to the Sacraments, and to diſcipline, yee ſhall ſee they haue no ſound longing, but are carried away with the deſires of their owne fleſh and blood. Wherefore we ſee how this longing of the man of God differeth from the longing of other men, as we may ſee by the ſequele: *for my delight is in thy word.* Where wee ſee, that as hee longed after ſaluation, ſo hee delighted in the meanes thereunto. And here as wee often ſhewed before, the law is taken for that generall thing of the whole word of God, and not for the particular thing of the morall law, which conſiſteth in bidding and forbidding, in promiſes to the obedient, & threatnings to this diſobedient. And ỳ this true longing is no new thing in him, but appertaineth to al men, we may ſee it in the firſt Pſalm where he is ſaid to be bleſſed, who ſeuereth himſelfe from the wicked in thought, word and deed, both in religion and manners, & giueth himſelfe to meditate continually in the word.

Now if we will trie our ſelues, whether this true longing be in vs or no, wee muſt ſee whether it be after that ſaluation which is to be ioyed of, or whether it vaniſheth away, and is nothing but a torment of the conſcience. Beſides, this is a ſure note of it: if our deſire be ſound, it is not ſatiſfied, vntill the thing longed for, be accompliſhed. As we may ſee in naturall and humane things; as in them that are ſicke with loue, they are in continuall perplexitie of minde, vntill they haue obtained their loue: likewiſe muſt we long after the word. For longing is a feruent deſire, & not a thing quicklie come, and quicklie gone; but a thing that hath bin ſearched by reaſon, and in iudgement hath bin choſen. So that as wee ſhewed before, there is a great difference betweene a lightning deſire, and a ſetled iudgement which cauſeth vs in truth to long. In that hee now maketh mention of his longing after his election, he ſheweth that hee had caſt his accounts, and ſet downe how hee might be able to meete the mightie man, and enter battaile with him, as it is in the goſpel. This longing cannot be in the wicked: for when they long, it is for hereſies or worldlie pleaſures, and right longing commeth from a right ſight, iudgement and affection, which will bring in the carefull vſing of the meanes. For as it holdeth in falſe longing; ſo alſo in holy longings, that after long debating, and examining of our ſelues, and caſting our accounts, what will be the fruit of the good, and what will be the end of ſinne, carefullie will vſe the meanes. For as the deſire vſeth meanes; ſo longing vſeth meanes carefullie.

Let vs now examine our ſelues, where our feruencie is: for ioy and hope, feare & ſorrow ſhew a mans hart; as what ſoeuer we ioy in, whiles we haue it; that we ſorrow for, when we haue loſt it. And let vs examine our longing, whether we can vſe the word with delight or no, whether prayer be pleaſant, whither the Sacraments be comfortable to vs or no, and whether the diſcipline of the Church be reuerende and precious to vs. If our deſire be cold, our vſing of the meanes is alſo cold: if we be feruent in deſire, we are alſo feruent in vſing of the meanes. The Apoſtle ſpeaking to the Romans, chap. 6. after the manner of men, ſaith, he will not extort ſo much as hee might doe, but hee will deale with them more eaſilie; and whereas hee might require greater obedience, he ſaith: *as ye haue giuen your members ſeruants vnto vncleannes, and iniquitie, to commit iniquitie: ſo now giue your members ſeruants vnto righteouſnes in holines.* This is but an humane thing, if we ſhould ſee how we haue longed after things naturall and vnnaturall: if wee ſhould ſee how we haue longed inordinately, let vs ſee if our longing be alike after the word, & let vs ſay to our own ſoules, what was there ſuch a longing in vs after ſuch things whereof we are now aſhamed before God in our prayers, and before men when they are but named, and haue we ſuch ſlender longing after our ſaluation? it is to be feared, our choiſe is not yet made, for if it were, we ſhould ſurely long more, and longing we ſhould more vſe the meanes.

Verſe 175. *Let my ſoule liue and it ſhall praiſe thee, and thy iudgements ſhall help me.*

HEre the man of God deſireth life to none other end, but to praiſe God in keeping of his word, as he ſaid before, Vers. 3. 1. *Be beneficiall to thy ſeruant, that I may liue & keepe*

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thy word. In which place he alſo deſireth none other life, but that which is according to the word of God. For all other liues haue a vaine title of life, but this is true life. Wee ſee the man of God doth not onlie feele with the Apoſtle that in God we moue, liue, and haue our being: but alſo ſpeaketh of a more excellent thing, to wit, that in him wee liue ſpirituallie. Againe, he looketh not in himſelfe for any naturall life; but acknowledgeth that mans life is of the word of God. Let vs therefore learne with *Dauid* to commit our liues to the Lord, Pſal. 31. 5. *Into thine hand I commend my ſpirit, &c.* He ſpeaketh this in his life time, & committeth it to the Lord, that as he gaue it him; ſo he would vouchſafe to keep it being giuen.

Now we ſhall neuer in truth ſay the like, vntill we perceiue how wee receiued our life of God, how he nouriſheth it, and how to him wee muſt ſurrender it againe. Wherefore wee are not to liue, as doe the brute beaſts, and the heathen: but wee muſt liue to enioy our ſaluation, and couet our ſaluation to praiſe the Lord, becauſe there is none other end of mans life, then Gods glorie.

As for them which liue to any other end, *Salomon* iudgeth no better of the vntimely fruite then of them, who enioy many dayes in pleaſure, and after goe to the darkenes. Beſides we know how all other inferiour things were created to glorifie God in ſeruing man, and man was made to glorifie God by the true vſe of the word.

Let my ſoule liue, &c. This is the vſuall phraſe of the ſcripture, when they vſe to ſet downe a thing more patheticallie, as Luke 1. *My ſoule doth magnifie the Lord: my ſpirit praiſeth God my Sauiour.* And Pſal. 103. 1. and 104. 1. *My ſoule praiſe thou the Lord.* Pſal. 115. 17. *The dead praiſe not the Lord, neyther any that go downe into the place of ſilence,* and Pſal. 6. 5. *In death there is no remembrance of thee, in the graue who ſhall praiſe thee?* and Eſay 38. 19. *The pit cannot praiſe thee, the graue cannot confeſſe thee, death cannot praiſe thee, they that goe downe into the pit cannot praiſe thee: but the liuing, the liuing ſhall confeſſe thee, as I do this day, &c.* How grieuous a thing it is now, euerie man may iudge, that a man ſhould goe out of this world, or euer he knew wherefore he came into the world, and this is that which maketh vs ſo loth to die. This was it that made the ſaints of God in former times ſo vnwilling to leaue this life, not that they wanted any hope of the life to come, or had not the ioy of a bleſſed reſurrection; but eyther they had ſome ſpeciall ſins heauilie preſſing their conſciences, whereby they had diſhonoured God; or els they deſired to liue in greater meaſure to glorifie God, eyther in entring into the way of repentance, or els growing in the ſame, after they had entred; becauſe as yet, they could not ſay in truth: *I haue fought a good fight, I haue run a good race, I haue kept the faith, from henceforth a crowne of glorie is prepared for me.* For they knew that, whereof we are willinglie ignorant, that we ſhall neuer vnceſſantlie praiſe God in heauen, vnleſſe wee carefullie ſerue God in earth; and wee ſhall neuer praiſe God in the congregation of Angels, which praiſe not God in the congregation of his ſaints. Let vs remember then, that we liue not to eate, as doe brute beaſtes; we liue not to liue, as doe the heathen: we liue to liue well, as hauing all the creatures to ſerue to our vſe: we muſt liue to Gods glorie, according to his will. It is requiſite that chriſtians in this life ſhould be prepared to praiſe God in the life to come with Angels: for how ſhall we crie *holy, holy, holy,* with Angels? vnles we learne to praiſe God with his Saints in this life. Neyther is there any thing more effectuall to inforce this doctrine, then to know how our life is giuen vs of God to his glorie, & that it ſhall returne to him againe. And as the children of God vſe this world, as though they vſed it not; but they vſe prayer, the word and ſacraments moſt carefullie: ſo the vngodlie vſe prayer, the word and ſacraments, as though they vſed them not; but they vſe the world moſt carefullie.

Some can put on a good face, and run ſlilie away with ſin: but when Gods children ſee the occaſion of weldoing taken from thē, oh how it woundeth them! Oh how it grieueth them, that they haue diſhonoured God? it pincheth them ſo to the heart, that they had rather die a thouſand deaths, then ſo diſpleaſe God. They then deceiue themſelues, that think they can be ſaued, & vſe their pleaſures too: but God his children dare not fullie vſe their libertie euen in lawfull things, leaſt by little & little they ſhould abuſe it. And here is to be noted the vehemencie of his delight, that he contented not himſelfe in the verſe going before, to ſay: *thy law is my delight, but thy law is my delight, & thy iudgements ſhall help me:* that is, & to confirme my ſelfe herin, I wil ſet before

me thy iudgements, which are the reall records of thy truth: for as thy word is my delight; ſo I will marke how thou doeſt ratifie the ſame, both by accompliſhing thy promiſes, and executing thy threatnings. And whereas other men make no conſcience to obſerue thy iudgements, yet I will marke them, that I may goe on to the end. If we will liue then to the praiſe of God, we muſt ſee how he doth deale with men, conſidering as he hath a word written: ſo alſo he hath an hand working. The word teacheth that God gouerneth the world, and the obſeruing of this gouernment confirmeth the word; indeed heathen men attribute things to chance, or to fortune, for want of knowledge of the word; but ſeeing we haue Gods myſteries in his word, wee muſt obſerue them in his workes.

This obſeruation conſiſteth in things alreadie paſt, and in things hereafter to come: in things paſt, as if the Prophet had ſaid: Whereas I ſee that fleſh and blood would diſcourage me, becauſe my faith is weake, I conſider thy workes of old, and I finde thy children were neuer finally forſaken, and that their enemies in the end were ouerthrowne. Let vs learne in this ſtrength firſt to looke into the word of God, and from thence to obſerue the workes of God: let vs conſider how he hath dealt with the Patriarches, Prophets, Euangeliſts and Apoſtles, and all our forefathers that put their truſt in him, and wee ſhall ſee his rich mercie to the repentant, and his treaſures of vengeance on the impenitent. And as we looke into the iudgements of old, ſo are wee to thinke that he will deale in time to come: for whatſoeuer is written of old, is written for our learning, that wee might receiue comfort in the accompliſhing of the promiſes, and feare by the execution of the threatnings. This the Apoſtle ſheweth, 1. Cor. 10. who after hee had feared them with the examples of Gods iudgements in the Iewes, in the 11. chap. *Now all theſe things came vnto them for enſamples, and were written to admoniſh vs vpon whom the ends of the world were come.* As if hee ſhould ſay: For this cauſe theſe things remaine in record to this day, to inſtruct vs, that if wee commit theſe or like ſinnes, wee ſhall haue theſe or like puniſhments. Thus we haue them not as perſonall, but reall examples. The Apoſtles *Peter* and *Iude* gather the examples of Gods wrath on the Angels, on Sodome, on Gomorrah, on the old world, and on *Iudas* to threaten ſinners, and to enforce their threatnings: for as God will neuer leaue his, ſo vpon the heape of ſinne, hee will bring the full heape of deſtruction vpon the wicked, whipping their naked bodies to the graue, and ſcourging their wretched ſoules vnto hell fire.

Verſ. 176. *I haue gone aſtray like a loſt ſheepe: ſeeke thy ſeruant, for I doe not forget thy commandements.*

HE compareth himſelfe to a ſheepe, which of al other is moſt ſimple, and ſtandeth moſt neede of a guide: ſo that here he confeſſeth his neede of a guider: and this appeareth in that there is a continuall compariſon of a ſheepe, and ſhepheard in the Scriptures. Againe, though a ſheepe goe aſtray, yet it is ſoone called back by the voyce of the ſhepheard: *My ſheepe heare my voyce.* Thus *Dauid* when he went againſt *Nabal*, was called back by the Lords voyce in a woman: and when hee had ſlaine *Vriah*, hee was brought againe by *Nathan*. And therefore if we will be ſheepe, then though we ſometime goe aſtray, yet we muſt be eaſily reclaimed.

Seeke &c. Before wee be come to the Lord, wee cannot deſire to be ſought, but he of his owne pleaſure muſt looke vpon vs. Thus hee prayed then after his calling, that he might not erre.

Forgotten. A thing is ſaid to be remembred, either which is wholy remembred, or elſe in part; ſo that it may be eaſily brought to remembrance: and after this ſort had not he forgotten the word, that is, not wholy: but yet in part hee might, for wee haue the holy Ghoſt not only to teach vs new things, but alſo to bring to our remembrance things forgotten.

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